GEN

ALLEN COUNTY PUBLIC LIBRARY
3 1833 00004 3189

GC
929.102
OL1OC

Old German Baptist Brethren.
Minutes of the annual
meetings of the Old German
Baptist Brethren...1778-1955

Digitized by the Internet Archive
in 2023

https://archive.org/details/minutesofannualm00oldg

GENEALOGY COLLECTION

MINUTES
OF THE
ANNUAL MEETINGS
OF THE
OLD GERMAN BAPTIST BRETHREN
From 1778 to 1955

AND

APPENDIX
DESIGNED FOR THE PROMOTION OF THE
PEACE AND HARMONY OF THE
BROTHERHOOD.

REPUBLISHED BY AUTHORITY OF
THE ANNUAL MEETING OF 1955

WILLIS A. HESS, RAY B. HESS
and DAVID G. BENEDICT
PUBLISHING COMMITTEE.

Published by
THE LITTLE PRINTING CO.
Covington, Ohio
1956

Allen County Public Library
Ft. Wayne, Indiana

PREFACE

"Endeavouring to keep the unity of the Spirit in the bond of peace," was the injunction of the Apostle Paul to the saints at Ephesus. With the declension of faith that is increasingly apparent with the passing of each year, it becomes more vital that each consider well the counsel we rely on for Christian living.

To assist in the instruction and guidance of its members, and to promote the unity that is exemplified in God's people, the Old German Baptist Brethren have periodically published the Minutes of the Annual Meeting–the most recent edition being in 1955, which supply is now exhausted.

The Annual Meeting of 1971 appointed a Committee to make available a number of unbound copies of this former edition after updating it with all succeeding minutes and a new index covering this addition. A pamphlet containing the added minutes and expanded index was also requested to be made available to supplement and bring up to date the 1955 edition now held by many members.

As this work proceeded and with the counsel of a number of brethren, it was felt advisable to recompile the index in a format that would aid in the location of minutes on a particular subject. The sub-headings have been more fully alphabetized, and placed under topical headings that are hopefully suggestive of the inclusion of such information. Much of the terminology has purposedly remained unchanged except in instances where it was felt that clarification was needed or could be helpful. More detailed instructions to aid in its usage will be found preceding the index.

The work of compiling this present index has been long and arduous. Much diligence and care has been exercised to try to incorporate all of the published minutes. While errors will no doubt be found, we desire that charity will prevail and that this volume will serve the purpose intended–"endeavouring to keep the unity of the Spirit in the bond of peace."

Lester Fisher, J. Eugene Wray, Carl Bowman

PREFACE TO 1955 EDITION

For the instruction, counsel and guidance of the membership, it has been felt necessary to issue in book form the proceedings of the Annual Meetings of the Old German Baptist Brethren together with other material of importance, thus preserving it for future use.

A number of editions have been issued from time to time with certain variations as indicated by the preface to each one.

In addition to those referred to herein, the Annual Meeting of 1940 authorized the publishing of a Minute Book and appointed brethren to look after this work. This was completed and issued as a Classified Minute Book in 1943.

A request was sent to Annual Meeting of 1955, see Art. 1, to bring out another Minute Book since the supply of previous editions was exhausted. This request was granted by the meeting with suggestions how to proceed and a committee was appointed to carry out this labor.

After careful consideration, along with the advice of as many as we could consult, it was felt necessary to make a few minor changes. Instead of continuing the plan of having the book in three parts, as was the case in previous editions, it was decided to run it continuously as one book, thereby making the use of it more simple. The Reconsidered Minutes, those approved and adopted by Yearly Meetings of 1883 and 1884 of all that was under controversy previous to that time, follow regular Annual Meeting reports.

Next will come a reprinting of the Brethren's Reasons, etc., as it is in the present book. Following this the adopted form for baptism, yearly visit, anointing, installation of ministers and visit brethren,

Entered according to Act of Congress in the year 1885, by
JOSEPH I. COVER AND SAMUEL MURRAY,
In the Office of the Librarian of Congress, at Washington, D. C.

PUBLISHERS' NOTICE.

The publishers, in presenting "The Minutes of the Annual Meetings, Supplemental, and the Appendix," need no apology.

The former edition of similar title became exhausted, and the diverse divisions of the Brotherhood limited the control of the copyright, by which it became a duty of the Old German Baptist Church, (as a part, holding the peculiarities of the *ancient* order of the church,) to purchase it entirely, and be provided, under the providence of God, to republish the former work, and with it combine the *subsequent* minutes, and up to where they saw proper to withdraw from the deviations of faith and practice. This they lay claim of connection to the year 1881. Since their organization in Yearly Meeting of 1882, they more than heretofore saw the need of the consistency of reconsidering the answers to these queries, affecting the peace and harmony of the church, and such having been, in a measure, done, and the church accepting it in peace, this work will now contain the former and latter Minutes suitably arranged to the faith and use of the church. The first guardians always kept in mind the non-resistant, non-swearing, and non-conforming principles of the doctrine of the ever-blessed Savior, whose practices have ever been uniform in all things by the Word of the living God.

This work, as a matter of church history, has cost, in its preparation (the past and present) no small labor of care and painstaking, money, etc. But of those Yearly Meetings and those whose churches carried the burdens, and especially the faithful representatives that had them in charge, some thousands and hundreds of thousands of dollars—hard-earned money. Could it be questioned, for evil? Certainly not. None the less to instruct the weak, fortify the good, and guard against a feigned religion under many disguises—seducing spirits—confirming the faith of the entire brotherhood that be of one mind and heart. We believe a careful perusal of these pages will confirm the foregoing remarks.

We notice the arrangement of the work as follows: We have not essentially deviated from the former one,—such would have undisciplined our brethren,—but give it a natural division of three parts.

The former edition we term Book First—Indexed.
The Minutes of A. D. 1877 to A. D. 1881, Book Second—Indexed.
The Minutes of A. D. 1882 to A. D. 1885, Book Third—Indexed.
The Reconsidered Minutes and other papers, etc., Appendix—Not Indexed.

Index to pages; but some italicised matter in reports of committees, by phrases, explanatory.

NOTE.—The reader will find reference *forward*, not backward.

Parts *Second* and *Third* are called Supplemental Minutes; and this ("Supp. M.") means the same as Subsequent Minutes, so called, and not Book First.

We hope the book will give good satisfaction to as many as have been instrumental in having it republished. We send it forth in the desire that it may build up Zion as she was of old, and that the glory thereof may be to God in the highest.

JOSEPH I. COVER.
SAMUEL MURRAY.

PREFACE TO THIRD EDITION.

The edition of the Minutes of the Annual Meetings of the brethren, published in A. D. 1886, by the authority of the Annual Meeting of the previous year having become exhausted, and there having arisen a considerable demand for another supply of these books, especially upon the part of the younger members of the Old German Baptist Church, a petition was brought to the Annual Meeting of 1916, asking that a new edition of said work be printed and that minutes passed by subsequent Annual Meetings be included with it. The petition was granted and the undersigned were appointed a committee to get the proposed new edition printed.

The previous edition, comprising three parts or books (designated respectively, Book First, Book Second, and Book Third), each having its own separate index, it frequently was necessary to consult each of the three indexes in looking up all the decisions in the entire book, relating to certain questions. This, by many, was thought to be very inconvenient, and we learned that many brethren desired a more practical arrangement, or at least to have but one index for the three parts in the new edition. Accordingly, we concluded to combine the three indexes in one, which should serve for the whole book. This required time and close application and had considerable to do with delaying the work.

The new general index in this edition will be readily understood, we believe. In looking for any subject it will be seen that, first, the book or part in which it first occurs is indicated, thus, Book I, Book II, Book III, as the case may be. This is followed by the number of page or pages in that book, whereon the subject is found. If the same subject be further treated in the books following, it will be indicated in the same way for each book.

PREFACE TO THIRD EDITION.

The arrangement of the work, as described in the Publishers' Notice in the last edition, is preserved unchanged in this; and, excepting the combined index for the three parts, and the addition of Minutes subsequent to 1885, the book is identical with the previous edition.

Note.—Queries that came before the Annual Meeting and were laid down or returned, are omitted from Book III.

Having at last completed the work committed to us as best we could in our judgment, we now submit it to the brotherhood, trusting it may merit general favor and acceptance, and praying that under the blessing of God it may fulfill the purpose intended that it should.

John M. Kimmel,
William N. Kinsey,
David A. Onkst.

MINUTES

OF THE

Annual Meetings of the Brethren.

ANNUAL MEETING OF 1778.

After much reflection, in the fear of the Lord, it has been concluded in union, that the brethren who have taken the attest should recall it before a justice, and give up their certificate, and recall and apologize in their churches, and truly repent for the error. If they can not do this, and will justify themselves, the apostle exhorts us we should withdraw ourselves from every brother who walketh disorderly, and such a brother will be deprived of the kiss of fellowship, of the counsel, and the breaking of bread, until he becomes obedient again. Ministers and elders who have taken the attest, and are sorry and grieved for it, confessedly recall the matter before the justice of the peace, and in the public church, counsel shall be held about them in their churches in presence of one or more ministers or overseers to consider, in the fear of the Lord, whether he or such as before mentioned could serve again in their office. But if such minister or elder should approve himself stubbornly, and justify his course, yea, even teach the same, then we can not comprehend how he can be obedient to the Spirit of Truth, which teaches we shall not touch the unclean thing, nor be unequally yoked together with unbelievers, because Christ has no concord with Belial. Therefore, we decide that such laborers are unfit in the Lord's vineyard, and also unfit to be members in the church of the living God, until their minds are changed, and they speak again with new tongues, or find their hearts with David. May God have mercy upon us!

ANNUAL MEETING OF 1779.

On account of taking the attest, it has been concluded in union as follows: Inasmuch as it is the Lord our God who establishes kings and removes kings, and ordains rulers according to his own good pleasure, and we can not know whether God has rejected the king and chosen the state, while the king had the government; therefore we could not, with a good conscience, repudiate the king and give allegiance to the state. And it seems to us that those who have done so have committed a fault, on account of which fault we could not break bread with them, but bear with them in love. But, if they would come moved by their own conviction, and would make acknowledgments, being truly repentant, then we might forgive them, and we believe God would also forgive them, and we might break bread with them. But in regard to the laborers (ministers), we think they should stand still in their labor, and not baptize or administer in the breaking of bread. Should they, however, come convinced in themselves to have erred, and show contrition, saying, "We are sorry," then we might forgive them, and be in full fellowship with them, yet, so that the church to which he belongs is satisfied with him, when he should continue in his office. But if such go still further in this matter, as holding office (political) and so forth, show no sorrow, and rather continue in such course, then they should be also deprived of the church council and holy kiss, and *nota bene*, not only the ministers, but all who have taken this course.

ANNUAL MEETING OF 1781.

Article I. Inasmuch, at the big meeting at Conestoga, last year, it has been unanimously concluded that we should not pay the súbstitute money; but inasmuch as it has been overlooked here and there, and some have not regarded it (sad conclusion), therefore we, the assembled brethren, exhort in union all brethren in all places to hold themselves guiltless, and take no part in war or blood-shedding, which might take place if we would pay for hiring men voluntarily; or more still, if we would become agents to collect such money. And inasmuch some brethren have received written orders to tell the people, and afterwards collect (such money), accompanied by a threat of a heavy fine—we exhort heartily, not to be scared to do that which is not right. Still, we exhort, also, heartily, that if a brother should be fined, there should be provision made for such brethren, and assistance rendered as far as concerns money. In case a brother or his son should be drafted, that he or his son should go to war, and he could buy himself or his son from it, such would not be deemed so sinful, yet it should not be given voluntarily, without compulsion. But where this has been overlooked, and the subtitute-money has been voluntary, and (the brother) should acknowledge his mistake from the heart, and repent it, the church might be satisfied with him. But when a brother bears his testimony that he can not give his money on account of his conscience, and would say to the collector, "If thou must take it, then use your authority; I shall not be in your way,"—with such brother we should be also satisfied. But concerning the tax, it is considered that on account of the troublesome times (1781, the fifth year of the Revolutionary War), and in order to avoid offense, we might follow the example of Christ (Matt. XVII. 24–27), yet if one does not see it so, and thinks, perhaps, he, for his conscience' sake could not pay it, but bear with others who pay in patience, we would willingly leave it over, inasmuch we deem the overruling of the conscience as wrong.

Art. 2. Concerning distilleries, we heartily counsel all brethren who have distilleries, that they should by all means endeavor to put them away, in order to escape from the evil so often arising from them, and to avoid offense, and in this the brethren are still entirely united with the conclusion made at Pipe Creek, three years ago.

ANNUAL MEETING OF 1782.

Concerning the unchristian negro slave trade, it has been unanimously considered that it can not be permitted in any wise by the church, that a member should or could purchase negroes, or keep them as slaves. But concerning Brother John Van L., who had bought a considerable time since a negro wench, and the same has given birth already, during that time, to four children by fornication, it is the united and cordial counsel of the brethren that the said Brother L. shall let the old negro wench go free from this time on, and shall tell her that she is free; but if she will not leave him after he has given her liberty, then he may enter with her into a contract for her wages. But this setting free or emancipation shall be done before some brethren, as witnesses of the transaction. Concerning the children, it is also unitedly considered that he is to give the children free at the age of twenty-one years, and is to have them schooled and provided with (food), raiment, and bedding during the time, as it is just and proper; and when they are twenty-one years old he is to give them a free (new) dress. Still it is our cordial desire and counsel that if the old negro wench would not like to go away, he (who was her master) should use all diligence to prevent such unchaste life, and lay it before her earnestly, and if she would be free to give her her free papers, etc.

ANNUAL MEETING OF 1783.

Article 1. At this great meeting a unanimous conclusion was laid down with regard to the very offensive evil which has endeavored to gain ground in the church, and by which already much mischief has been done, while the brotherly counsel has been repeatedly given that distilleries (of ardent spirits) in the church (among members) should be put away. And since there are still, from time to time, more erected, it has been at this time unanimously concluded that those brethren who have distilleries should be earnestly admonished to put them out of the way; and when they have been admonished in sincere love once and again, and they would not obey the counsel of the church and not put away this loathsome idol, we could not break the bread of communion with them, and have to withdraw, also, the kiss and church council from them until they are willing again to hear the church, as they have promised also at first, at their baptism, before God and many witnesses.

Art. 2. Concerning taking interest, it is considered that no member should take interest for his money, inasmuch in the law of God it was expressly forbidden, and Christ says that the Scripture can not be broken (John x. 35); and inasmuch the dear and chosen vessel and faithful apostle, Paul, says that Christ became the end of the law, and yet the word of God, and also divine knowledge teaches that in order to become partakers of Christ it is required to deny ourselves entirely of all those things which are contrary to the word and command of God; therefore, we exhort again heartily and unitedly, that such members who might be involved in this point should think of better things, and have more regard and respect for their denied Lord Jesus and his truth, and wish them faith and the grace of God heartily.

ANNUAL MEETING OF 1785.

Article 1. Our cordial and united wish and greeting of love and peace to the beloved members, brethren and sisters on South Branch, especially to the loving brethren, Valentine Power and Martin Power, and all the members in your vicinity. We wish you all much grace and peace from God the Father, through Jesus Christ his dear Son, to be faithful to him from the bottom of the heart, according to the guidance and direction of his holy and good Spirit, even unto a blessed and God-pleasing end. Amen. Inasmuch as we have in part seen, and also heard, that there has arisen some difference in several doctrines among some brethren of your church and others, and having also seen the letter of the loving brother, Valentine Power, which he has written to the big meeting, and heard from it his views about "carrying on war," which are to be proved especially from the words of Peter (I. Peter ii. 13, 14), so we have considered and weighed the matter in union, and we trust in the fear of the Lord; but yet, for the sake of the word of God, we could not agree with such view, because we do not see it so, and do not understand so the loving Peter in that self-same chapter, nor in his other discourses; but God grant that we may be directed according to his good pleasure.

First, we do not understand at all, from the words of Peter alluded to, that we can give ourselves up to do violence, or that we should submit to the higher powers in such a manner as to make ourselves their instruments to shed men's blood, however it might be done. It is indeed difficult to believe that Peter, what he teaches in one place should have rejected in another place; therefore we can not understand him thus, but that his mind and admonition to "submit to every ordinance of man," etc., is something different. The question arises, How far or wherein are we to submit ourselves? and this question the loving Peter may answer himself. We find (Acts v. 28) that the higher power to which Peter and John were subjects had commanded them straitly (in our German version, earnestly) that they should not teach in this name (the name of Jesus) any more, but they (the apostles) did not obey herein. And when they were asked again, "Did we not straitly command you," etc., then Peter and the apostles answered and said, "We ought to obey God rather than men." It will be well, when we attend always to the sense of Holy Writ strictly; and in the very same chapter of Peter alluded to, we see clearly that Peter exhorts for conscience toward God to endure grief and to suffer wrongfully, and says even that Christ became in this our example, that we should follow his steps. Now, we see that Christ always, in all his sufferings, endured them, and that with great patience, and never resisted or defended himself; but, as Peter says, "he committed himself to him that judgeth righteously." We see further that our loving Savior, though innocent, was attacked in a murderous manner by just such men as Brother P. has mentioned in his letter; but the Savior stood fast in the covenant of faithfulness, as the brother stated. In a murderous manner he was attacked, and Peter was quick and ready to draw his sword according to the legal justice of God, and struck a servant, and smote off his ear. But what says the Savior: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Here, indeed, was the greatest necessity (for self-defense), but all this time the Savior resisted not; but he suffered patiently, and even healed the one whose ear was smote off, acting as it is written: "The righteous shall live by faith;" and again: "I believe, therefore I speak," etc. Thus our Savior had said before, "That ye resist not evil;" for so he believed, and thus he spake, and thus he did.

Further says the loving Savior: "He that believeth on me, as the Scripture has said," etc. Now we will consider a little what already at that time the Scripture was teach ing about Christ and his kingdom; so we see that the holy man of God, Isaiah, says of the time of Christ: "They shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. II. 4. Again says Isaiah (IX. 5, German version): "All war, with confused noise and garments rolled in blood, shall be burnt with fire," etc. So we believe where that fire which Christ came to kindle, where that fire burns, there will be burnt all war, as predicted; for the love to God constrains to the obedience of his commandments, as John teaches, and as Christ requires and says, "If ye love me, keep my commandments;" and his commandments aim throughout at non-resistance.

So we hope the dear brethren will not take it amiss when we, from all these passages of Scripture, and especially from the words of Peter, can not see or find any liberty to use any (carnal) sword, but only the sword of the Spirit, which is the word of God, by which we cast down imaginations and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ, as Paul (II. Cor. x. 5) says.

But that the higher powers bear the sword of justice, punishing the evil and protecting the good, in this we acknowledge them from the heart as the ministers of God. But the sword belongeth to the kingdom of the world, and Christ says to his disciples: "I have chosen you from the world," etc. Thus we understand the beloved Peter, that we are to submit ourselves in all things that are not contrary to the will or command of God, and no further.

And as to the *swearing of oaths*, we believe the word of Christ, that in all things which we are to testify, we shall testify what is yea, or what is true with yea, and what is nay, or not true with nay; for whatsoever is more than these cometh of evil. And herewith we will conclude for this. This we intended to send you in writing with our dear brethren Daniel Leatherman, and Jacob Danner, and Henry Danner.

Written May 15, 1785, at the big meeting on Big Conewago, from your brethren, united in love, Jacob Saur, Valentine Pressel, Mich. Bosserman, Martin Reinhart, David Studebaker, Peter Dierdorf, Martin Urner, Jacob Stoll, Christian Longenecker, Henry Neff, Lorenz Beckner, Philip Lewig.

Art. 2. Further it was discussed, and unanimously considered, that no brother should permit his sons to go on the muster ground, much less that a brother go himself.

ANNUAL MEETING OF 1788.

Article I. Resolved, unanimously, that hereafter no member of the church, whether brother or sister, under no pretext whatever, should go from church to church, or from house to house, to collect alms; but where there is any want or distress of a member (greater than the church to which he or she belongs is able to relieve), the church shall state the case in writing, and send it to the next church, if necessary by the member himself, and if in that church full relief could not be obtained, the writing should be renewed until relief is accomplished, if even it were necessary to call upon all the churches. And we deem it proper that every church should state on the writing how much is yet lacking.

Art. 2. The next was almost equally important, inasmuch it has happened that members have moved from one section of the country to another, and improprieties had been committed by them in the place from whence they moved, which are such as reflect no honor on the doctrine of the Lord, nor either on (our) Christian profession, so that we had to withdraw from them the kiss of charity, and they concealed this at the place where they had moved to, and sometimes it was discovered afterward, so that offense of tender minds might result therefrom; we conclude, likewise, and find it more proper and perfect, that such removing family or member should bring a certificate from the church where they leave, to the church to which they move.

◆

ANNUAL MEETING OF 1789.

Article 1. At the council meeting of the brethren it was in union deemed good and necessary, and we feel it also to be our duty, to counsel as follows: Inasmuch we deem it our duty, obligation, and office to see to it that union, tranquility, and peace be maintained, that all should be united and of one mind, so that we may, according to the commandment of our Lord and Savior Jesus Christ, love one another sincerely, and be enabled to love as he has given us a commandment, by which it shall be known that we are his disciples; therefore, it is our desire that every grievance and every offense might be put out of the way; and inasmuch there is a grievance and offense on account of the distilleries of ardent spirits, because the old brethren could not allow them, and sad experience has taught us that almost whole families are gone to destruction, and the children have fallen into drunkenness and a rowdy life, the brethren some years ago came to the conclusion that they should be done away. But this has not yet been done; but there have been more bought and established since, and the evil is still growing. This makes a grievance and offense, that hardly one church can break bread with the other, and as has happened already, that brethren out of love had come a considerable distance, but when they saw that brethren who had distilleries went to communion, they had to remain away, and go home again in grief, because they had not been able to partake of the memorial of the death of our Lord Jesus Christ, on account of this grievous and offensive thing. Thus grief, disunion, and division are brought upon the church. For this cause we beseech earnestly all brethren who have distilleries to be diligent to put them away; and hereby exhort in heartfelt and humble love, all our much beloved fellow laborers in God, to use herein diligence in admonishing each member to obey this counsel of love, so that peace, love, and union may be planted and restored. But whosoever is not willing to deny himself, as it should be indeed, and can not or will not, out of love, obey this our loving counsel, then we can not consider him otherwise but as such who has not yet died (to sin), and is not yet risen with Christ in newness of life, and that he seeks more the things temporal than eternal; more the things on earth than those in heaven; more the things that pass away than the things that remain, and that he is in great danger to lose the everlasting treasure.

Art. 2. Inasmuch as many of our children and young people fall into a coarse life, and a great occasion of it seems to be a want that there is not sufficient diligence used in instructing the children according to the word of the Lord given by Moses in Deut. vi. 7, where we read: "And thou shalt teach them (these words which I command thee this day) diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up;" and also the apostle Paul says (Ephes. vi. 4), that parents should "bring them (their children) up in the nurture and admonition of the Lord;" it is opinion (and advice) that there should be used more diligence to instruct our dear youth and children in the word of truth to their salvation, and that it is the special duty of the dear parents, as well as of the pastors and teachers, to be engaged herein.

inasmuch as the apostle teaches, "Feed the flock of God which is among you, taking the oversight thereof." I. Pet. v. 2). And inasmuch as the children of the faithful belong to the flock of Christ, just as naturally as the lambs belong to the flock of sheep; and inasmuch as the word can be brought nearer to the hearts of children in a simple conversation or catechisation, or however it may be called, than otherwise in a long sermon, so that they apprehend the word of divine truth, believe in Jesus Christ, and accept his doctrine and commandments, and walk therein to their eternal salvation—hence we admonish in heartfelt and humble love all our in God much beloved fellow members, dear fathers and mothers of families, as also pastors and teachers, our in God much loved fellow laborers, in the dear and worthy name of our Lord Jesus Christ, who has given himself unto death for us, that we should die to ourselves, and live to him forever, that they would use all possible diligence that our dear youth might be provoked to love God, and to appreciate his word from their childhood. Do not spare any labor and toil to convince them by our teaching and by our life, not after the manner which is almost too common nowadays, where the young are made to learn something by heart, and then to rehearse it in a light, thoughtless manner, and then are permitted to go on in a life as thoughtless as before—but that they may give themselves up to God in an earnest life. The great Rewarder of all good will undoubtedly remunerate you; for those that have done right shall live forever, and the Lord is their reward, and the Most High provides for them; they will receive a glorious kingdom and a beautiful crown from the hand of the Lord. Sap. XVII. 17.

ART. 3. Further it has been discussed, and unanimously deemed good and evangelical, that all brethren, in all places, should shun all worldly offices, so as not to serve in any of them, provided it is possible to be relieved from them—such as supervisor, overseer of the poor, collector, constable, assessor, or also juryman, etc. Yet it is considered, with some difference, such as supervisor or overseer of the poor might be served, perhaps, with least objection; provided, there is no suing, or something else contrary to the word of the Lord. If a brother should be elected to one of these offices contrary to his will, then only that what he would have to do contrary to the gospel should be rebuked in love and compassion, according to the word of the Lord.

Art. 4. Concerning marriages of near relations, especially cousins, was unanimously considered, and deemed good that such marriages should not at all be, and that parents should warn their children earnestly in this respect, so that offense and scandal might be prevented, which have been so often occasioned by it, and that our dear youth may not in ignorance be led into something, where, perhaps, afterward their thoughts might be accusing one another about those things which can not be altered any more, and therefore should be well considered previously in the fear of God.

ANNUAL MEETING OF 1790

Article 1. Unanimously concluded, that we desire and pray that the beloved brother, Valentine P., would desist from his strange notion, because he has renounced with us before God, angels, and men, all things that are contrary to the wholesome doctrine, and we believe and confess that Christ has forbidden to his followers the swearing of oaths and partaking of war. Hence we must keep to his word and truth, and withdraw ourselves from every brother that returns again to swearing and war. It is impossible for us to break the bread of communion with such a brother, who pretends the higher powers were requiring such of him. For they can not compel us, if they would, because we are to obey God rather than men But now, thanks to God, we have such a government that will not require of us what is against our conscience. But should there be any among us having such a conscience as to be able to fight and swear oaths, such a one would not be of us; neither would we break the bread of communion with a minister that would baptize backward, contrary to our faith.

Art. 2. At a (large and) numerous meeting of brethren on the Schuylkill, at (the place of) Bro. John Bach, May 22, 1790, the following was unanimously concluded by the brethren, viz.· We wish and desire that the dear brother, V. P., would desist from his strange notion, because he has renounced with us before God, angels, and men everything which is contrary to wholesome doctrine, and we believe and profess that Christ has prohibited to his followers the swearing of oaths and the partaking in war. Hence we must hold fast to His truth and word, and withdraw ourselves from every such brother who will justify swearing of oaths and warfare. It is impossible for us to break the bread of communion with such a brother, even if he would allege that the powers that be require us to do so For our rulers could not do it, if they would, because we must obey God more than men. But now, thanks be to God, we have such a government that will not require of us such contrary to (the dictates of) our conscience. But if there should be some one among us that had such a conscience, that he could fight and swear oaths, such a one would not be of us.

Likewise, we could not break the bread of communion with a ministering brother who would, contrary to our views, baptize backward.

Signed in the great meeting, in the name and with the consent of all the assembled brethren.

George Preiss, Martin Meyer, Michael Frantz, Daniel Bollinger, John Landes, Christian Lawshe, Justus Fuchs, Martin Gaby, Peter Keyser, Sander Mack, Nathaniel Schreiber, David Kuntze, Martin Urner, Peter Leibert, Jacob Boeshor, Jacob Danner, Abraham Lawshe.

ANNUAL MEETING OF 1793.

ARTICLE 1. Inasmuch as God has commanded his ancient people Israel, by Moses, and said, "There shall be no beggar among you (German translation), for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it," etc. Deut xv. 4. And says further, "If there be among you a poor man of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy poor brother; but thou shalt open thy hand wide unto him, and shall surely lend him sufficient for his need in that which he wanteth." And says again, "Beware that there be not a thought in thy wicked heart, saying," etc. "Thou shalt freely give him, and thy heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all thou puttest thy hand unto." And again says, "For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy in thy land," etc. Deut. xv. 7–11. And the apostle James says, "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom," etc. James II. 5. And inasmuch it has happened by bad people, that such as were actually poor have been robbed of their gifts by men going about and pretending to be brethren, have asked assistance, which they have afterward spent in taverns by drinking and gambling; now, in order to prevent such deception, some years ago, at a large meeting in Conestoga, it was resolved unanimously that no member should go from church to church, or from house to house, to collect alms, etc. And inasmuch as members have been imposed upon since in a deceitful manner, therefore we have concluded again in this present great meeting unanimously, that hereafter no member shall be allowed to go himself to another church; but if there should be found a member in want or distress, the overseer in the church where such member lives is to hold counsel with the church, in order to see whether they would relieve the want, and if so, it should not go any further; but if not, then the overseer, with the counsel of the church, should send a letter to the adjoining church with a brother of his church, and if there the want can be relieved, it shall go no further; but if the want be not redressed then according to the finding of that church, it should be proceeded in the same manner from that to the next church, until relief is obtained; so that our loving brethren and members, who, according to the doctrine of Paul, are willing to do good unto all men, especially unto them who are of the household of faith (Gal. vi. 10), may no longer be imposed upon in such deceitful manner. This is not to be understood that we should not do good, also, to those poor without the church, etc.

ANNUAL MEETING OF 1794.

Article 1. Concerning the ban, we would very readily deny ourselves so much for our brethren's sake, so as to drop the Jewish word "ban." But the ordinance of the Lord Jesus and his holy apostles we can not give up, even for our brethren's sake, namely: "If any man that is called a brother is a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such a one no not to eat." I. Cor. v. 11. Here we see clearly that Paul does not mean only the eating in (the Lord's) Supper, but all eating (in his company). This is shown in the foregoing verse very plainly, when it says, "Yet not altogether with the fornicators of this world," etc. Otherwise we might eat the bread of communion with the fornicators of this world, which certainly he can not have meant at all.

Art. 2. We hear that there arises a strange doctrine, or rather opinion, among the brethren in Carolina, and that some brethren are grieved about this matter, because some believe, say, and teach the following, viz.:

1. That there is no other heaven but that in man.
2. That there is no other hell but that in man.
3. That God has no form or shape; and if a person would worship God, and would conceive in his mind God as in the human form; would imagine or believe that God had an appearance like a man, such person would do the same as one who would worship a horse or any other beast.
4. That God had no anger, and would punish no person on account of his sins.
5. That the dead rise not; for out of the grave nothing would come forth.
6. That they will have nothing to do with the ban (or excommunication.)

For this cause some brethren desire to hear the views or minds of the brethren (in general council), and therefore we inform the loving brethren, that the view or doctrine of the old brethren is, that we are to believe *as the Scripture has said.* For Christ says, "He that believeth on me, as the Scripture has said, out of his belly shall flow rivers of living water." John vii. 38. Further he says, "The Scriptures can not be broken." John x. 35. Again, we see that Christ in his whole life has looked upon the Scriptures, and has fulfilled them in all things. For when they came, and Peter struck with the sword, the Lord said, "Put up again thy sword into his place, for all they that take the sword shall perish by the sword. Thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels?" *But how then shall the Scripture be fulfilled,* that thus it must be?" Matt. xxvi. 50–54.

Now, to come to the before-mentioned points or propositions, our dear brethren will not think hard of us because we believe as it is written, and believe also with David, that the word of the Lord is well refined, and a true doctrine, and that we also believe with Paul, that it is our duty to bring into captivity every thought (all reason, says the German) to the obedience of Christ, etc.

1. Now, to come to the word about *heaven.* Says Moses (Gen. I. 1), "In the beginning God created the heaven and the earth; and the earth was without form, and void." Then no man was created yet, and Moses calls something *heaven,* that is not in man. And (Acts I. 9) it we read, "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Here we see that there is a *heaven* up on high.

2. "That there be no other hell but that in man." We read (Luke xv. 22, ff) about the rich man, that he died and that he also was buried. Now, it is without contradiction that when he died his soul and spirit had departed from the body, and had found, it seems, according to the word, the hell in which he suffered torments. So we think it would be well for us, if we would on this point or word "*hell*" apply the doctrine of Paul, not to dispute about words; for we can notice in Holy Writ that the word hell is used for different things. But we believe, as it is written, that there is a lake of fire or place of torment, in many places mentioned, which, according to the word, is outside of man, as we read plainly (Matt. xxv. 41) where Christ says, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Here we see clearly that the lake of

fire is not in man, because men are sent into the lake of fire, and it says not that the fire should go into the men.

3. "That God has no shape or form; and if a person would worship God, and would conceive in his mind and believe God having a form like a man, such person would do the same as if he worshiped a horse or any other beast.' This, it seems to us, is speaking very derogatory of God, or against God, though we believe, also, from the heart that God is a Spirit, as Christ himself says, and that the true worshipers worship him in spirit and in truth. But not at all contrary to this says John, "In the beginning was the Word, and the Word was with God, and the Word was God." And further on, "And the Word was made flesh, and dwelt among us, and we beheld his glory," etc. Here God has put on a visible form. Now, to be sure, in his worship man should not imagine a form or likeness of God; but if it should happen that a person or disciple would, in his worship in simplicity and sincerity toward God, look to God in the person or appearance of Christ, we consider it far less culpable than for a man to worship a horse or some other beast, and deem this a very unbecoming expression.

4. "That God has no anger, and punishes no person for his sins." Now, we believe also with John, "that God is love; and that he that dwelleth in love, dwelleth in God, and God in him;" and that God is not angry like an unconverted man, but that penal judgments proceed from love to the human family. Yet notwithstanding the holy Scriptures or the men of God in Holy Writ call God's judgment God's wrath, as Psalm xc. 11, "Who knoweth the power of thine anger? Even according to thy fear, so is thy wrath." Again, John the Baptist says (John III. 36), "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, *but the wrath of God abideth on him.*" And that the Lord would punish no man for his sin, we deem to be an error. Christ says himself, "Suppose ye that these Galileans were sinners above all the Galileans, because

they suffered such things? I tell you, nay; but except ye repent, ye shall all likewise perish.'' Luke XIII. 2, 3.

5. ''That the dead rise not, for out of the grave nothing would come forth.'' We believe, as Christ says (John v. 28), ''The hour is coming, in the which *all that are in the graves* shall hear his voice, and shall come forth,'' etc. So we read (Matt. XXVII. 51, 52), ''The earth did quake, and the rocks rent, and the graves were opened, and many bodies of the saints which slept arose, and came out of the graves,'' etc.

◆

ANNUAL MEETING OF 1797.

ARTICLE 1. It was considered good, and also concluded unanimously, that no brother or sister should have negroes as slaves; and in case a brother or sister had such, he (or she) has to set them free. And in case a person is drawn by the grace of God, who has negroes, and desires to be received into the church, then it is to be laid before him (or her) before being received by baptism into the church, that it is the brotherly and united counsel that brethren and members having negroes for slaves, and thinking that they could not at once emancipate them, may hold them so long as the nearest church may deem that they had earned the money, and then, according to the counsel of the church, to let their slaves go out free, with a good suit of wearing apparel (frei kleid) as is given to a white serve. And if they (the slaves) have children, they shall stay with the brother as servants until they are twenty-five years old; he is to have them taught reading and writing, and bring them up in the fear of the Lord, and when they enter upon their (26) twenty-sixth year, to let them go out free with a good suit of clothing (frei kleid). Further it is considered, if a brother, contrary to this conclusion, would purchase negroes, and would not emancipate them, he would have to be considered as disobedient, and we could have no fellowship with him until he sets them free.

Art. 2. It was in union concluded, that if a brother or sister should commit a fault or sin, that were not between brother and brother, but open before the world, then the church is to examine, and if the fault is not so criminal that the church is compelled to cut him off entirely, according to the word of the Lord, and the failing member acknowledges and repents for his sin, such should make a public acknowledgment in presence of belivers and unbelievers. But if he should harden his heart, and would not be obedient to the counsel of the church, then the members could not have fellowship with him until such time he becomes willing to acknowledge and to obey, and then the whole church should heartily pardon and forgive him, in the name of the Lord and Savior Jesus Christ. (See also "*Acknowledgments.*")

Art. 3. It was in union concluded, that the holy kiss and the kiss of charity should not be neglected, since in some places it is almost entirely omitted; but according to the words of the apostlos, we should prove ourselves on all occasions as disciples of Jesus, and be steadfast in brotherly love; and notwithstanding all disgrace, we should not be ashamed of the word and following of Christ.

Art. 4. From James v. 14, etc., the brethren testified unanimously, "That the sick who desire and call for it should be anointed, according to the word of the holy apostle, in the name of the Lord."

Art. 5. The case was presented of married people separating from one another, and then the one party marrying again, thus committing adultery. Afterward the other party also marries again, and then the latter comes to the church and desires to be received by baptism as a member in the church, and it was considered that if the church was agreed, and the applicant should heartily repent, confess, and acknowledge the fault (and especially if the first companion would be dead by this time), we might include such person within the (bounds of the) mercy and merits of Jesus, and receive as a member by baptism.

Art. 6. At the yearly meeting on Blackwater, Va., in 1797, "It was concluded in union that when a brother or sister should commit a fault which was not between brother and brother, but public before the world, the church is to investigate the case, and if the fault was not so criminal as to compel the church to cut him off entirely, according to the word of the Lord, and the failing member sees it and is sorry for his sin, then he should make a public acknowledgment in the presence of the believers and the unbelieving. But if he should harden his heart, and would not obey the counsel of the church, then members could not have communion with such until the time when he becomes willing to acknowledge and to obey.

◆

ANNUAL MEETING OF 1798.

Article 1. It has been made known to us that last fall, at the great council meeting of the brethren in Virginia, there was some discussion on account of the different views of the brethren, especially those in Carolina, where a brother minister, by name of John H., has defended himself in the name of his whole church before many brethren in public, and brought to light many of his own sentiments, in so far that the brethren who still hold fast to the word of truth, according to their best knowledge, could not break the bread of communion with said John H.; would, however, in such serious circumstances, not lightly make a full conclusion without hearing first, also, the mind of their beloved old, and by many temptations, established brethren; hence this is to inform our dear brethren in North Carolina that the case has been presented to the brethren by those brethren who have seen John H. himself, and have heard from him many of his what can scarcely be called doctrines, but rather perverse apprehensions of Holy Writ, and have quite unanimously concluded that we can not hold said John H., and all who are of his mind, as brethren as long as they do not acknowledge the doctrine of Jesus and his apostles as a true doctrine sent from God unto salvation, and publicly confess, according to which doctrine we are to prove all the spirits and powers operating in us, and necessarily must; for we believe and confess, with David, that the word of the Lord is a true doctrine and well refined; therefore we can not acknowledge such as our brethren any more while they contradict the Holy Scriptures in many points. This we, the undersigned brethren, confess and testify to hold them as other people out of the church as long as they do not seek and keep house according to the Scripture.

Signed by the brethren.

P. S.—(COPY.) This is to certify that I heard John H. say in his preaching that it would be no more sin to him to get upon the top of the barn that he was in, and preaching in, and swear and blaspheme all the new-found oaths and curses, than to pray to God to forgive him his sins, or to bless him in any respect; and he said he had not served such a God that required the prayers of human creatures to forgive them their sins, or to bless them in any manner, these seven years, nor never would. These are the words I heard, as near as I can remember.

Per me, SAMUEL VAN ETTEN,
JOHANNES KELLER.

ANNUAL MEETING OF 1799.

ARTICLE 1. Whereas, there has existed for a long time a great difficulty between Bro. C. L. and Bro. J. Z., the overseers of ——— church; and whereas, there have been expressed very grave accusations and hard sayings by C. L. against some brethren, who shall be named hereafter, it has come to pass that Bro. C. L. has selected six brethren, and J. Z. has also selected six brethren, and they (both) have agreed to obey or submit to the advice or united counsel of those brethren, to which also the members (of the church) have consented. So we have assembled ourselves, we trust, in the fear of the Lord, and with a fervent prayer to God that he would bless our hearts with wisdom and understanding, in order to be enabled to counsel our dear brethren wisely, and to come to conclusions evangelical, or according to the doctrine of the gospel. And after having heard the complaints and accusations (of both sides), we have become entirely agreed, and believe all that Bro. L. has done grossly wrong against Bro. Z., and also against brethren A. M. and M. U.'s transactions, and against J. L. and J. St., and whatsoever else might have been done (of the same nature).

Further, we believe also that wrong has been committed by J. Z. against L., but not so grossly as Bro. L. has done. Hence it is our unanimous conclusion, that when C. L. believes in his heart and cordially makes acknowledgment before this present brotherly and member-meeting, and also before ——— (his own) meeting, and asks for pardon, and also makes heartfelt confession for the suspicious (and offensive) expressions against the old brethren, and against L. St., then we will, and it is hoped the members will, bear with him in patience, and he may continue to serve as overseer in W. church. And what concerns Z., we have agreed, that when he makes acknowledgment before the members that he has also done wrong, and asks pardon, he shall also serve as overseer with L., yet so that in important matters, such as baptism, breaking of bread, receiving and excluding (members), he should not go on without L.'s knowledge and consent; but with regard to holding meetings, attending funerals, and solemnizing marriages, he shall have equal liberty with Bro. L. Now, whoever of them will not submit to this above stated counsel and conclusion shall stand still in his office, until he is willing to accept it, and when it is accepted of both, there shall be hereafter no more heard of those things which are past.

Unanimously concluded by us, the subscribers: Martin Urner, Martin Gaby, Henry Danner, Peter Leibert, Jacob Danner, Philip Engler, Michael Pfoutz, Martin Garber, Daniel Utz, Philip Levy, Valentine Pressel, Stephen Ulrich

ANNUAL MEETING OF 1800

ARTICLE 1. (On account of brethren in Carolina.) It has been made known to us that the brethren in Carolina desire to be informed more plainly concerning the conclusion made at the big meeting on Little Conewago, May 26, 1798, where it was concluded in union about Brother John H., and all who are of his mind, that we could have no fellowship with him (and them) as long as they persisted in their erroneous doctrine contrary to Holy Scripture. And since it is requested to inform them why and for what cause it was done, we should specify by name the causes for which we can have no more fellowship with John H. and his sympathizers—this is to further inform them that the chief causes were already mentioned in a letter from the big meeting held on Shenandoah, Virginia, October 20, 1794, as follows, viz.; that there arises a strange doctrine, or rather opinion, among the brethren in Carolina, and that other brethren are grieved by the same. (The six points are given in Minutes of 1794.) These six chief points have been specified in the above-mentioned letter of the big meeting, with the answer, as the old brethren have given their views and doctrine in refutation, which letter, as we presume, has been sent to the brethren in Carolina, and they are all desired to read the same at pleasure. Then again, at the big meeting which was held on Little Conewago, May 26, 1798, the same case was once more viewed by the old brethren, and also the Germantown brethren have sent their opinion by letter from Brother Sander Mack, wherein it is sorrowfully lamented that among the little flock of the Taufs-Gesinute in America there should arise men who deny the resurrection of the dead, and that among brothers and sisters some had to have the misfortune to have their eyes smeared by that old, moldy, and horribly stinking leaven of the Sadducees. And in addition a written testimony has come to hand about John H., that he should have said in his preaching, which two truthful men have heard him say it, and have testified to it. (See postcript, Minutes of 1798.)

Behold, much beloved brethren, in view of all the unscriptural doctrines and expressions, we have been moved (compelled) to exclude from the fellowship and membership of the Lord Jesus at that big meeting of May 26th, said John H., and all that are in union with him in such views, and we confirm again that conclusion unanimously in our great meeting of the brethren to-day, renouncing all fellowship with each and all such persons as hold such doctrines and views as are stated above, until they acknowledge their error and repent. Still, we look upon this case with sadness and heartfelt grief, and wish them (grace) of God in Christ Jesus, whose mercy endureth forever, that they may earnestly reflect and consider what may make for their peace and everlasting salvation while yet it is the accepted time and the day of salvation. This we desire from the bottom of our hearts, that the good God, through the tender mercy of Jesus Christ, would give and bestow to them and us for his merciful love's sake. Amen. So much from us, the undersigned brethren, assembled with one accord, and delivered to the hands of our loving brethren, who also, in words, will make it known to you in the name of the whole fraternity.

ANNUAL MEETING OF 1803.

Our cordial and united greeting of love to all our beloved brethren and members of the W——— church. We wish much grace, mercy, and blessing from God, the Father of our Lord and Savior Jesus Christ, to all our fellow-members united with us in love and faith, as also especially to our dear brethren, C. L. and J. Z. It is our heart's desire that the good God would make us all faithful laborers in his vineyard; for all that were hired by that householder were hired to labor in his vineyard, to which we wish you all much grace, blessing, and salvation from God. The cause of our present writing is this: Since we, or some of us, have been informed by our dear brother, Martin Gaby, who, on his journey to us, passed through W———, and also had meeting there, that Bro. C. L., since the big meeting, has only been a few times at meeting, and now for a considerable time has not come any more at all to meeting, so that some brethren feel oppressed in their minds on account of the word or expression which is found in that conclusion made at that big meeting, viz.: "That Bro. J. Z. should not go on with baptism, breaking of bread, receiving and excluding, without L.'s knowledge and consent;" hereupon we, the undersigned brethren, have conversed on the matter, and are of one mind on it, and now the same as it was at that time (three years before), and is in part also expressed in said conclusion, though briefly, that we all considered that Bro. L. had done wrong grossly, and if he would believe it from the heart, and confess and make acknowledgment, we, and hopingly the members, would bear with him in patience, and then he should serve as overseer in W———, and thus should Bro. Z., in such important matters, not go on without his knowledge and consent. But if Bro. C. L. withdraws from the service, or from the duty of his office, contrary to the doctrine of the apostle, when he says, "If any one has an office, let him attend to the same," (German translation, Rom. XII. 7), if, now, Bro. L. withdraws himself from the service of the church as overseer, so as not to attend the meetings, then he deprives himself of this honor, that Bro. Z. can not counsel with him, if he (Bro. L.) does not attend meetings according to his duty. So it is our unanimous mind. that on this account Bro. Z. should not be bound or hindered to go on in his office, and faithfully discharge its duties, and prove himself a faithful laborer. But if Bro. L. acknowledges according to said conclusion, and endeavors to be faithful in his office, then we desire and hope the members will receive him, and not lay obstacles in his way We mean, on account of things that are past.

(Signed by most of those who signed the foregoing.)

ANNUAL MEETING OF 1804.

Article 1. Whether it should or would be allowed to a brother or sister to keep public tavern by or with a license: it was unanimously considered that it could not be allowed, because we are convinced that it can not be done without disorder, and is rather a hindrance to a godly life and quietness of spirit. It has been deemed good in union, that if a brother or sister should undertake to keep tavern, they should be visited in friendship, and in love and seriousness, and in the name of the church be dissuaded and warned from it, and shown unto them what disorder and harm is likely to result thereof. Further it was concluded, that if a brother or sister would not hear, accept, or obey such counsel and admonition, then we would have to consider such as disobedient, and could not have fellowship with them. Yet the sisters, who are bound in such matter by the urging of their husbands, and would gladly be relieved from it, but can not without the consent of their husbands, they should be held less guilty.

Art. 2. Further it has been unanimously concluded, that no brother or sister should be engaged, by or with a permit, to sell strong drink, wine, or ardent spirits, by the quart or larger quantity, because it is feared that disorder and harm will arise thereby. Therefore all members who are engaged therein should be earnestly and faithfully exhorted in love and long-suffering to abstain from it, in order that such example may not lead our youth and offspring into licentiousness and scandal. But if one or the other should not heed this counsel of love and admonition, and not hear the church, we could not look upon such act otherwise than as being disobedient according to an impartial judgment.

Art. 3. It was concluded, in concord and union, that ministers should be uniform in solemnizing marriage according to the law of our country, by publishing the bans of every couple three times, and this in the section where they live or reside, as near as possible, so that if there were any sufficient cause or impediment of such intended marriage, it might be brought to light, and all things be conducted decently and in order.

Art. 4. About such brethren who so easily and heedlessly involve themselves in debts, and do not seek counsel, until they do not know any more how to counsel or help themselves; then they want at last counsel, when they desire and need help. It has unanimously been deemed good, that every church where such brethren live should endeavor diligently to instruct such brethren also in temporal or bodily things, that they should act considerately, and make no more debts than they can pay; and when at times their circumstances should be such that they could not see through, they should seek counsel of prudent brethren, and even the whole church is in duty bound to give counsel when requested; and if the counsel of the church should not be sufficient, it is also her duty to assist as far as possible in a case of necessity. At the same time such should be informed that if they would not receive good counsel they should not expect or hope that the church would feel bound or willing to assist much.

Art. 5. Whether upon request a brother might be ordained as a bishop, who shaves off his beard; it was considered, that inasmuch as God made man with a beard, and again God commanded his people in the law not to cut off the beard; and it was especially required of the priests of God not to mar the corners of the beard; and also Christ, our Master and precursor, together with his disciples, has left us an example herein, in consideration of these and other Scriptures and examples, it (the ordination) could not readily be done in a sound faith, and with an unoffended conscience.

Art. 6. What is to be done with brethren who join the Freemasons? Though we are not sufficiently acquainted with this (secret) association to judge in the case, still there are revealed many trifling things, frivolities, and unfruitful works, so that it is considered highly improper for brethren to be members in their association, or to have fellowship with their works; therefore it has been unanimously concluded that in case there are brethren defiled therewith, they should be admonished in heartfelt love, and informed that if they wanted to be (remain) in fellowship with these (masonic) brethren, we could not have fellowship with them; and if after such admonition they would not hear or receive counsel, we would have to avoid them, and could have no fellowship with them. But if one were contaminated with this, and would repent from the heart (and renounce all further fellowship with that association) in faith and hope, he might be received again in the name of Jesus Christ.

Art. 7. About persons who are among the English Baptists, and have been baptized by them, and come now and desire to be admitted (in our church); whether they ought to be baptized again, according to the true order of baptism, or if they should prefer it, whether we would receive them without being baptized again? In consideration of the Scripture, and especially because the Lord said to Moses, "Look that thou make them after their pattern, which was showed thee in the mount" (Exod. xxv. 40), it has been concluded, with one accord, that when such come to us we should give them in all things good instruction according to the gospel—yea, according to the Scriptures; and when they believe, and are willing to obey from the heart that form of doctrine according to the counsel of God, they ought to be baptized in the proper order, because there have occurred different examples that heretofore persons had been received by the brethren who thought then they could be satisfied with their single backward immersion, but afterward they were more enlightened have deemed their baptism as imperfect, and to put their conscience at rest, they requested and had to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a trine immersion.

Art. 8. Concerning buying lottery-tickets with a hope of gain, it was unanimously concluded that such can not be approved in members, and parents should by all means prevent their children from it, because it can not be viewed any better than other gambling for gain.

Art. 9. Concerning the evil which grieves God and angels in heaven, and also the faithful souls on earth, namely, the new fashions which are in vogue in the world, and also here and there are believers who gratify too much the lust of the eye (Num. xv. 39), and conforming therein themselves to the world; and especially our youth is corrupting itself herein so much that the Lord has almost cause to complain that all flesh has corrupted its way; therefore it has been unanimously deemed good that the bishops and ministers. as also all fathers and mothers of families, should use all diligence to counteract such things that they might spread no further, but rather be put out of the way; especially when persons desire to be received (in the church) it should be laid before them, that such things are contrary to the wholesome doctrine, and that it is their duty to deny themselves; and when they are willing to lay them aside, then they may be baptized in hope, that they will permit themselves to be further instructed, etc.

ART. 10. Our cordial and united greeting of love to our beloved brethren, especially to Brothers C. L. and J. Z., and also to Brothers Jacob H. and John G. We desire and wish you all that may tend to the glory of God, to the salvation of souls and in the edification of the church. Inasmuch as it appears that Bro. C. L. assumes more authority in the service of the church than it pleases us and the church, and Brother J. Z. has given more out of his hands than is pleasing to us and the church, so that it causes pressure and offense; therefore it is our loving counsel to you that you should keep house in the service of the church in union and concord, so that Brother C. L. should make the commencement in meeting (preparatory) to prayer, and then it is all the same who is speaking first; and when the meeting is to be brought to a close, then the beloved brother, John Z., is to make the conclusion. At the next meeting the loving brother, J. Z., is to make the beginning, and it is immaterial who may speak first; and when the meeting is to be closed, the loving brother, C. L., shall conclude; and so on. In important matters Brother Z. should do nothing without counseling with Brother L.; and so likewise should Brother L. do nothing without counseling with

Brother Z., so that union is preserved. But he who will not keep house thus and give satisfaction to the church, and will not accept the apostolic counsel of love of the beloved old brethren, such should be silent, and can not serve the church in his office. Further, if a person desires to be baptized, and makes known a preference by which brother he would like to be baptized, then that brother, with the counsel of the church, is to satisfy the candidate and forward him. With these lines we have given nothing new, but adhere to the conclusion which has been laid down already six years ago by the beloved brethren. We have further to notice, that there were very rude expressions made by Brother L., saying that there is gone forth a spirit of Satan, and rules in the church, and of this J. Z. is the head, etc.; and even the church has been compared to the rebellious company of Korah. Such should be acknowledged and recalled by all means.

ANNUAL MEETING OF 1805.

Article 1. Concerning those who are in avoidance. Since some think that we may or should not even give them the hand, while others would feel disposed at times to offer them the hand as a token that we would willingly assist them to be released and reconciled again, the unanimous conclusion was, that we should be of one mind, and follow the same rule in housekeeping, and it was so laid down, that it might be best to offer them in that view the hand, but to have no dealings with them nor any familiar intercourse until a reformation takes place in them.

Art. 2. Further, it has been considered, that when there is made a conclusion at the big yearly meeting, and there are members who would not heed, nor conduct themselves accordingly, it has been concluded unitedly, that when such persons can not convince the church by evidence from holy Scripture, and would or did rise up against said church conclusion, would not hear or obey at all, in such case we could not well do otherwise, but after sufficient and friendly admonition, to set them back from the breaking of bread until they learn to do better and become obedient.

Art. 3. Concerning praying (the Lord's Prayer) "Our Father," since some do not make the same expressions as given by the Evangelists from the mouth of Jesus, it was considered, that we should use the expressions according to the pattern of the doctrine of Jesus, our Master, and at the same time contemplate the meaning contained in these words, so that we may pray with the spirit and understanding of the heart, according to the mind of Christ, and in truth.

ANNUAL MEETING OF 1810.

Article 1. About brethren who intend selling bonds, it was considered, that it should not be done without the counsel of the church.

Art. 2. Concerning brethren who use the law for collecting debts, it was considered, that it is unbecoming for brethren to do so, that it can not be permitted, and if they should do such a disallowed thing, they are to be left over to the counsel of the church.

Art. 3. Concerning when brethren or members get at variance or in difficulty with one another, no one is allowed to refuse to the other the kiss for himself, without counsel of the church, unless there had been committed an obvious crime.

Art. 4. Concerning when a member has been put back from the communion, and some from kindness or relationship continue to salute such with the holy kiss, before they are received again by the church, it was considered as a fault, and should be by no means.

Art. 5. Concerning working on Sundays. Inasmuch as there are some members who are so easily brought to work on Sundays, it has been considered thus, that it should not be by any means, except in cases of necessity, for it is a transgression of the law of God, and that of our rulers.

ANNUAL MEETING OF 1812.

Article 1. In case a brother or sister should desire in their sickness to be anointed, it might be administered to them, provided they would not seek further help from an earthly physician; and if it should so be that the Lord would raise them again to health, and they should fall sick again, and think the Lord would call them away, and they ask again to be anointed, we would have no right from the word of God to refuse them, and it should be left to those brethren's wisdom who are called to do as the anointing will teach them. (I. John ii. 20.)

Art. 2. Concerning *feet-washing,* inasmuch as it has happened sometimes that members are permitted to have their feet washed by other denominations, who also practice feet-washing at their breaking of bread, yet not quite according to the word as we can understand it, it is considered advisable that it should not be proper to take part in such imperfect exercises, etc.

Art. 3. Concerning a woman whose husband is dead; and having several children and no property, and her hands too weak to provide for them; it was considered that the church should provide for her, and at the proper time to put out the children in good places, and to good people, and thus supply their wants.

Art. 4. Concerning a woman who was deserted by her husband; and being informed that he was dead, married again; when afterward her first husband made his appearance again, he showed no concern about her, and went away again; and now he is said again to be dead, and she makes application to be received into the church. Considered, that this can not be done according to the word of God, before there is sure evidence that the first husband is dead, and then upon sincere repentance and acknowledgment she might be received.

ART. 5. Concerning the slave trade and slaveholding; it was considered that it is a most grievous evil, and should be abolished as soon as possible.

ART. 6. Concerning brethren who are sometimes prevailed upon to serve in the office of constable, it was considered that a follower of Jesus could not serve in such office; and if a brother should accept of it, take the oath of office, and serve in it, or by some person else as his substitute, such a brother would exclude himself from the breaking of bread, holy kiss, and brotherly council.

ART. 7. Another case was presented of a woman who was deserted by her husband, and after being informed that he was dead, she married again; but the information proved to be untrue; her first husband made his appearance again, but without calling or claiming her he went away the second time, and now he is said again to be be dead, and she (the woman) now makes application to be received into the church. The brethren decided that it could not be done according to the word of God, until there is evidence that her first husband be dead, and then only she might be received upon true repentance and confession.

ANNUAL MEETING OF 1813.

Article 1. With regard to the slave trade and slave holding, it was unanimously considered that it is wrong, and that it belongs to the iniquities of Babylon, making merchandise of *souls of men* (Rev. xviii. 13), and that it is carried on by the spirit of this world, and is contrary to the good and holy spirit of God, by whom all the faithful souls dedicated to God are ruled and led into all truth, and are to come out, according to the counsel of God, of Babylon, not touching the unclean thing, that they be not partakers of her sins, and receive not of her plagues. Hence it is unanimously and in union considered, that no member, neither brother nor sister, shall purchase or sell negroes. and keep none for slaves; members should also, with all diligence, restrain their children from it as far as it is possible while they are yet out of the church. Further it was concluded, if there were members having slaves, or persons who wish to be received into the church and have slaves, that they might hold them in a proper way so long as the church near which they live may deem it necessary for the slaves to earn the money they had cost, and then, with the counsel of the church, they are to be set free, with a good suit of clothing; and if there are any who have not bought. but inherited their negroes, they are to be liberated as soon as the church considers it right and proper. And if members have negro children under their care, or even as slaves, they shall bring them up in an orderly manner, teach them also to read, and keep them, if males, to the age of twenty-one years, and if females, to the age of eighteen years, and then, with the counsel of the church, emancipate them, with a good suit of wearing apparel. Further it has been unanimously concluded, that if members having negro slaves, will not set them free, and thus oppose themselves to the order of God and the loving counsel of the old brethren, who are indeed servants and stewards of God, and even the united counsel of the whole yearly meeting, then after sufficient admonition they would have to be held bound (according to the word). We would have to deny such members the breaking of the bread of communion, the holy kiss, and the brotherly counsel, yet according to the word of the apostle Paul, to admonish them as brethren or sisters.

Art. 2. Further, it has been considered in union concerning electioneering, viz., giving votes for officers or men for the assembly or Congress, in order to elect them to their several offices. Inasmuch as the appearance of the times into which we have come are grievous (it was the time of the war with England), and inasmuch as party spirit has risen so high in the kingdoms of this world that men, and even the heads of government are among themselves at variance, therefore it has been viewed in union, that it would be much better if no votes were given in at elections for such officers (by the brethren); for so long as there is such division of parties, we make ourselves suspicious and unpropitious on the one side, on whatever side we may vote. Thereby every one that desires to be defenseless (or nonresistant) may readily see what might be best (for him to do). Moreover, is (not only) our land and (but also) almost all empires engaged in war (in Europe especially); hence it was considered to be best to give in no vote, else we might, perhaps, assist in electing such that would afterward oppress us with war. To pray diligently for our government we believe to be our duty, and to call upon the Lord we think will be most acceptable.

Art. 3. "It has been also again requested of, and counseled by the old brethren, that the great (annual) meeting should be continued in the order as it has been heretofore declared and laid down by the old brethren, viz.: that the ministers and overseers of the churches, every one in his own district and church, should in good time lay it before the church, how some should be willing to go to the big (annual) meeting, and that the church should assist them, if possible, that some may be able to go, so that from all parts, and if it could be from all churches, some may come to that meeting; and those that will come should endeavor to arrive on Thursday evening so near to the place of meeting as to be able to be at the place Friday morning at nine o clock, that the business may go on without hindrance."

ANNUAL MEETING OF 1814.

ARTICLE 1. It has been publicly treated at the big meeting on Pipe Creek, about the lamentable disturbance and dissension which have arisen some time ago between Bro. C. H. and some members of this church with him, of one part, and the old ministers and bishop, and especially P. E. and other members, of the other part. This disturbance and dissension have existed already several years, and after said old brethren and ministers and overseers in said church had made many efforts with the church to settle the difficulty with the assistance of God, the troublesome affair has got worse still, so that said old brethren and overseers of said church had no other prospect but to counsel with other strange brethren, and have charged the beloved old brother. Henry Danner, to see to it, that the matter might be settled and put to rest.

Now the loving brother was concerned about it, according to his duty, and has, with other strange brethren, paid a visit at Pipe Creek, and had Bro. C. H. and his adherents invited to come to the council meeting. But Bro. C. H. objected; he could not come on account of his sore hand, and they came not. To the loving brother, Henry Danner, to whom as aforesaid was intrusted this important affair, it was a heavy burden; so he appointed another time, and requested old brethren from afar, and paid with them another visit at Pipe Creek, especially to Bro C H. and sorry of his adherents, and invited them again to come to the (council) meeting. Bro. C. H. again would not consent to come, and they did not come again, with the objection that it was not yet the time to settle the matter, and secondly, that they had not had sufficient information about the council meeting, and so they had not prepared their testimony. Then the dear brethren that had come from afar. counseled with the loving brother, Danner, that this case should not remain thus, while there were members suffering under it, and some even had to depart this life under this pressure and sorrow; under these considerations, and with the advice of some brethren (of the church probably), they appointed again another meeting some months hence, and at once wrote and signed a letter of information to Bro. C. H., and appointed some brethren to bring the letter to Bro. C. H., and to read the same to him.

When the appointed time of the meeting came near that strange brethren should have come, at least twelve then Bro. C. H., before the time, went and made reconciliation and settlement with Bro. P. E., externally with hand and kiss before the church, so that many rejoiced over it, and the meeting and appointment for the strange brethren was recalled. But that settlement and peace, alas! did not last long, and Bro. C. H., with his adherents, began again to complain against the church, and brought, not only new complaints against the church, but raised also again the dispute about the land here and there, and without counsel and investigation in the church of the new complaints, and without counsel of other old brethren and bishops, and entirely contrary to the word of God and to the order of our Chief Shepherd and Bishop of his church, and head of his members, caused a division, and tore himself with other members from the church and the members, whom he had brought into confusion and mistrust against the old brethren and church, with the hard and suspicious complaints which he and others, against the order of God, have scattered far and wide; while, with all the invitations when strange brethren came, they never came to this day, in order to prove them with sufficient testimony, as it is required by the Holy Scriptures, or God in his word.

He has now, with those members he led astray, formed a separate congregation, and broke bread with them; not at the proper time, inasmuch as we are not to keep the feast with the old leaven, neither with leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. Bro. C. H., with the others, have known that he was not in peace with the church, and especially with the housekeepers, nor they with him; and the Lord Jesús teaches us in these precious words, ''If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.'' Matt. v. 23, 24. Those whose eyes are anointed can clearly see that the whole thing is perverse. For the Spirit of God leads into all truth and union, and ''as many as are led by the Spirit of God, they are the sons (children) of God,'' and ''by this shall all men know that ye are my disciples, if you have love one to another.''

And not only this, but at said Supper he has introduced strange exercises, which our dear old brethren have not had, who indeed, as we believe, walked in the light, and in the pure knowledge of the truth kept house, and entered, as we hope, into blessed rest. And as some have heard, there has been drawn a shallow reason from Christ's words, to that practice, whereby that practice can not be established, and it is to be feared that said new practice is more calculated to cause disturbance, trouble, and division within, and rejoicing without among other denominations, as if the old Baptists and Brethren would have now to learn from them, that they had opened our eyes, and thus seeking persons who are yet in the twilight, may be confused, thinking the old brotherhood must not have had the full light, else they would not begin new practices, and thus this would serve more to scatter than to gather, and more to the dishonor than to the honor of God.

Now, since this matter has thus worked from time to time, as has been briefly related, we, the undersigned, upon the request of said church, and more for the sake of God, have found it our duty to take the case in consideration at this occasion, namely, in said big meeting; and several brethren have visited Brother C. H. and his wife, and others of his members, before the meeting, and have invited him to come with his company and bring his testimonies to prove his heavy complaints or accusations, in order that those members who might have committed a fault could be convinced, that there was hope, if they would, that all could be brought to rest and reconciliation. But he would not come to lay the case before the big meeting, and said there were too many judges at the big meeting—it would be better to have too few judges than too many. However, on the second day he came to the place of the meeting, and said if the matter was to be settled the land would have to be altogether measured, and they would bear the expenses.

But the council of the big meeting considered that with further deferring the case could not be improved, and slowly or never be brought to an end, and the measuring would scarcely contribute to that end. Yet they shall have perfect liberty to have the land surveyed, as it has been spoken about. And upon the whole of said case it has been mutually concluded by the whole council of the big meeting, inasmuch as Brother C. H. was never willing to come and bring sufficient testimony to prove said accusations, we will hear and accept the testimony of Brother P. E., and of all those who were accused, on their good conscience, in hope and trust as being true, until sufficient testimony should come, as the Scriptures require; and if sufficient testimony should come against one or the other, then shall he who is concerned submit to the council of the church, which Bro. P. and the accused have agreed to and promised before the big meeting. Upon this condition we declare the beloved brother, P. E., and the other accused, as absolved, and intend at this and other occasions to break the bread of communion in confidence and love with them, and to hold with them full fellowship, as the gospel of Jesus requires, and we wish them light, grace, and power from God to hasten forward on the way of peace to the land of blessed rest. Amen.

Further, it was mutually concluded that the case, as above stated, is wrong, and contrary to God's order, according to the example and testimonies of the Old and New Testaments of the Lord. From these weighty causes, the big meeting concludes that impartial brethren should be selected, and they should give themselves up for God's sake, to pay the church a general visit from house to house, and before the meeting takes place to visit, also, Brother C. H., and all those who have cut off themselves with him, in a friendly manner, and to urge them to take steps toward peace, concord, and reconciliation with the church and with God, in as far as mistakes have been made, and all those who should thus come should be cordially forgiven by the whole church.

But if one or the other would *not* accept or receive counsel according to the doctrine of Christ and his apostles, and *not* abstain from their error, with such we could not break bread, and would have to deny to them the kiss and church council after a long-suffering and sufficient admonition; and if Brother C. H., with all his adherents, should oppose themselves, we would have to hold them, as the Lord Jesus says, "If he shall neglect to hear the church, let him be unto thee as a heathen man and a publican." The whole big meeting—yea, all members, should be engaged and prayerful, that God would meet us with his blessing and salvation. Amen. Signed. Samuel Garber, Benjamin Bow-

man, George Preiss Daniel Stober, Nicholas Martin, Jacob Beshor, Samuel Arnold, Martin Garber, David Pfoutz, John Eby, Christian Long, John Schleifer, Daniel Long, Daniel Garber, Michael Etter, Henry Gibbel, Herman Blaser, George Petry, Daniel Arnold, David Albaugh, John Diel, Jacob Shenefelt, John Price, Isaac Long.

In the year 1814, November 17, the strange brethren have come again to us on Pipe Creek about the difficulties with C. H. and his adherents, and have visited and admonished them again to peace, and union, and acknowledgement; and with these lines we inform our dear members of Pipe Creek Church, briefly, how we found it on our visit to C. H. and the members that have turned away from the church. What concerns Brother C. H., the visiting brethren have proposed he or they should elect six brethren on their part, whom they would, and they should search out their true testimonies; and the old brethren on Pipe Creek should also elect six brethren, and prepare their testimonies, and then the difficulties should be settled, with the help of God, according to the testimonies

Brother H. said he would have nothing to do with it, and that he would have no fellowship with the unfruitful works of darkness. This was the amount upon the whole, upon which we told him the conclusion made at the big meeting. Likewise we have told Brother J. W., upon his insolent and untrue asseverations, said conclusion. The said conclusion is, that if after patient admonition they would not return to union according to the truth of Jesus, we must deny to them, according to the gospel, the communion, in so far as not to break bread with them, and to refuse the kiss and council, until they should become repentant. We must observe here, that we have not seen any more of Bro. Benjamin Bowman and Nicholas Martin, after they had visited their part, and know not whether they have told the conclusion to any members. As concerning the other members who are with C. H., it was found different; yet several have declared that they would not fall away or separate from the old brethren, still they are halting at several points. We have told some, by heresay and suppositions, they had got off from the church thus far. Now, they should only believe what can be testified; in this way they might be restored and put right again. In this manner all the members should labor in this case with prayer and supplication to God, that by his co-operating grace all, and especially those who long after peace, could come again to peace and union with the church, according to the mind of the spirit of God and his soul-saving truth, in hope that they will reflect and choose that what is counseled them according to the gospel, viz.: to strive after peace with the church. Thus we have told the other members we visited the conclusion only in this form, that those who would continue to adhere to C. H., and go on with him in his strange works, all such would be held as is expressed in the conclusion until they would return repentant; that is, all such who would continue to break bread with him and justify his strange baptism. Signed, etc.

ANNUAL MEETING OF 1815

In the big meeting of the Brethren's church, which was held in White Oak church with Bro. Joseph Hershe, May 13, 1815, the following was discussed, and held counsel on the complaints arising in different parts of the church of the Brethren concerning the strange views of some members, which are deemed by us as erroneous and not founded on the Holy Scriptures, which Holy Scriptures indeed shall be the sole foundation of our faith. And since we live now in perilous times, in which arise many and manifold temptations, and also many errors, so that weak minds may be easily led astray and in confusion, not knowing what or how to do in order to salvation. And inasmuch now, at this time, among the many religious parties and denominations there are such whose doctrines on repentance, on baptism, and on the forgiveness of sins through the atoning sacrifice of Jesus, and on the sanctification through the Holy Spirit, seem to differ not much from those of the old brethren, only that they, according to our views, as the Word teaches us, do not put every thing in the right place.

They require of a man, before he is to be baptized, that he should have passed entirely through repentance, and should have a lively experience of the forgiveness of sins, and that he should have obtained the new birth completely before baptism, so that they must confess such and be enabled to say how they came to it; and that only then they were fit to be received by baptism into the covenant of the grace of God. There should have been made even such expressions in public meeting, that a man must have obtained complete sanctification first, else he would be baptized too soon, as has been credibly testified. Now for such a confession or doctrine we see no foundation in Holy Writ, nor a single example in the whole New Testament. Candidates for baptism were directed to repent, or to a change of mind; they were exhorted by John to bring forth fruit meet for repentance—that is, to lead such a life as would be consistent with a change of mind; and of Christ and his apostles we do not find that any more was required of canditates than besides repentance, faith in the gospel—item, faith in Jesus Christ as the Son of God. Hence we find no authority to ask more of candidates but what is founded in the word of God. We believe that baptism is the entrance into the new covenant, according to the Scriptures. We also believe that the foundation which was laid by Christ and the apostles is the only foundation on which we have to build, and that we have no right to change or amend any thing. We believe also that the (individual) cases of repentance are very different; that some have much greater difficulties to overcome than others; therefore we make (establish) no rule herein, because the Scripture does not give any.

And since we can not agree in the above-named points, with such who hold these points as articles of their faith, inasmuch as the word of God does not teach us thus, it happens sometimes that harsh expressions are made about the old brethren; for instance, "that they were a crowd of dead men, who had not yet come to a new life;" "unconverted, who knew nothing yet of conversion;" "a dead heap of flesh;" "as laying all in a heap in death;" that not one (of them) had come to a newness of life, or he could not remain among them; and on account of their baptizing too soon, the life of God commenced in them was presently again extinguished, so that they could not come to the (new) birth, etc.

Such expressions do not proceed from love, nor will they build love. We would let these good people willingly (to enjoy their sentiments) in peace, if they would also permit us to enjoy (ours) in peace. It does not work unto union according to the command of Christ. It causes schisms and divisions. It seems as if it was the object and purpose also in our churches, to fill weak members with their notions, and to cause confusion, so that many members become doubtful of their old brethren, since they are represented to them so cold and dead. And such we counsel and admonish, out of heartfelt love, that they should hold fast to the word of God, and not be carried about with every wind of doctrine. And it is our advice to all overseers and householders to admonish all the members to this, that they should take fast hold of the written word of the gospel; and if it should happen that some of our members should unite with such, break the bread of communion with them, receive them in their houses to hold meetings, so long as those stand in such separation against us, they (our members) should be admonished, and if they would give heed to it, we ought to have patience with them; but if they would not hear or be advised, they could not stand in full fellowship with us. For the Lord Jesus and the apostles teach us that we should be one, of one mind, speak the same thing, and that there should be no division among us; and to this end we also labor to be obedient to the gospel of Jesus by the grace of God.

ANNUAL MEETING OF 1817.

Article 1. Concerning the use of tobacco, it was in union considered, that if a member should be contaminated with it, such should be admonished to quit it; and if it would not be told, such a member could not be elected to any office in the church.

Art. 2. Concerning conforming to the world in wearing fashionable clothing and everything that is high, without exception, it was considered, that when a member should herein be found guilty, he should be admonished; and if the admonition would not be heeded, we could not hold such in full fellowship, inasmuch the Savior says, "That which is highly esteemed among men is abomination in the sight of God." Luke xvi. 15.

Art. 3. Whether the nearest friends of a member that fallsunder the censure of the church, or a candidate wishing to be received into the church, may be present at the council of the case? Considered necessary that the nearest friends should withdraw

Art. 4. Whether testimony against a member may be received from outsiders (persons not members), in case of a crime being laid to the charge of a member? Considered, that we could not pass judgment on a member upon testimony from outsiders; but in case one single member could testify with truthful outsiders, then we could and might judge according to the word of God for "*in the mouth of two or three witnesses every word may be established.*"

Art. 5. Whether brethren or their children may go on the muster-ground or not? The counsel was, that no member may go there, and prevent also their children from going on that ground, and not willingly permit it to them as long as they are under parental authority: should a brother do so, he could not be in full fellowship with the church; for the Savior said to Peter, "Put up thy sword into his place; for all they that take the sword, shall perish with the sword."

Art. 6. Whether we may sell a note (or bond) or not? Considered, that no member should sell a note without the consent of the debtor.

Art. 7. Concerning working on Sunday, it was concluded that members should do no work on Sunday, except in cases of great necessity, inasmuch as the apostle writes to "give none offense, neither to the Jews, nor to the gentiles, nor to the church of God." I. Cor. x. 32.

ANNUAL MEETING OF 1818.

Article 1. Concerning trouble arising in some churches on account of the marriage of young people, and their solemnization. Inasmuch some desire to hold fast to the counsel or conclusions of the old brethren, which was, that previous to marriage the bans were published three times, which they think is a good order and not at all inconsistent with the gospel; but now some assert that this publishing at the close of the meeting was against their conscience, and think that the effect of the word preached before was thereby interrupted; while, on the other hand, brethren think that there is danger in solemnizing marriage without publishing before, inasmuch we can not know how matters stand with young folk, and there might be danger, even if they are neighbor's or brother's children; and we think, if we were so closely restricted by our conscience not to publish the bans, then we would also marry none. Yet we desire to control no man's conscience, provided he acts for peace, and as they say, for conscience' sake. We desire all housekeepers in churches might be united in one mind to hold fast to the counsel of the old brethren; for unto peace God has called us.

ANNUAL MEETING OF 1819.

ARTICLE 1. Concerning a woman who married a man who had deserted his wife because she had committed carnal intercourse with another man, as he says, proved by the time of her delivery. Considered, if there can be found no evidence as his (the husband's) assertion, it is not sufficient to decide that it was or is no true wedlock, consequently the woman he has now, with himself, will be considered as adulterers as long as the first wife lives, according to the declaration of the Apostle Paul, Rom. VII. 2, 3. This is left over to further investigation. So we find no liberty to receive persons who live in adultery into the church, as long as the first marriage is not dissolved by death, and then only upon sincere sorrow and repentance they may be received into the communion of the faithful. But if those who are in such case would resolve firmly for God's sake to live separate, and would also indeed do so, and lament sincerely their former state—then there might be mercy in store for them, and they might be thereby reconciled to God.

ART. 2. Whether we could break the bread (of communion) without having a supper? We hold, that we ought by all means in all the exercises (ordinances) look to the testimony of Jesus and his example; for the Lord Jesus, shortly before his suffering, when he instituted the Lord's Supper, etc., after he had washed his disciples' feet, he did eat the supper with them, where he also dipped the sop, and gave it to Judas. (See John XIII. 26.) And Mark XIV. 18: "And as they sat and did eat, Jesus said, Verily I say unto you, one of you which eateth with me shall betray me." And verse 22: "And as they did eat, Jesus took bread, and blessed and brake it, and gave to them, and said, Take, eat: this is my body," etc.

ART. 3. How it is considered, that brethren receive other preachers (from other denominations) into their houses, in order to solemnize the marriage of their children after the manner of the world. Considered, that matrimony is a solemn matter, whether we commence it with or without a blessing, and hence we think we should have so much love for our children as to be concerned that they might enter upon that state with a blessing; and we believe no man can communicate such but he that is animated by the Holy Spirit, by whom he will also be led into all truths. Hence we should have our children married by a brother who is authorized to do it, with a blessing and brief exhortation; also without too great superfluity of meat and drink, so that we can believe to be pleasing to God—for all extravagance is sin.

ART. 4. Whether a member is permitted to marry without counsel of the church, and without publishing the bans? Answer: We know that all who have entered into the covenant of grace have promised also to receive counsel, and it seems to us, in such an important matter as marriage is, we should by all means seek counsel of our fellow believers. And concerning the publishing of the bans, it is our loving counsel, and daily experience teaches us, that it is very good to hold to a good order, inasmuch by the publishing the bans many an accusation is cut off, while on the other hand much deception is prevented, which would have free course without the bans.

Art. 5. Whether it is not displeasing in the sight of God that there is so much conformity to the world at *funerals*, with the superfluity of drink as well as the superabundance of eatables, besides what is needful and proper? Considered, that all superfluity in meat and drink, together with all extravagance in clothing, is an abomination in the sight of God, which we ought to avoid by all means, that the body of Christ may not be mixed up so much with the body of the world (especially at such solemn occasions as funerals).

Art. 6. In a similar case of a woman marrying a man who had left his wife, both were considered adulterers while that first wife lives, according to the declaration of the Apostle Paul (Rom.vii. 2, 3); and that the church could not receive them as members until the first marriage was dissolved by death, and then only upon heartfelt sorrow and repentance. But if those who are in such condition would for the sake of God (and their salvation) firmly resolve and actually (endeavor to) live separate (and apart from each other), with godly sorrow for their former transgression, they might find grace and be reconciled with God (through Christ).

ANNUAL MEETING OF 1820.

Article 1. In the counsel of the assembled brethren at the big meeting in Lancaster County, Pennsylvania, in Conestoga church, at Bro. Joseph Royer's, May 19, 1820, was proposed for consideration in church council the disturbances or troubles arising in the State of Ohio, in Mill Creek Church, by diverse doctrinal points which have been there introduced, viz.: it has been taught by Bro. A. M., who is a co-laborer in the word, that a man must have a real experience of the forgiveness of sins, and that he must be entirely born anew before he is baptized, which has been credibly testified. And it was considered at this meeting that there is no gospel evidence for such doctrine, and it was concluded with one accord and unanimity that if a brother will preach and persist in such doctrine, he could not be permitted to teach; for it is not consistent with the teaching of the apostle, when he says (Acts II. 38), "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins and we shall receive the gift of the Holy Ghost." This is thus laid down until such brother will prove his or such doctrine on the ground of the word of God. It was also considered that Bro. J. K. went too far with the harsh expressions he made against Bro. A. M. in presence of the brethren, and it is required of him to make acknowledgment for such hard expressions, or else we could not be well with him.

N. B.—The expressions were these, that he is to have said, from the teachings of Bro. M., there was apparent a spirit of Methodism and of the River brethren, and an Antichrist, etc.

Art. 2. A brother had used hard expressions against a brother in presence of the brethren, such as "from the preaching of Bro. M. there was apparent a spirit of the Methodist and River brethren and an Antichrist!" Considered, that the brother is to make proper acknowledgment for these harsh expressions, otherwise we would not be satisfied with him.

ANNUAL MEETING OF 1821.

Article 1. Whether an ordained brother may collect debts by the power of the law? Considered, that no brother, much less one that is ordained, has a right to do so according to gospel doctrine, neither for himself nor for another.

Art. 2. Whether an ordained or private brother may serve as an executor, where he knows beforehand that the law must be enforced, as has been likewise considered, that it should not be according to the gospel doctrine. But inasmuch as many brethren are in such a position the council is to have patience with them, until they can get through with it, yet so as not to break the bread of communion with them. Since, however, an executorship is very difficult for brethren, it was deemed necessary to adopt measures to obviate or lessen the difficulties. And inasmuch as every parent (or other person of sound mind) has a right to make a will according to his own pleasure, without being interfered with by the authorities, to divide and distribute his property, and also to select his executors, and to order them what they are to do, and how to do it (the testator may insert in his will the following clause), viz.: "I nominate and appoint A. B. to be sole executor of my estate, to settle, pay off, and collect, etc., as far as the rules of our church and the gospel will admit of," etc.

Art. 3. How far brethren have liberty to commune with men who do not strictly adhere to the truth, was considerd in council, thus: That it is very dangerous to commune with such people as do not hold entirely the doctrine of Christ, since the apostle says, "If there come any unto you, and bring not this doctrine, receive him not in your house, neither bid him God-speed" (II. John, 10); and the counsel is, to give them no liberty to speak in our meetings.

Art. 4. How far a brother is at liberty in giving testimony, to speak the truth before the higher powers, inasmuch as different forms are presented to brethren? Considered, that a brother by no means should take the liberty to lift up his hand, but should obey simply the counsel of the gospel, saying yea , if it is yea, and nay, if it is nay; "for whatsoever is more than these cometh of evil.'

Art. 5. Whether brethren may have distilleries or not? It was considered to leave it by what was concluded some thirty years ago, that no brother would be allowed to have a distillery, or to distill ardent spirits.

Art. 6. Whether members (persons) might be received into the church, who have been but once immersed (without baptizing them in the manner we believe it ought to be done according to the gospel)? It was considered, that a threefold immersion is the true baptism; but if such persons would be content with their baptism, and yet acknowledge the Brethren's order as right, we would leave it over to them, and receive them with the laying on of hands and prayer.

Art. 7. What is to be done when a member commits a fault which is not between brother and brother, but publicly, against the gospel? Considered, that such a member (provided it is no crime, such as stated in I. Cor. 5) should always make acknowledgment before the church.

ANNUAL MEETING OF 1822.

Article 1. Whether a brother might be set forward to baptize and break bread who does not wear his beard; it was considered, that according to the image of God (in which man was created), and according to the image of Christ, we ought to (leave our beard undisturbed or) wear our beard (at least in part), and that no brother should be so far advanced who could not deny himself in this matter.

Art. 2. Whether a brother might serve in a worldly office or as a juryman, was considered, that no follower of Jesus can serve in such, and if he could get relieved with money (by paying a fine), he should not serve herein.

Art. 3. Whether there should be something of the supper on the table at *feet-washing*, it was the unanimous agreement in the council of the great meeting that it should not be.

Art. 4. Whether it is right for a brother to take the benefit of the law, was considered, that when a brother is so imprudent that he falls under the power of law, he is not to have privilege to take the benefit of the law, but to seek counsel from the church. Yet it would be always best to seek counsel before a member comes so far.

Art. 5. When a member is put in avoidance, how far is his companion in wedlock to be held as a member? It was considered, that she may be held as a member, yet so as not to break the bread of communion.

Art. 6. How far should a brother keep house without counseling the church, or members without counseling the housekeeper? It was considered, that the brother who is housekeeper should always act in concert with the church, especially with his co-laborers in the church, and just so his co-laborers should always counsel with their elder brother, and a private brother should not undertake to teach or serve until the church calls him to it.

Art. 7. Concerning the abuse of tobacco. This has been before the meeting already before this, and was always considered a shamefully bad habit (*German*, *Untugend*)—and every thing bad, says the apostle, is sin, and sin defileth the body; and another apostle says, that your bodies, together with soul and spirit, shall be holy.

Art. 8. How it is considered, when members will not heed the counsel of love of the brethren, with regard to conforming to the world in clothing, etc. It was considered, for the third time in the great council, that when a member has been admonished in love once and again, we would not break bread with such. But at this meeting it has been considered, that when they will not receive counsel in love, we could not hold such member in full fellowship according to the gospel. Also such who permit those high fashions in their children who are yet under their control, and especially the bishops and ministers in the church should be examples of the flock.

Art. 9. With regard to distilleries (held or carried on) by members of the church, it was again testified that it could not be permitted.

Art. 10. How it is viewed when a brother assigns his property to another, with a view to defraud his neighbors (creditors). It is considered, that we can not hold them in fellowship.

Art. 11. Whether we might have two tables at love-feast, and also at other meetings; that is, whether members might prepare something warm for the old brethren, and also elderly and weakly members, besides what is served up for all in general—was considered, that members should be at perfect liberty to show their love toward their old brethren or weakly members, to set before them what they like; yet we would counsel in love to be careful that no bad distinction is made, so that friends and well-wishers are preferred to those that are weakly.

Art. 12. Whether it be right for a follower of Jesus to take interest, was considered, that neither the law nor the gospel gives us such privilege, and that it should not be among the membership.

Art. 13. How shall the church conduct itself toward those members that have been separated from the church? Considered, first, when a member is separated from the church as far as from the kiss, breaking of bread, and church council, such ought to be diligently exhorted according to the evidence of the apostle, but could not be called brother. But when such would not receive the admonition of love, and should fall into more grievous sins, the church has to put them in avoidance, and have no com pany with them, according to the word of the apostle.

Art. 14. Concerning breaking up in the morning after love-feast, it was considered that members and their children who stay till morning, should not separate and leave until prayer and thanksgiving to God is made.

Art. 15. Whether a brother may take the liberty to go on the muster ground or take part in the festivities of Independence-day? Considered that no brother should take the liberty to go to such places.

Art. 16. When a member is put in avoidance, how far is his companion in wedlock to be held as a member? It was considered that she may be held as a member, yet so as not to break the bread of communion.

Art. 17. With regard to persons who live in adultery, it was considered that they could not be received into the church as long as they live in such condition.

Art. 18. Concerning the form or proposing oaths in order to save one's conscience for the gospel's sake, whether we could answer with yea such a form, "And this you do under the pains and penalties of perjury?" It was considered, if a brother were grieved herein, let him counsel whether there was no other form for us.

Art. 19. Concerning the form or manner of swearing oaths to save our consciences for the gospel's sake, whether we could answer with yea such a form, viz.: "And this you do under the pains and penalties of perjury?" It has been considered, that if a brother were oppressed or troubled herein, let him consider or seek counsel, whether there is no other form for us.

Art. 20. At the yearly meeting in Ohio, 1822, the question was presented, whether such as were not members could be present in our church councils, and the answer was: "Considered, as it was at all times considered, that it could not be allowed."

ART. 21. If a brother has a vendue, and gives freely strong drink, how is it considered? It was considered, that no brother should give strong drink at the sale of his property.

ANNUAL MEETING OF 1825.

ARTCLE 1. Whether a brother may keep and sell strong drink, has been considered thus: because so often disorder is caused by strong drink, it is improper for a brother to sell it, and should not be at all suffered.

ART. 2. Whether a brother may take a mortgage or judgment bond of another brother, was considered, that brethren should be as careful of the interest of their neighbor as of their own, and not be selfish; and inasmuch to take bail for large sums is deemed wrong, it is not improper to secure a debt by mortgage or judgment.

ART. Concerning separation or excommunication, being viewed of unequal degrees. It was considered, that according to apostolic doctrine, such having committed gross or vicious sins, must be put entirely in avoidance, while less transgressions only precluded from the kiss, brotherly counsel, and the breaking of bread.

ART. 4. Whether a brother may teach singing-schools, was considered, that the musical schools, as they are generally conducted, have nothing to do with the service of God, and that a brother should teach none.

ART. 5. Whether a brother minister that involves himself in debts, and assigns his property to his children, could serve in the ministry of the word, was considered, that when the creditors should be defrauded thereby, he should give himself over to the (judgment of the) church, and without doubt ought not to serve (in the office of a minister).

Art. 6. Concerning a brother holding the office of justice of the peace, has been twice before the big meeting, and was always considered that it was not at all consistent with the gospel; but as something more definite is requested, the counsel is now, if such an one has been admonished already before to give up that office, and is once and again admonished (in the name of the church) to do so, and will not give it up, such an one we could not hold as a brother.

Art. 7. At the yearly meeting in Morrison's Cove, 1825, the question was presented, "In case members commit a public fault for which an acknowledgment is required, should it be made publicly, or only before the church? It was considered, in case the transgression was made without the church, and is deemed by the world a fault, and the transgressor should feel in himself urged to it (to make a public confession), in such case it might be good; but if it should be something that is not deemed a transgression by the world, and the conviction were not truly born from within, or from the heart, then it would be no light before the world, and it would be better done before the membership.

ANNUAL MEETING OF 1827.

Article 1. About the ordinance of anointing the sick, the manner of proceeding has ever been, first to sing a few verses, and with a united prayer to turn to God. Then (there should always be two brethren) the one reaches forth his hand and the other poureth the oil on it, and the first puts the same on the head of the sick, and says the words, which the Apostle James teaches (chap. v. 14), "Thou art anointed in the name of the Lord," and thus three times, but the words only once said. Then both brethren lay their hands upon the head of the sick, and pray over him, For it is not considered to be intended only an inward unction, but an outward anointing, whereof the apostle speaks, as mentioned before.

Art. 2. About the avoidance and restoration of members. When a member, on account of crimes committed, must be separated and put in avoidance, and should afterward become reformed in life and conduct, and apply for restoration or for release from the avoidance, and the church could not yet feel satisfied to restore such entirely, they might be released; and should such fall again into crime, we would have a right to put them again into avoidance.

Art. 3. Concerning receiving persons who have been baptized in the proper manner by other denominations. Considered, that those who have been received before with the laying on of hands (and prayer), we receive with hand and kiss, and those on whom the laying on of hands had not been observed, we should receive by the laying on of hands, etc., etc.

Art. 4. Concerning receiving sick persons who can not be baptized on account of their sickness and weakness, was considered, that they might be received, and if they should die, they might die as members, but if they should live and be well again, they should and would be baptized.

Art. 5. Whether a brother holding an office in the church may distill ardent spirits, was considered, and concluded that it is not becoming for any brother to do so, much less for a brother in office.

Art. 6. Whether there should be no other meat but mutton at the supper was generally considered as most agreeable (to our feelings "gemuthlichste") to take mutton, as it has been always customary with the ancient brethren, yet to make no law herein, and to bear with one another.

Art. 7. With regard to selling bonds, it was considered, that none should be sold by which poor people might be oppressed; but since circumstances are so different, the church should be counseled (asked for counsel in any case).

ART. 8. How is it considered to lay carpets in (our) houses? It was considered that it belongs to the grandeur (highness) of this world, and that it will not become a follower of Jesus to garnish his house in this manner, but rather that he should adorn his house as may be consistent with lowliness.

ART. 9. Concerning taking pay for solemnizing marriages and preaching funeral sermons. It was unanimously considered, that it should not be among brethren.

ART. 10. Whether we may be allowed to hold infares? Considered, that it (such things) belongs to pride, extravagance, and vanity, and should not be among members.

ART. 11. How it is considered, if a brother keeps a brewery, and makes strong beer? Considered, though it could not be directly forbidden to a brother, but ought to be left to his own conscience, and (yet we wish) to advise him that the safest way would be, not to carry on such a busiiness, from which may arise so many and great disorders.

ART. 12. Concerning members who engage in the raising of tobacco? Considered, that members should have nothing to do with such things, by which so much mischief is done, and so many men (and women too) are led captive, as is the case with tabacco.

◆

ANNUAL MEETING OF 1828.

ARTICLE 1. Whether a brothe. can belong to the Freemasons and still be a brother (in the church)? Considered, that it can not be.

ART. 2. Whether we may conform ourselves to the world with unnecessary things on our carriages? Considered, that it can not be. (See foregoing note.)

ART. 3. Whether brethren may go to the elections? It is the opinion of most of the brethren that we should keep ourselves free (clear) of them.

Art. 4. Whether we may do labor on Sunday, it was deemed good to refrain from it.

Art. 5. Whether a member might be anointed more than once, was considered and decided, that it may be done on request of the sick person

Art. 6. Whether a person may be received into the church, having been immersed but once? It is the counsel to be better that they should be baptized again in the true order.

Art. 7. Whether we had a right to cause a candidate for baptism to make a vow? It was considered, that it is according to the gospel to receive them in the order of the Brethren as usual.

Art. 8. Whether the holy kiss should be observed at feet-washing and the breaking of bread? Considered, that it is right and proper.

Art. 9. Whether the holy kiss should have a place at feet-washing (between those who serve and those who are served); and at (before) the breaking of bread? Considered, that it should be. (The new commandment (John xiii. 34, 35) brings it very near to both ordinances, and a *love-feast* without this token of love would scarcely deserve the name.

Art. 10. Whether we might have small love-feasts?

See Art. 15.

Art. 11. Whether brethren may have carpets in their houses, was considered, that it can not and should not be, because it leads to elevation (pride).

Art. 12. Whether brethren may have distilleries was considered, and concluded that it should not be, nor by their children, as far as the authority of the parents extends; and if such brother will not take (or obey) the advice, we could not commune nor have fellowship with him. Also, to sell grain to distilleries (especially) when grain is scarce, should indeed not be.

Art. 13. Whether, if a member sees another member commit sin publicly against truth, the first is in duty bound to speak privately to the failing member, or (at once to) present the case to one of the leading brethren? Considered (whether to do the first), it is as a member may choose but to do the latter remains his duty, inasmuch as public sins can not be atoned for between member and member.

Art. 14. Whether we may build meeting-houses? Considered, to leave it over to every church to do as they deem good.

Art. 15. Whether we might hold small (private, not publicly announced) love-feasts? Considered, in cases where there are but few members (or where a member is on a sick bed, desirous to partake once more), provided that one ordained brother would be present, and that every thing would be done at the right time and in proper order, there could be no objection at all, and it would not be contrary to the (word of) truth; yet care should be taken that it may not cause grief (pressure) or loss of affection.

ANNUAL MEETING OF 1830.

Article 1. Whether a minister may break the bread of communion and communicate the cup of thanksgiving to a sick person who is not a member? Considered, as contrary to our faith and conscience, and as more advisable to point or direct the sick to Christ and inward communion. Another question presented and answered, that sick persons, who wish to be baptized, but feel too weak, might be received under the promise, that if restored to health they would submit to the command and ordinance of Christ, and in case of their death they may find comfort in the reflection that God sees their good intentions, and may accept them for the deed

Art. 2. Whether a brother may take a wife who has already a husband, but is deserted and set free by him? This has long since been considered that it can not be according to the word and gospel.

ANNUAL MEETING OF 1831.

Article 1. Whether it was considered advisable for a member to have his son educated in a college? Considered not advisable, inasmuch as experience has taught that such very seldom will come back afterward to the humble ways of the Lord.

Art. 2. Whether it could be approved of when the brotherly kiss is so often omitted, even at meetings and lovefeasts? Considered, no, not at all.

ANNUAL MEETING OF 1832.

Article 1. How is it considered if a brother serves on a grand jury, and bears testimony against a brother, by which the latter is caused to suffer costs, and the testimony is not given from necessity or duty, but from want of love? Considered, that serving on juries was ever deemed improper for brethren; but in this special case the church where it occurred, and who should know and weigh all the circumstances, should judge according to the law of Christ, and according to the testimony.

Art. 2. Whether such may participate in the Lord's Supper who are not members, if there is room? Considered, to leave it to the churches, when there is such room.

Art. 3. Whether it would be approved, when brethren engage in storekeeping and selling of strong drinks?

Considered, the first might be allowed in cases of necessity, where a brother has no other way to make a living, but the latter in no case whatever.

Art. 4. Concerning the omitting of the holy kiss among members. Considered, that it should not be, and that it is an evidence of a want of love.

Art. 5. How to do when a brother is indebted to another, and becomes insolvent? Answer. The church should deal with him according to the circumstances or degrees of aggravation, according to the word.

Art. 6. How is it considered concerning persons who wish to be received, and had already been immersed but once by other Baptists? Considered, that some have been received without baptism, as we believe it ought to be performed, and they afterward came of their own accord to receive the baptism according to the word.

Art. 7. Whether at a council concerning candidates for baptism, their nearest friends should withdraw? Decided as before.

Art. 8. Change of the time of yearly meeting. Meeting to commence on Pentecost, with public meeting and love-feast. Monday and Tuesday, council meeting.

ANNUAL MEETING OF 1833.

Article 1. Whether we are to immerse at baptism once or thrice? It was considered, that we can not deem any other baptism as valid, according to the word of God, but a threefold immersion.

Art. 2. Whether there is any difference in using the law for our own benefit or only as executors or administrators? Considered, there is none in reality; it is wrong for ourselves, it is wrong if we do it for others.

Art. 3. Whether a brother who was chosen to the (ministry of the) word in one church, and moves into another with a good testimony, can be relieved from his office (or rather literally put back from it)? It was always considered, when a ministering brother moves out of the church which chose him, he moves out of his office—that is, before he is fully ordained; and that it was at the option of the church into which he moves to receive him with his office or not. If his life and conduct inspire love and confidence, it will not be long before he may be called to exercise his ministry again. Have patience!

Art. 4. Whether a person may be admitted to our (communion or) breaking of bread, who is not baptized according to gospel (as we understand it)? Considered, no.

Art. 5. Whether the supper must be on the table at feet-washing? (No; there is no such command in the gospel; and if the example of Christ is urged, it is also a mooted, doubtful question on this point. It must be recollected that the translators of our modern version of the New Testament did not believe or practice feet-washing, or know any thing about the real Lord's Supper, calling the communion of bread and wine the Lord's Supper. We all believe that John xiii. 2 is wrongly translated by saying, "Supper being ended" before feet-washing is mentioned, while it is evident, from verses 26–30, that supper was not ended then).

Art. 6. Whether the supper must be on the table at *feet-washing?* Answered as before.

Art. 7. Whether a member has a right to appeal to the yearly meeting, when put back by the council of his church? The answer, not recorded, was similar to the following:

Art. 8. About the making and using of strong drink, a strong testimony was made at this meeting against it.

ANNUAL MEETING OF 1834.

Article 1. How it is considered to sing at or during the breaking of bread? Considered, as not proper, but at the distribution of the cup very proper. It was also remarked, that there should be no drinking without necessity while the supper is served, until all is served up, and a blessing asked of God, because we are to "tarry for one another."

Art. 2. Whether we may work on Sunday, such as sawing (on sawmills,) shooting, moving, etc. It was considered, that it should not be by any means, but that we ought to spend the Sunday in stillness, and in the fear of God, in order to be offensive to no one.

Art. 3. Whether we may take interest from a brother? Considered somewhat differently, but our (charity) moderation should be known, and we should be willing to lend to the poor without interest.

Art. 4. Whether we could receive into our church a person that has been immersed once backward, without baptizing him again? Considered, that though it has been done before, still we believe that the best and safest way is to baptize them right, and according to the proper order (as we believe), and that hereafter it should not be done otherwise.

Art. 5. How it is considered, when a member who was received after having been baptized with only one immersion backward, without receiving baptism according to our order, moves into another church, and there is required to be baptized? Answer in foregoing article 4.

Art. 6. Concerning a certain brother's certificate; whether a certificate could be given to a brother minister who moves away from his church without paying his debts? Special advice given, but not noted.

Art. 7. How is it viewed when a ministering brother, as executor or administrator of an estate, is compelled to use the law? Considered, he should do nothing without the counsel of the church.

ART. 8. Concerning the office of supervisor and other worldly offices, was considered, that brethren should keep themselves clear of them as much as possible.

ART. 9. Concerning high and fashionable clothing, etc., and conformity to the world, it was considered a great evil as heretofore, which is not to be tolerated in the church.

ART. 10. How it is considered when a brother, not yet ordained, should administer the communion in presence of ordained brethren? (If the ordained brethren desire him to do so, there can be no objection; on the contrary, it is desirable for young hands in any work to have more experienced friends near to advise or assist.)

ART. 11. Whether a brother can serve on a jury, where a man is tried for his life (as a murderer)? Considered. no, it can not be at all.

ART. 12. If a brother who is a minister should transgress so that the church has to set him back, and if he is afterwards received again upon his acknowledgment, whether he is to be received with or without his office? Considered, that depends upon the church, and also upon the nature of his transgression.

ART. 13. Concerning a sister's preaching. Not approved of; considering such sister being in danger, not only exposing her own state of grace to temptation, but also causing temptations, discord, and disputes among other members.

◆ ◆ ◆

ANNUAL MEETING OF 1835.

ARTICLE 1. How it is viewed to receive colored people into our church? Considered, to make no difference on account of color.

ART. 2. Concerning the trouble between Bro. M. L. and the church, L. was earnestly admonished by the old brethren to amend his ways; not to creep into houses in order to bring members into confusion and cause division in the church, inasmuch as they (the old brethren) saw and understood what manner of spirit was in him. For if he should come so far as to speak in a traducing and railing spirit against the church, he would have to be put in avoidance.

ART. 3. Concerning taking interest. Considered not allowed by the gospel, and brethren should beware of usury (unlawful interest) especially.

ART. 4. How it is considered when brethren go with their children to shows? Considered, it should not be.

ART. 5. How it is viewed to elect brethren for the ministry by lot? Considered, to abide the manner of holding a choice hitherto observed.

ART. 6. Concerning the commencement of Yearly Meetings on Saturday, or according to the ancient order. No change made at this time. (See further, "*Annual Meetings.*)"

ART. 7. How it is considered when brethren go to muster and drill. Considered, that it is contrary to our baptismal vow, contrary to the word of God, and contrary to the professed principle of the church, and can by no means be permitted or tolerated.

ART. 8. How is it considered, if ministers move into churches where there is no ordained elder, whether they can be received where no bishop is present? No; there ought to be one or more bishops invited for the occasion, or the matter postponed to another time. Meanwhile, those new comers may serve in their office as guests.

ART. 9. How it is considered to sell grain to distilleries? Should not be, except in case of necessity.

ART. 10. How it is considered when brethren keep tavern? Considered, as entirely unbecoming for brethren.

ART. 11. What is the order to receive applicants for baptism? It is necessary that there should be self-knowledge, repentance, and faith, together with scriptural instruction, and then that it may be done with the counsel of the church.

Art. 12. How it is considered to receive colored persons into the church? (The object of the question was not whether they should be received at all, but whether they could or must be received or treated altogether like white members). It was considered, that inasmuch as the gospel is to be preached to all nations and races, and if they come as repentant sinners, believing in the gospel of Jesus Christ, and apply for baptism, we could not consistently refuse them. But inasmuch we receive our fellow members with the holy kiss, and there is a repugnance in some of our white members to salute colored persons in this manner, the colored members should bear with that weakness, and not offer the kiss to such weak members until they become stronger, and make the first offer, etc. Otherwise, if they (the colored members) prove faithful, they should be considered on an equality of full membership.

Art. 13. How it is considered when brethren go with their children to shows? Considered, it should not be.

Art. 14. Concerning the commencement of yearly meetings on Saturday, or according to the ancient order. No change made at this time.

Art. 15. What is the duty of a visiting brother? First, as visiting brethren and overseers of the poor in the church, they have to assist and attend to the yearly general visit from house to house; and it is necessary, and their duty, when the church is divided into different visit districts, to take the lead in the visit as well as that of the ministers; and in case the ministers could not assist on account of sickness, it is the duty of the deacons to carry out the visit with other brethren, and to bring before the minister and the church what they have found. Further, when any thing of importance is to be investigated in the church, the ministers have the right to request them (the deacons) to accompany them, or if the case is not of special importance, to send them (the deacons) to investigate the matter and bring it before the ministry. Further, it is their duty, in asmuch as they have been elected to be overseers of the poor, to visit the sick, especially if they are poor, who may be in distress by reason of sickness or other causes, to examine their case, and to report to the ministry, and, if necessary, the ministers to hold a council with the church what is further to be done. When money or grain is contributed in the church for the poor in the church, it is their duty to keep a regular book account of what they receive and what they lay out for the poor or otherwise for the church, so that they are able at times to render an account with and to the church. Upon the whole, all that may occur in the church and is to be investigated, is committed to their care, and if they hear of any thing, to bring it before the ministers, to counsel whether it is to be examined, and to see it done if found necessary.

Further, it is their calling to assist the ministers at meeting, by reading the Scriptures, by using freedom in prayer, and to bear testimony to what was spoken; and if it should happen that no minister (of the word) could come to meeting, it is their duty to lead the worship by singing, prayer, and reading the Scriptures, and if they feel so, to exhort to the edification of the congregation; yet it was the counsel of the old brethren that it is not their calling to rise on their feet in order to exhort; and thus to conclude the meeting in the usual order, and to make the ordinary appointments for meeting. Again, when a minister is called to hold meetings in another district, and he requests the visiting brethren to give him company and assistance, it is their duty to assist, and one or the other to go with him.

Further, it is their duty to serve at tables; when a love-feast is held, to make the necessary preparations, to call as many other brethren as they need to assist, and at the time of the love-feast to see to it that the sisters can get all things ready at the proper time, and themselves setting the tables, and so in all things see to it that everything is done decently and in order.

ART. 16. Concerning going to elections and serving as jurymen. It was considered in both cases, that brethren should hold themselves loose as much as possible, or entirely, which is best. Particularly, no brother should take part in electioneering at an election, which is deemed very hurtful, and should not be among brethren; etc.

ART. 17. Concerning serving on juries at trials for life or death? Answered as before.

ART. 18. How is it viewed for brethren to sell grain to distillers? Considered, that it should not be, especially if grain is scarce and high in price. Besides, it was mentioned of the abuse and harm which comes from what is made by the distiller, and that brethren should take no part in it, and by no means use distilled liquors for a common beverage, nor offer it to those that work for them.

ART. 19. How is it considered, when members wash the feet or salute with the holy kiss those who are not members of the church? Considered, we should not do so, if it gives offense.

ART. 20. How it it is considered, when brethren keep tavern? Considered, as entirely unbecoming for brethren.

ART. 21. What is the order to receive applicants for baptism? It is necessary that there should be self-knowledge, repentance and faith, together with scriptural instruction, and then that it may be done with the counsel of the church.

ANNUAL MEETING OF 1836.

ARTICLE 1. Whether a brother would have a right to take such money, which he had acquired as a soldier by war? Considered in union, that it can not be, acccording to the doctrine of Jesus.

ART. 2. Whether a brother or sister could be allowed to sell strong drink? Considered, that it should absolutely not be.

Art. 3. What is to be done with a brother who professes and claims to be urged by the spirit ot God to preach the gospel, and who is not chosen by the church for it? He is counseled and allowed, after the elect brethren have spoken, to make known by exhortation if there is any thing on his mind; he may also use liberty in public prayer, when necessary, or in reading the Scriptures, provided he is acceptable by the church.

Art. 4. How is it deemed best at the yearly meeting, whether first to hold council, or first public meeting and communion? It was considered as expedient, to commence on Lord's day with public meeting, and in the evening to break the bread of communion, and afterward to hold council.

Art. 5. When a bishop is old and too feeble to serve in his office fully as he ought, whether (the church) have a right to select another? The counsel is, to go to counsel with the nearest churches, and if looking on the proposition favorably, and the old bishop and his church would be of one mind, then it might be done.

Art. 6. What should be the name of our fraternity, when a title for a meeting-house is made and recorded in the public offices? Unanimously concluded to call ourselves the Fraternity of German Baptists.

Art. 7. Concerning work or moving on Sunday, it was considered improper to do so.

ANNUAL MEETING OF 1837.

At an annual meeting held in Rockingham County, Virginia, at the meeting-house near Bro. John Kline, on Linwell's Creek, the 15th of May, 1837, the following points have been presented to the council of the old brethren, and have been considered in the fear of the Lord:

Article 1. How it is considered, if a member desires to be no more with the church, and yet has committed no other offense? Since the circumstances are so different, the advice is also different. If a member desires to be off, and doth commit no other offense, we could have patience somewhat longer with such a member than if a member should speak contemptuously of the church; Then the church can judge best how soon to let it withdraw, and to place it according to its desire; yet there ought to be employed all possible diligence to bring back to the flock such souls. But if they will not hear, there would be just cause to put them as they desire.

Art. 2. How it is viewed, if a member is accused of a crime only on testimony from out of the church? Whether it would be right to take a member into judgment (before the church) on such a testimony? The counsel is to make strict investigation, and if there should be nothing found, and the member continued to deny the charge, it could not be judged on testimony out of the church alone.

Art. 3. How it is considered, to make a better arrangement in holding annual meetings according to the pattern of the apostles? (Acts xv.) The unanimous counsel of this meeting and desire of the old brethren is, to follow the track of the apostles as closely as possible. Therefore the council-meeting ought to consist of the elders and all the members of that church which receives the meeting, and of such teachers, ministers, or (private) members, who may be sent as delegates from the other churches. It is considered necessary that every church, or, where the distance is too great, several churches together, should send two, three or more delegates to the annual meeting. The yearly meeting is to take place as heretofore on Pentecost, or Whitsuntide, and the council-meeting to be held on Friday and Saturday before, to which end the delegates ought to arrive in the neighborhood on Thursday evening. The public meeting begins on Sunday, when a love-feast will be held, and the church is at liberty to invite thereto also neighboring churches as usual. The proceedings of the council-meeting should be immediately recorded in writing, and as much as possible communicated to all the churches.

Art. 4. How it is considered, to administer the anointing of the sick, or to hold an election, without an ordained brother (elder) being present? It is the advice, that the anointing of the sick should not be administered without an ordained brother, except in a case of necessity, that no such is to be had; for the word says: Call for the elders of the church. As to holding elections, it is considered that no election ought to be held without the presence of (two or) at least one ordained brother.

Art. 5. If a brother is at liberty to serve as cryer or clerk at public vendues? It is the counsel of the meeting, that no brother should take the liberty to cry at vendues, because it is unbecoming for a brother so to serve. As to the clerkship at vendues, it could not be considered quite so unbecoming, yet so that brethren ought to refrain from such things as much as possible.

Art. 6. Whether the sense of the words of the Savior (Matt. xviii), "Let him be unto thee as a heathen man and a publican," is the same as the sense of the apostle, when he says (I. Cor. v.), "Have no company with him," etc. It is understood by the meeting almost unanimously, that the expression of the Savior, "Let him be unto thee as a heathen man and a publican," excludes a member only so far as from the church-council, from the kiss and the breaking of bread; but that it is the sense of the apostle, when he speaks of the vicious, "Have no company with him, and after noticing the vices adds yet, "with such a one (you ought) no not to eat," that we ought to avoid such a one altogether according to the sense of the word.

Art. 7. How it is considered if members go to the public election and vote, or even previously already electioneer for the candidates of office? It is the advice of the old brethren to keep ourselves also in this respect as free as possible, and rather not go to the election. As regards electioneering, it is the sense of the brethren that no brother ought to interfere so far with the offices and government of this world, according to the word.

Art. 8. When persons desire, to be received through baptism into the church, if it be necessary, to instruct them before baptism of the taking of oaths, going to war, and the like, that according to our view it is forbidden in the gospel? The advice is, that such persons ought, if possible, to be visited before their baptism, and by all means to be previously instructed of the following points, viz.: Of the taking of oaths, going to war and to muster, to use the power of the law contrary to the gospel, and to conform to the fashions of this world in apparel and the like; and that they ought to state before their reception their willingness to refrain from all such things.

Art. 9. How it is considered if members take more than lawful interest? Considered, that it ought to be by no means; and if a brother should do so, he ought to be visited, and if he would not take advice, we could not be satisfied with him.

Art. 10. How it is considered if a brother buys and keeps slaves, and sells them also again? Considered, that it could in no wise be justified in a brother, according to the gospel.

Art. 11. How it is considered when a brother keeps a brewry, and makes strong beer? Considered, that it could not be directly forbidden to a brother, but ought to be left to his own conscience, and to advise him that the safest way would be not to carry on such a business, from which may arise so many and great disorders.

Art. 12. How it is viewed to receive persons into the church without baptism, in case of sickness and bodily infirmity? Considered, that we have no express word for it, and that it would be more advisable and more safe to direct them to the mercy of God in Christ. Yet we would in certain singular cases not set bounds, but advise all teachers to be careful to do nothing without the counsel of their fellow laborers, and, if it be possible, of their church.

In conclusion, the brethren united to hold their next yearly meeting with the brethren in the neighborhood of Hagerstown, Maryland, on Pentecost, 1838.

Signed by the elders present—Daniel Gerber, John Flohry, David Pfautz, Daniel Arnold, Joseph Gerber, Christ. Johnson, John Price, George Hoke, Abraham Gerber, Benj. Bowman, Abraham Yandt, Daniel Reichard.

ANNUAL MEETING OF 1838.

At the yearly meeting, held in Washington County, Maryland, on the 1st and 2d of June, Anno Salutis 1838, the following queries were laid before the council of the—in God beloved—brethren, and considered in the fear of God:

Article 1. Whether a congregation has the right, according to the gospel, to put a member in avoidance or not? Considered, that the old brethren always have thought it right, and still think it right, according to the gospel, to put members in avoidance in accordance with the word of the apostle. I. Cor. v. 9–11.

Art. 2. Whether it is considered proper to hold singing-schools in our meeting-houses? Chiefly considered, that meeting-houses are no proper places for holding singing-schools therein.

Art. 3. Whether it is proper for a member to build distilleries, or to distill ardent spirits? Considered, as it has been considered these many years, that it ought not to be.

Art. 4. Whether a common brother has the right to go out, to appoint or let others appoint meetings for himself, or generally to teach publicly without the counsel of the church? Considered, that a brother who is not intrusted with the office, is not justified so to do. James III. 1.

Art. 5. Whether a member has a right to appoint a meeting for a teacher who is not in our connection? Considered, that it ought not to be according to the exhortation of the apostle. II. John v. 10.

Art. 6. Whether it be right to receive again as a private member a brother that was a teacher, and had been put back, without intrusting him again with the office? Considered, that a congregation has a right to do in such a case as it seemeth good to them.

Art. 7. Whether a teacher has the right to remove out of the church without the counsel of the same? Considered, that it is right and good that a brother, in such an important undertaking should seek the counsel of his church.

Art. 8. Whether in case a member falls into the judgment of the church, the nearest relations should withdraw while the counsel is taken? It has always been considered best to let such relations withdraw

Art. 9. Whether we have the right to appoint deacons without laying hands on them, according to the example of the apostles? Acts VI. 6. Considered and resolved, to postpone the further consideration of this query to the next annual meeting.

Art. 10. Whether it be right for members to take part in Sunday-schools, class-meetings, and the like? Considered most advisable to take no part in such like things.

Art. 11. How it is considered when members go to public shows, and even take their children along? Unanimously considered, that members ought to avoid such places, and to warn their children therefrom.

Art. 12. Whether in case that brethren who are called to some ministry move from one church into another, are received with their office by the church to which they have removed, whether the sisters, their wives, ought to be received with them, as in the case of an election? Considered, that it would be good to receive the sisters also with them.

Art. 13. Whether persons that have been babtized formerly elsewhere with a threefold immersion, could be received among us as members without baptism or not? Considered almost unanimously, that when such persons are satisfied with their baptism, having been performed in the right manner, they may be received as members without baptism, yet with stating to them the order (rules, principles) of the brethren, and the laying on of hands. If they should, however, desire baptism, it might be granted to their satisfaction.

Lastly it was resolved to hold the next annual meeting, God willing, by request, with our beloved brethren at Aughwick, Huntingdon County, Pennsylvania, on Pentecost, 1839, yet so that the elders and delegated brethren ought to arrive in the neighborhood, as at this time, on Thursday before.

Signed by the elders present—Daniel Gerber, David Pfoutz, George Hoke, John Gerber, Jacob Holsinger, David Engler, sen., Abraham YandtJohn Funk, John Brower, Christ. Johnson, Jacob Pfoutz, Daniel Arnold, Christ. Long, John Price, John Royer, Lorenz Etter, John Farny, John Beeghly.

ANNUAL MEETING OF 1839.

ARTICLE 1. Whether a brother could serve in the office of a constable? No. (See above, yearly meeting 1812.)

ART. 2. How the supper should be held? Considered, as it was always held.

ART. 3. What is to be done with a brother who wants to preach, and forces him into it without or contrary to the counsel of the church? Considered, that such a brother, having been admonished once and again, can not be held as a member in full fellowship, if he is disobedient.

ART. 4. Whether a brother may give his house for holding a (political) election in it? The answer was no; it should not be.

ART. 5. Whether a brother may be intemperate with strong drink or tobacco? No.

ART. 6. With regard to the laying on of hands on deacons, it was concluded to leave it as heretofore. (See also yearly meetings, 1844, 1; 1845, 11; 1846, 3; Tenn. 6.

ANNUAL MEETING OF 1840.

Letter of the Yearly Meeting of the Ancient Brethren, held in Morrison's Cove, Bedford County, Pennsylvania, on Pentecost, June 5–8, 1840, *to all their united churches and members:*

May the blood of the New Testament in the power of the everlasting Word, be mighty effectual in us all, that we may be and remain followers of Christ in the regeneration until the day of our redemption, when the hidden things of the heart will be revealed, to the great consolation and unspeakable joy of the loving and suffering children of God in Christ Jesus.

In this ardent desire of faith we send to all our in God beloved and in faith united churches and members, brothers and sisters, wheresoever they be, our heartfelt and joint love and greeting, saying with the Apostle Paul, "Grace be unto you, and peace, from God the Father, and the Lord Jesus Christ."

Since it hath pleased God to spare our lives, and to count us worthy once more to assemble at this yearly meeting, the design of which is to promote our union in love and concord of the spirit, to encourage one another to faithfulness and watchfulness in these last critical times, and to strengthen us mutually in the faith and obedience of the gospel, to warn of dangers, and to resist with united efforts every evil which threatens to break in, and especially in difficulties that may arise, on the request of our beloved brethren, to give our simple advice. There have been at this time laid before us the following points and queries, which we have weighed with the word in the fear of the Lord, and according to the grace bestowed upon us, have answered the same:

Article 1. Whether it be agreeable to the gospel, as the brethren do, hold elections for teachers and deacons? Considered, that our mode to hold elections is according to the gospel, and that we do not know how to improve it.

Art. 2. How it is considered when poor members are left to the overseers of the poor in the township for maintenance? Considered, that the church to which such a member belongs ought to investigate the case, and to take care of her own poor according to the gospel.

Art. 3. In case one that was a brother, and now is held in avoidance, lives at a distance of several hundred miles from a brother to whom he is owing, and writes back to brethren he would be willing to pay if he knew how much; whether the latter would have liberty to write to the former how much he owed him? Considered, that brethren might state and send such accounts, as it was always permitted to settle old accounts with such members, that are held in avoidance.

Art. 4. About the difference among the brethren in regard to avoidance—since, as it seems, some know or observe nothing at all of an avoidance; others take the liberty to eat with or to greet as brethren those that are put into avoidance, which with those who feel themselves in duty bound, according to the word, to observe entirely the avoidance, often times causes temptations and great oppression. Considered, that it is very much to be lamented that such a difference hath crept in by degrees among the brethren in such a highly important matter, and that it ought to be the ardent desire and the serious endeavor of all the brethren and members, and particularly of the elders and teachers, in observing this evangelic and apostolical ordinance again to come to a perfect unanimity, whereto

* * * * * *

Art. 5. How it is considered about the visiting of such persons who apply for baptism; whether they must be visited in all cases before baptism? Considered, that this is a good practice, and that every where if possible it ought to be introduced and observed, without making any limits in certain cases to make an exception; and where this practice is yet unknown, it would be proper to inform the members thereof, and through them those that wish to be received by baptism.

Art. 6. Whether a brother may take the liberty in a civil lawsuit as defendant to answer for himself or by an attorney, and in case he should consider himself wronged in the first instance, whether he is justified to appeal further? Considered, that a brother, if he is summoned before a magistrate, may state his case, but before he would go any further he ought to ask the counsel of the church, which will be agreeable with the gospel.

Art. 7. About the more and more increasing evil, that members conform so much to the world in building, house furniture, raiment, etc., and even to have a string of bells upon their horses at sleighing? Considered, that all the brethren and members, and especially teachers, ought to oppose and labor against this growing evil, and to avoid the tinkling of bells as improper for brethren.

Art. 8. Whether we might hold meetings at the houses of members that are excluded (in the first degree, according to Matt. xviii.), or to visit them in the name of the church on their request? Considered, that when the excommunicated members appear to be penitent, and request visit and meeting of the brethren, it might be readily granted.

Art. 9. Whether it could be allowed for brethren to go to train (or muster) in the militia? Considered, that training or mustering is a preparation for war, and since we are inclined to peace and a defenseless state, it would in no wise be proper nor allowable for brethren to learn war. Is. ii. 4; Mic. iv. 3.

Art. 10. Whether a public fault could be settled and forgiven between brother and brother? Considered, that a publicly committed fault can only be settled before the church, and not between brother and brother, according to the word of the Lord.

Art. 11. What is to be done with a brother who is erecting a distillery, and makes and sells ardent spirits? Considered, that when such a brother has been admonished once and again, and will not be obedient to the counsel of the church, we could not break the bread of communion with him. Besides, it is the advice of the old brethren, to dissuade all the members from the common use of intoxicating drinks, particularly at buildings, hay-making and harvesting.

Art. 12. How it is considered, when teachers at the beginning of meetings exhort so long, and consume so much time with speaking before prayer? Considered that it would be more edifying to make the exhortation as brief as possible, since the apostle teaches that first of all supplications, prayers, intercessions, etc., be made. I. Tim. II. 1–4.

ART. 13. About receiving again members that had been excluded; in what manner it ought to take place? Considered, that it was hitherto not done the same way as the reception of newly-elected teachers or deacons, where the members do advance toward those elected, but that it was and is the mode of the brethren. the members to remain in their places, and the member to be received again to go from one to the other, and thus to be received, if a brother, by the brethren with hand and kiss, and by the sisters with the hand; and if a sister, by the brethren with the hand, and by the sisters with hand and kiss.

In conclusion, the brethren agreed to hold our next annual meeting on Pentecost, 1841, with our brethren in Somerset County, Pennsylvania.

Signed by Daniel Gerber, David Pfoutz, Daniel Arnold, Jacob Holsinger, Christian Long, George Hoke, John Price, Daniel Reichard, Abra. Yandt, Michel Dicky, Peter Kober, Isaac Shoemaker, Henry Kurtz.

ANNUAL MEETING OF 1841.

As it was customary among us from time immemorial, the old brethren assembled themselves this year again from East and West, and from North and South, in yearly meeting with Bro. William Miller, in Somerset County, Pennsylvania, where on the 28th and 29th of May, A. D. 1841, the following points were presented and taken into serious consideration:

ARTICLE 1. Whether it would be right and allowable, according to the gospel, for members to buy lottery-tickets? Considered, that as a species of gambling for gain's sake, whereby others must necessarily lose, it is wrong, and not allowable at all for a brother.

Art. 2. Whether the brethren practice feet-washing strictly according to the gospel? Considered, after much conversation and reflection, that feet-washing, as practiced hitherto by the brethren, is according to the word, and that the mode, as far as we could learn until now, could in no wise be improved.

Art. 3. Whether the brethren have a right to admit friends, who are not members, to sit down with us at the Lord's Supper, if there is room? Considered, that making a proper distinction between the supper and the communion of the body and blood of Jesus Christ, there could be no objection to admit friends to the supper, when there is room.

Art. 4. Whether it is proper for teachers to speak both German and English in meetings, when there are only a few English members, the majority of the church being German? Considered, that it is right, and our duty, to preach the gospel to every nation as far as we are able, yet so that in such a case not too much time ought to be taken up in English.

Art. 5. Whether a brother, consistently with the gospel, can take the benefit of the law for insolvent debtors? Considered, that there may be cases where the involving at first and the consequences thereupon are not at all compatible with the gospel, and where the church could not hold such as brethren; and that there may be cases where a brother, by misfortune, may be brought to such extremity, and if he were honest in his declaration, his application for the benefit of the law might even be excusable. In all such cases, however, the church has to investigate the matter, and judge accordingly, and if the church is at a loss, to all in, as in other cases, the assistance of elders from other burches.

Art. 6. Whether members may be brought before the council of the church, and be judged for a crime only on testimony from without—i. e., from persons that are not members of the church? Considered, that when there is some report abroad of a brother walking disorderly, or having committed a crime, it is the duty of the church to send some brethren to the place where the report has originated, to investigate the matter. If nothing be found establishing the charge, and the member denying the same after a close examination, nothing more can be done. If there should, however, some suspicion be created in the members by the general conduct of the accused, the church may advise such a member not to approach the Lord's table until the matter is cleared up to the satisfaction of the church. But to disown entirely a member on testimony only from without, was not considered right and just according to the gospel.

Art. 7. Whether members may be permitted to obtain and sell patent-rights for their own inventions? Considered, that it is not advisable for members to take out and sell patent-rights.

Art. 8. Whether a teacher has a right to break the bread of communion to a sick person that is not a member of the church? Considered, that a teacher has not any authority in the gospel to do so, but that he should direct such a soul to the mercy of God in Christ Jesus, and to the terms and promises of the gospel.

Art. 9. Whether a deacon (visiting brother) may give testimony to what a teacher has said while there is one or more teachers present that have not spoken, and request him to speak? Considered, that he may, if requested.

Art. 10. Whether a follower of Jesus may attend political meetings? Considered, that it is not becoming at all for brethren who have renounced the world.

Art. 11. Whether it is becoming for a member of the church of Christ to act as juror in the courts of our country? Considered that it would be best not to serve at all even in civil, but by no means in criminal cases.

Art. 12. What is to be done with a brother or member who removes into another church without bringing a certificate of membership along, and who being asked for it is offended by the request? Considered, that as it has been decided often heretofore, it is requisite for members that remove from one church into another to bring a testimony or certificate along of their standing in the church from whence they came, and that they ought not to be offended at being asked for the same. Should they refuse still to procure a certificate, the church to which they came would have a right to ascertain their standing before receiving them to full membership.

Art. 13. Whether a brother or member could be judged consistently with the gospel without having a hearing before the church, with privilege to defend himself? Considered, that no brother ought to be brought before the council of the church for any accusation without having previous information thereof, and without having the privilege of being present at the hearing of the witnesses, and also of defending himself according to gospel.

Art. 14. Concerning the use of ardent spirits, it was considered that it is a great evil, leading to vice and crime, to destruction of peace and property, and to the ruin of body and soul, and that members of the church of Christ ought to refrain from the use of it, except as medicine.

Art. 15. In regard to the next yearly meeting, application having been made heretofore from Swatara Church, in this state, and this year from Mohiccon Church, in Ohio, and from Pipe Creek Church, in Maryland—no application being made this year from Swatara,—the brethren concluded to meet, God willing, in annual meeting next year, on Pentecost, 1842, with our brethren at Pipe Creek, in Maryland, in accommodation of the eastern churches, with the intention of meeting the year following, if the application is repeated, with our brethren in Ohio.

Signed by Daniel Gerber, David Pfoutz, Christian Long, Daniel Arnold, George Hoke, Abraham Yandt, John Hart John Price, Daniel Reichard, Henry Kurtz.

ANNUAL MEETING OF 1842.

At the yearly meeting of the ancient brethren, commonly called German Baptists, held at the Beaver Dam meeting-house, in Frederick County, Maryland, 13th to 15th of May, A. D. 1842, the following queries were presented, and considered and answered in the fear of the Lord:

ARTICLE 1. Whether the sense of the words of our Savior (Matt. XVIII.), "Let him be unto thee as a heathen man and a publican," is the same with the expression of Paul the apostle, when he says, "Have no company with him." I. Cor. v. This same query had been before the yearly meeting in Virginia in the year 1837, and a similar one before the annual meeting in Morrison's Cove in the year 1840, and even in the year 1794 (almost fifty years ago) the brethren expressed their sense on the subject, which was read, and the brethren now assembled generally agreed to the then expressed views, desiring with our departed brethren that our dearly beloved brethren would seek to hold fast to the written word of truth, for we fear with them that whosoever will depart from it is in great danger to be deceived in these much confused times. Now he that attends strictly to the word will see plainly that in Matt. XVIII. quite another case is mentioned than in I. Cor. v. There the Savior speaks of sins and offenses which a brother or sister may commit against a fellow-member. Here the apostle treats of vices and crimes which may be committed against God and the truth. And as there is a difference in the sins, even so is also a difference in the discipline. Already, under the law, there were some sins unto death, where the sinner had to die without mercy under two or three witnesses. Heb. x. 28. But some sins were not unto death, and could be atoned for by offerings and sacrifices. Even so there is a difference in the discipline under the gospel, as we may plainly see from those passages before alluded to, viz., Matt. VIII. and I. Cor. v., if we examine them more closely. Therefore the brethren have always considered, and we yet consider, that the divine sense requires to disown a member who will not be told unto when it has been overtaken in a fault, which might have been atoned for by an acknowledgment, for his refusing to acknowledge, only so far as from the church-council, from the breaking of bread, and from the kiss. But a member that has fallen into gross sins and vices should be dealt with according to the word of God, as expressed by the Apostle Paul, viz., "Not to keep company with such a one, no, not to eat."

ART. 2. Whether it will be to the edification of the church of God to hold protracted meetings, and to introduce mourning-benches, in imitation to the new measures adopted by different sects and denominations? The brethren generally considered, that it was advisable to be very cautious, and at all times to keep good order in accordance with the doctrine and example of the apostles, and not to introduce such innovations like mourning-benches, etc.

ART. 3. Whether our love-feasts could not be held more privately and oftener? The advice was to select such times and places as experience may teach to be most suitable for this purpose.

ART. 4. How it is considered if a brother or sister signs the pledge of total abstinence? Considered, that inasmuch as our churches have always been testifying against intemperance, and even against the free use, the making and selling of ardent spirits, it is not advisable for members to put their hands to the pledge, or to meddle with the proceeding and excitement of the world on this subject.

ART. 5. Whether the queries to be submitted to the yearly meeting should not be laid first before the individual church, and be sent with their consent? Considered, that queries in relation to a particular church ought to be brought in with the counsel of that church, but a brother should not be prevented thereby to present any question that may occur unto him as important and necessary to be considered.

Art. 6. Whether it be proper for a brother who is elected to speak the word, to serve at arbitrations or on juries, etc.? Considered, as it has been often heretofore, that brethren would do best at all times, if it be avoidable, not to serve, except there is reason to hope that peace may be promoted thereby.

Art. 7. Whether it be right for a brother to deliver a lecture on temperance, if requested? Considered, as our commission is to preach the gospel, that we should do so, and inculcate temperance as well as other virtues; but to hold lectures on the subject of temperance exclusively was considered not to be advisable for a brother.

Art. 8. Whether a person who was married, and whose partnor broke the marriage vow by fornication, may marry again according to the gospel, after obtaining a bill of divorce? Considered, that according to the word of God, Matt. v. 31, 32, xix. 3–10, Mark x. 2–12, Luke xvi. 18, and I. Cor. vii. 10, 11, 39, a person can not marry again while the first companion lives, and that the gospel considers not only the person that would marry again after being divorced, but also the person who would marry the divorced party, as adulterers.

Art. 9. How it is considered, when brethren who are not ordained, in the presence of ordained brethren, without being requested, take the lead at public meetings, and at morning and evening worship; seat themselves at the head of the table, and call upon ordained brethren to be free? Considered, that order is an essential rule of the house of God, and that it would be most praiseworthy if all the brethren did try in honor to prefer one another, and each one to be faithful in his station, not seeking the uppermost seats, nor forgetting the advice of the apostle (I. Pet v. 5), "Ye younger, submit yourselves unto the elder."

Art. 10. How it is considered, when a man who holds the office of justice of the peace, is received by baptism as a member in the church, and is permitted to continue in his office until the time should expire for which he was elected; and how it is considered when a brother, or even a deacon, is elected to the same office of justice of the peace, and enters upon the duties of the same? Considered, that in case a man who holds such an office is convinced of the truth, and becomes willing to obey the gospel, it appears to us there would be no great difficulty to convince him also that he can not serve two masters, nor be at the same time a follower of the Lamb and a servant of the world; and as to a brother, or even a deacon, in the church to serve in such an office, it was considered quite inconsistent with the gospel we profess, and that it ought not to be.

Art. 11. Whether it be allowable for brethren to collect debts by force of law, and what is to be done with a brother who uses the power of the law, and justifies himself in the same? Considered, as always was done by the brethren, that we have no right according to the gospel to use the rigor of the law in collecting debts, and that a brother who has done so falls into the judgment of the church.

Art. 12. Whether a church has the right to make resolutions, framed by men, binding on its members? Considered by the elders, and answered thus: If the resolutions are founded upon and in accordance with the gospel to which we are all bound, they are binding; but if they are not according and even contrary to the gospel, we can not be bound to observe them, and no church can make them binding.

Art. 13. As to the next yearly meeting, invitations had been sent from Mohiccon, Ohio from Conestoga and Conowago, Pennsylvania, and from Botetourt, in Virginia; the Swatara Church having withdrawn their request, stating that circumstances did not permit them at present to repeat their invitation. It was finally concluded that the brethren will meet in yearly meeting next year on Thursday before Pentecost, 1843, God willing, at Mohiccon church, west of Wooster, Ohio.

Signed by the following brethren—Daniel Gerber, Christian Loug, John Beeghly, John Price, Dan. Bollinger, David Pfoutz, Jacob Pfoutz, Christ. Jansen, David Ecker, John Sprogle, George Hoke, Jacob Long, And. Spanogle, John Gerber, James Tracey, Henry Kurtz.

ANNUAL MEETING OF 1843.

At the yearly meeting of the ancient brethren, commonly called "German Baptists," held on Friday and Saturday before Pentecost (June 2d and 3d), A. D. 1843, in Mohiccon Church, at Bro. John Shoemaker's, west of Wooster, Wayne County, Ohio, the following queries were presented, and publicly discussed and answered in the fear of the Lord:

Article 1. Is it agreeable with the word of God for a deacon (visiting brother) to stand up in public meeting and exhort, when sufficient time has been spent already? Considered, that according to the word of God "all things should be done decently and in order;" and as teaching is the proper office of the teachers, and not of the deacons, they ought not to go any further than their calling requires of them, where it is not necessary, and it would not be advisable for a teacher to urge them (the deacons) any further than duty calls them.

Art. 2. Whether a brother may refuse the kiss to a brother who hath committed a fault—for instance, getting intoxicated—ere he has been brought and judged before the council of the church? Considered, that though a member could not be required to salute a brother with the kiss while in a state of intoxication, it is still our duty, first to tell the fault unto the church, and to await its decision, before we withdraw ourselves from a member.

ART. 3. Whether a teacher has a right, in his exhortation to prayer, to give liberty to those who do not choose to bow down with us, to rise up in prayer? Considered, that we are to exhort our hearers to humility in prayer, and as it is generally the case, to bow down on our knees; but where there is no room, or where the ground does not permit kneeling, the brethren could see no wrong in permitting in such or another case of necessity to rise up on our feet in prayer.

ART. 4. Whether members may take the liberty to go to prayer-meetings, etc., of other persuasions, to take part in them, and to permit and invite ministers of other persuasions to hold meetings in their (the members) own houses? Considered, that as we have come into very perilous times, according to the word of our Savior (Matt. XXIV, 22–26), and of his apostles (I. Tim. IV., and II. Peter II., etc.,) and we therefore have the greatest reason to be seriously on our guard; that prayer is an important part of worship, which must be performed in spirit and in truth in order to be pleasing in the sight of God; that consequently true inward union in prayer with such that are not in one spirit and in the same truth with us can not be thought of; that under these considerations it would be the safest course not to go to such places, nor to take part in such exercises, much less to invite or to receive teachers of whom we may know beforehand that they will not bring the whole apostolic doctrine in order to hold meetings in our houses. II. John X.

ART. 5. When a brother is put into avoidance, according to the words of Paul (I. Cor. V.), and his wife and children, being members in the church, have company with him, as it happens in a family, how the church hath to treat them, or whether there is a difference between the wife and the children, who are yet under the lawful age; and how we are to do when there is a difference of opinion about the withdrawing of the hand from those that are in avoidance? Considered, though we are always truly sorry when such a case occurs, where we must put a member into avoidance, and feel sincere compassion for those that suffer immediately under it, yet we can not set aside this apostolic ordinance, and do really believe that the more strictly it is observed by all the members, and especially by the nearest relations, the more powerful it would operate to the salvation of the fallen member; but in case a wife could not withdraw from fellowship with the husband to be avoided, it was always considered that such a member could not break the bread of communion while so doing, and we do conceive that children are in the same predicament, either to withdraw fellowship with the parent in avoidance or not to break bread; and in regard to withdrawing the hand, it was considered that when the church concludes to withdraw even the hand, the members should all unite in observing the same.

Art. 6. Whether the ordination of a brother can be frustrated, when the whole church is united on the subject, with the exception of one or a few members? Considered, that in case the ordination of a brother is judged as necessary and proper by the church and the ordained brethren from a distance, and there could be no weighty objection made by those that are of another opinion in this matter, they ought to acquiesce in it, and the ordination might go on according to the desire of the church.

Art. 7. When a large church, by common consent, has been divided into several districts, and in one of these districts it is found necessary to hold an election for teachers and deacons, whether the members of such district alone are entitled to vote, or whether the members of the other districts have a right to vote also? Considered, that when such a division takes place by common consent, for the greater convenience of members and of meetings, we understand it that henceforth these several districts are to form so many particular churches, though they may be under the superintendence of but one bishop, and that consequently when one of these districts, or one of these particular churches stands in need of laborers, and has to hold an election, it would be as improper for the members of the other districts to vote at such election as it would be for members from other churches that never formed a part of the old and large district. In case there were no express word for such things, we think we may safely follow the Apotle Paul, when he says (I. Cor. xi. 14), "Doth not nature itself teach you" what is proper?

Art. 8. How it might be considered when, at an election for teachers and deacons, absent members do send their votes with other members? Considered, that since the promise of our Savior is given, "Where two or three are gathered together in my name, there am I in the midst of them (Matt. xviii. 20), in such important church affairs this promise belongs only to those that are assembled, and not to those that are absent; the brethren generally have acted upon that ground, and not taken any vote from absent members.

Art. 9. How it is considered, when in an important case a visit in the church is performed, and the case laid before the members, and some of them would give their opinion or judgment to the visiting brethren, but did not come themselves to the council-meeting, whether in that case the report of the visiting brethren may be considered as if the members themselves were present? Considered, in case of a judgment on a matter that has not yet been investigated by the church, in the same light as the question before. But in case of a testimony, where the member could not come personally, we would have to receive it through the visiting brethren as if the member himself were present.

Art. 10. Whether a complaint against a member may be taken up in the church, that is of several years' standing? Considered, that this depends in a great measure upon circumstances. In complaints of a private nature, between brother and brother, the course which our Savior prescribes (Matt. XVIII.) ought to be pursued; and when we have taken the two first steps toward a reconciliation, without being satisfied, then "tell it unto the church," is the Savior's command; and when the yearly visit has gone round, and the bread of communion hath been broken, and we neglected to obey this command, the church is not bound afterward to take up our complaint. But in case a fault had been committed by a member, and was not known to the complaining member until after a length of time, it is still his duty to tell it unto the church, and the complaint is to be taken up by the church.

ART. 11. Whether a teacher, that is not ordained, can excommunicate a deacon or visiting brother on but one brother's testimony, and with only twelve members in council? The view of the brethren assembled is, that in consideration of the words of the apostle (I. Tim. v. 19): "Against an elder (which word is taken in the New Testament sometimes in a more limited, and at other times in a more general sense, and may include all those to whom is intrusted an office in the church,) receive not an accusation, but before two or three witnesses." In consideration again, that as a brother that is not ordained, ought not to hold an election and install teachers or deacons, so none ought to be excommunicated without ordained brethren being present; and in consideration lastly, that in such a case all the members of the church, or as many as possible, ought to be present, we could not approve of such a proceeding.

ART. 12. How it is considered when one teacher commonly consumes as much time as two, three, and four hours, in one meeting, speaking continually? The unanimous opinion of the brethren was, that inasmuch as God is a God of order, and such long-continued discourses must needs be fatiguing, both to the teacher and the hearers, cause disorder, and deprive other teachers of the opportunity to speak, to the edification of the church, this conduct is out of all order, and ought not to be, and it would always be best not to prolong our meetings beyond the usual time.

ART. 13. As to the next Yearly Meeting, there was but one invitation, viz., from our brethren on Big Conowago, Pennsylvania (the brethren from Bodetourt, in Virginia, making application for the year 1845), and it was finally concluded that the brethren will meet in Yearly Meeting, next year, on Thursday before Pentecost, 1844, God willing, with the church on Big Conowago, York County, Pennsylvania.

Signed by the following brethren: George Hoke, John Brower, John Hart, George Shively, Henry Metzger, Joseph Showalter, Isaac Beery, John Cable, Daniel Miller, John Shoemaker, James Tracey, Henry Kurtz.

ANNUAL MEETING OF 1844.

At the Yearly Meeting of the brethren, sometimes called German Baptists, held at the house of Bro. Peter Deardorff, on Big Conowago, in York County, Pennsylvania, on Friday and Saturday before Pentecost, May 24th and 25th, A. D. 1844, three brethren from Ohio, four from Pennsylvania, three from Virginia, and two from Maryland, were chosen as a committee, and the following points and queries were laid before, and considered by them, in the fear of the Lord, in public council-meeting:

ARTICLE 1. About the laying on of hands on deacons. This query had been before the Annual Meetings of 1838 and 1839, and the brethren generally considered, that since there is no direct command to do so in the New Testament, and on the contrary the apostle gives advice (I. Tim. v. 12)

"Lay hands suddenly on no man," it would be best to proceed in this matter as the brethren of old have done. This is, however, laid down with this proviso, that if any brother could throw more light on the subject, it might be presented again to the next Annual Meeting.

ART. 2. Whether there must be something of the supper on the table when feet-washing is observed? This query has been likewise presented several times before this, and the brethren do still consider that they could not see a better way "to have all things done decently and in order," than the one hitherto followed. I. Cor. XIV. 40.

ART. 3. Whether a brother may go to the legislative assembly, as a representative of the people, agreeably with the gospel? Considered, that though we look upon the higher powers of this world as being of God, for the protection of the pious, etc., and desire to be thankful to God for the benefits we enjoy under our government, and feel it our duty to pray fervently and daily for the same, we cannot see how a follower of the meek and lowly Savior can seek and accept an office of this kind consistently with the gospel he professeth. (See Matt. XX. 25–28; Mark X. 42–46; Luke XXII. 25; John XVII. 16, etc.)

ART. 4. In regard to the difference in the form of words, which the brethren use in baptism, it was, after a free discussion, considered, since in the practice of a threefold immersion of the kneeling candidate, and in the use of the words of our Savior (Matt. XXVIII. 19), "In the name of the Father, and of the Son, and of the Holy Ghost," we are all perfectly agreed, to lay the matter down as heretofore, and to bear with one another in love, yet so that the teachers in one and the same church, or district, ought to use the same form. (See I. Cor. I. 10).

ART. 5. About singing in different voices, at public meetings, it was considered that the singing of psalms, hymns, and spiritual songs, is a part of divine worship, which we ought to perform always in the spirit, and in truth, and with solemnity; to be watchful, that nothing in our singing should detract our minds from the serious contemplation of what we sing; that we ought to avoid such light tunes which may make us merry rather than serious; and that our singing should always tend more to the glory of God, than to the tickling of the outward ear. I. Cor. XIV. 15; Ephes. v. 19; Col. III. 16.

ART. 6. Whether it be allowable for brethren to collect debts by force of law, it was again considered that no brother has any right, in the gospel, to sue at law. Luke III. 14; Matt. v. 38, etc., VI. 12, etc.

ART. 7. How is considered the difference in doctrine, that some teach faith before repentance, and others repentance before faith? This query had been before a council meeting, some years ago, and was answered thus: "Considered, that the difference arises when the word is not rightly divided. The apostle teacheth us that the righteousness of God is revealed in the gospel from faith to faith. Rom. I. 17. And again, that he who cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Heb. XI. 6. Out of this faith, when it is quickened, repentance will come; and when the repentant sinner hears and receives the blessed gospel, an evangelical and saving faith will issue therefrom, which worketh by love, and maketh itself known by keeping the commandments." To which the present brethren fully assented.

ART. 8. In case where man and wife are both members, and it so happens that the church would have occasion to hold one or the other in avoidance, and after being held thus, say two or more years, without manifesting any fruits of sincere repentance, which would be the most prudent course to take in behalf of the companion of such thus held in avoidance? Considered, that though we sincerely pity the innocent party, if there has no change taken place in the state of the fallen member, there can be no change in the course of the church toward such a member. But of this, each church must judge according to existing circumstances. (See II. Cor. II. 5).

ART. 9. What to do in case a member, on a sick or deathbed, requests to have the bread of communion broken unto? Considered, that the word of God does not seem to us to justify the breaking of the bread of communion to an individual member (for where there is but one, there can be no communion), and that therefore we would be more safe to direct such a member to the grace and mercy of God in Christ Jesus, and to the advice of the apostle (James v. 14), where he says: "Is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil, in the name of the Lord," etc. If they still insist upon partaking of the bread and wine, in remembrance of their dying Savior, they might be gratified, as it has been done heretofore, if there should be a love-feast in the neighborhood, by sending to them of the blessed bread and wine, or by holding a small love-feast at the right time and in the proper order at their houses.

ART. 10. How a brother is to proceed when application is made for baptism, in a place where there are no brethren to counsel with? Considered, that if a brother is authorized to baptize, and has taught them according to the gospel, and feels himself satisfied, he may proceed; but a brother who is not authorized to baptize, ought to inform other brethren, who have the authority to administer baptism. The Savior always sent his disciples by two and two. Mark VI. 7; Luke x. 1, etc.

ART. 11. Whether our brethren have the liberty, in cases of funerals, to let preachers of other denominations preach in their houses? Considering circumstances, such as a burying-ground being on the farm of a brother, the weather being inclement, etc., such liberty could not be denied to brethren.

ART. 12. How it is considered, if a member makes an open transgression, and refuses to come to the church to acknowledge it, though he declares his willingness to make acknowledgments before some brethren? It was considered that such private confession could not be counted sufficient, since the word says (I. Tim. v. 20): "Them that sin rebuke before all, that others also may fear."

Regarding the next Yearly Meeting, invitations were sent from Bodetourt and Roanoke, in Virginia, from Conestoga, in Lancaster County, and from Andidum Church, in Franklin County, Pennsylvania; and the brethren concluded that it should take place, God willing, on Friday before Pentecost, 1845, in Bodetourt or Roanoke, in Virginia.

Signed by the committee—David Pfoutz, Christian Long, John Price, And. Spanogle, of Pennsylvania; Geo. Hoke, Geo. Shively, Henry Kurtz, of Ohio; John Bowman, Benj. Bowman, Daniel Miller, of Virginia; John Gerber, Jacob Long, of Maryland; and the following other brethren: Peter Nead, John Mineely, Peter Long, John H. Umstad, Jacob Pfoutz, Jacob Brubacher.

ANNUAL MEETING OF 1845.

At the Yearly Meeting of the brethren, held at the house of Bro. Daniel Barnhart, in Roanoke County, Virginia, on Friday and Saturday before Pentecost, May 9th and 10th, A. D. 1845, all the ordained brethren present were appointed as a committee to receive the messages from the different churches, and to bring in the points and queries which were to be laid before the Yearly Meeting, for discussion, in the fear of God. They were as follows:

Article 1. In regard to the difference in the form of words which the brethren use in baptism, it was considered by the committee, to let this matter rest as it was laid down last year (see Art. 4), more especially since the brethren and churches are not so generally represented as it it would be desirable in such an important matter.

Art. 2. In regard to receiving colored members into the church, it was considered, to leave it to the counsel of every individual church, as it is done in all cases; but if colored persons are once received as members into the church, the members should be at liberty to salute them in like manner as white members, at the same time having patience with those who may be weak in the faith, and can not do so. The assembled elders, however, consider it as the more perfect way, to which we all should strive to come, viz., that love, which makes no distinction in the brotherhood, in this respect. (See James II. 1–10.)

Art. 3. In regard to hiring slaves, it was considered but little better than purchasing and holding slaves, and that it would be best for a follower of Jesus Christ to have nothing at all to do with slavery.

Art. 4. In regard to usury and increase, it was considered, that as it was against the law of Moses, and could not be otherwise than against the gospel of Christ, which commands us "to lend where we hope for nothing again," we should be very careful not to ask or take more than lawful interest, and keep an open hand for the poor, to lend them even without interest.

Art. 5. In regard to our being altogether defenseless, not to withstand the evil, but overcome evil with good, the brethren considered, that the nearer we follow the bright example of the Lamb of God, who willingly suffered the cross, and prayed for his enemies; who, though heir of all things, had on earth not where to lay his head—the more we shall fulfill our high calling and obtain grace to deny ourselves for Christ's and his gospel's sake, even to the loss of our property, our liberty, and our lives.

Art. 6. In regard to members conforming too much with the world in fashionable dressing, building and ornamenting houses in the style of those high in the world, it was considered that it is a dangerous and alarming evil, and ought not to be among the humble followers of the lowly Jesus.

Art. 7. How it is considered, if brethren will force themselves into the ministry, without consent from the elders, and some of the members encourage them in it? Considered, that inasmuch as it appears by the words of James, chapter III. 1, by the words of our Savior (John X. 1), and of Paul (Heb. v. 4–7), there is a right way and also a wrong way to enter into the ministry—the wrong way being' when one is taking this honor unto himself, and the right way, when one is called of God, by the church, which is the body of Christ, and the order of which calling to the ministry is found described in the Acts of the Apostles. Brethren ought to be very cautious when they feel a desire to preach the gospel, that they do not take the wrong way; rather humble than elevate themselves, and be fully assured that if the Lord wants their services, he has all power in heaven and on earth to bring about their calling to it in the right order and in due time; but if such brethren would still go out of the way, appoint and hold meetings, against the counsel of the church, the church would have to hold them as disobedient members, according to Matt. XVII., and members generally ought to be very careful not to encourage and support such brethren in their disorderly proceedings.

Art. 8. How it is considered, if brethren will rebel against the counsel held at council-meetings, and say, it is an abomination to God? Considered, that such a brother should be visited and exhorted, and if he would not hear and obey the admonition, he could not be held as a brother.

Art. 9. How it is considered, if brethren are accused by the mouth of two or three witnesses, of honest moral character, but not being members, and their testimony against those members agrees, that they were guilty of drunkenness, or any other crime, and the church has cause to believe such testimony, from other circumstances, but the brethren so accused, deny the charge? Considered, as in the year 1841, Art. 6, that such members might be advised not to approach the Lord's table until the matter is cleared up to the satisfaction of the church; but to judge a brother on testimony from without alone, and without his own confession, would not be just, according to the gospel.

ART. 10. How it is considered, when a brother is carrying on a distillery? Considered in the same light as our ancient brethren did sixty-two years ago, in an annual council-meeting held on Pipe Creek, in Maryland, June 7, 1783, where they said: "Of this old and offensive evil which has been breaking into the church, and by which already much harm has been done, the counsel of the brethren having often been given that distilleries ought to be done away by members in the church, that they concluded at this time unanimously to exhort those brethren that have distilleries, that they should put them away; and when they have been exhorted once and again in sincere love, and they would still not obey the counsel of the church, and put away this disgustful image, the brethren could not break the bread of communion with them, and should also withdraw from them the kiss and church counsel, and that so long until they become willing again to be told, as they have promised in the beginning, at their baptism before God and many witnesses."

ART. 11. The question about the laying on of hands on deacons having been brought again before the Yearly Meeting, and being of such consequence and importance, it was considered, that since our churches are not generally represented—not one brother from Pennsylvania and Maryland, and also not many of our elder brethren, whose counsel had been given last year on this article, being present at this time—it would be best to refer this question to the next Annual Meeting, recommending the same to the consideration of all the churches.

ART. 12. About practicing feet-washing more according to the example of Christ, it was considered, as in 1841, that our practice hitherto was according to the Word and that we could not improve it.

Art. 13. About the order of Annual Meetings, it was concluded to refer the consideration of this query to the next Yearly Meeting, for the same reasons as in Art. 11, and with the same recommendation to the consideration of all the churches.

Art. 14. Whether a brother has a right to withdraw the kiss from a brother without the decision of the church? Considered, that inasmuch as our Savior directs us in a case of offense to use all means to *gain* our brother (see Matt. xviii.), the gospel allows no brother to withdraw the kiss until the church has so decided.

Art. 15. How is it viewed, when there are persons and members in a meeting, some not understanding the English, and others not the German (language), and there are some members still opposing the use of both languages? Considered, that the commission of our Savior (Matt. xviii. 19) commands us, and the love of Christ constrains us (II. Cor. v. 14), to preach the gospel to *all* nations, and in every tongue, as far as we are able. (See also Yearly Meeting 1841, Art. 4.)

[At the special Yearly Meeting in Indiana, 1845, question 6 was, "Whether in a council-meeting of the church the gospel will allow such as are not members to be admitted?" and the answer was: Considered, that inasmuch as our Savior directs us (Matt. xviii.) the course we are to take with an offending brother, to tell it in the last step *unto the church*, it seemed to be obvious by (or in) the gospel, that those who do not belong to the church ought not to be in council.]

Art. 16. As to the place and time of our next Yearly Meeting, besides the former invitations from our brethren on Conestoga, Lancaster County, and on Antietam, Franklin County, Pennsylvania, there were also invitations from East Tennessee and from Indiana, and it was concluded that a general council-meeting should be held, God willing, this fall, in Elkhart County, Indiana, on the 26th and 27th of September, 1845, and the next Annual Meeting should take place, if it please the Lord, in the Conestoga church, Lancaster County, Pennsylvania, on Friday and Saturday before Pentecost, in the next coming year of the Lord, 1846.

Signed by George Shively, Abraham Crumpacker, Peter Frantz, John Bowman, Benjamin Bowman, Daniel Barnhart, Peter Miller, Peter Nead, Christian Bowman, Samuel Garber, Austin Hylton, John Gerber, John Kline, Henry Kurtz.

ANNUAL MEETING OF 1846.

On the 29th of May, A. D. 1846, the brethren convened in Annual Meeting at the house of Bro. John Royer, on Trout Creek, in Lancaster County, Pennsylvania, and the meeting being opened with singing, exhortation, and prayer, it was concluded that all the ordained elders present should retire, as a committee to receive all those matters which were to be laid before the Yearly Meeting, and these were as follows:

Article 1. As regards the way and manner of holding Annual Meetings, so as to enjoy more order, convenience, and satisfaction, it was considered, in the fear of the Lord, that the counsel of the Yearly Meeting in the year 1837, in this respect, was proper and expedient, if observed, and that the best plan will not mend the matter if it is not carried out. Different plans were proposed, and, after a long discussion and mature reflection, it was resolved to make no material change but this: That our western brethren shall have the privilege of taking the Yearly Meeting every other year, if they request it, and that our eastern brethren should not fail to attend the same; that it should be explicitly understood and given out, that Friday and Saturday there will only be private council-meeting—all the ordained elders to form the committee to take in and bring before the meeting those matters to be considered. The public meeting should be on Sunday, and, if possible, not in the same place where the council-meeting is held.

Art. 2. Whether any individual member has a right to bring queries before the Yearly Meeting ere they have passed the council of the church? Considered, that it is proper to bring all queries with the counsel of the church.

Art. 3. About the laying on of hands on deacons. On this much and long-agitated question, it was finally laid down as the safest way to continue as heretofore. The objection—that it was an apostolical order, which ought to be observed—was answered, that (supposing the apostles had laid their hands on the heads of the deacons, which in our apprehension can not be made evident), as little as a single walk of a few men through a wilderness will make a road or beaten track, just as little a thing once done makes it an order, and that if the example of the chosen seven (Acts vii.) having had hands laid on them, would have to be observed, as some of our beloved brethren understand it, then we would also have to imitate the example of the same church, which had all things common, and sold their possessions and goods, and parted them to all men, as every man had need. Acts ii. 44, 45. But since we do not find in any other church established by the apostles any thing similar, and since there is also no testimony that the apostles ever after practiced the laying on of hands on the heads of the deacons, our beloved brethren will not think hard of us, if under these and other considerations, we abide by that practice with which so many faithful brethren in our churches have been introduced to the office of deacons and speakers of the Word.

Art. 4. Is there, in the churches of the brethren, any material difference among the bishops, so that one has more power than another? Considered, that according to the word of our Savior (Matt. XXIII. 8), "One is your master, even Christ: and all ye are brethren," there is no difference in the brotherhood or among bishops but that which a higher age and more wisdom and experience may give. See I. Pet. v. 5: "Ye younger, submit yourselves unto the elder."

ART. 5. If a member sinneth or is disobedient, so that he is separated from the church, whether he should be publicly excommunicated, as well as he has been publicly received into the church? Considered, that as we do not receive members into the church without the private counsel of the church, so it would be inconsistent with the gospel to exclude them in any other way than by the private counsel of the church.

ART. 6. Whether one that is called a brother, and has committed any gross crime, such as drunkenness, blasphemy, fornication, etc., can continue to be a member in the body of Christ, if he confesses his fault and promises to do better; whether the church may forgive him, or whether he ought not to be expelled, until he shows forth fruits meet for repentance? Considered, that though we can conceive of extraordinary cases of such total contrition of heart, similar to that kind of leprosy (see Levit. XIII. 12–17) which broke out abroad in the skin, and the leprosy cover all the skin of him that hath the plague, from his head even to his foot, and where the priest was to consider him clean; and so the church, likewise, may unanimously feel satisfied with such signs of genuine repentance, and may be willing to forgive at once on his full confession, yet in most cases it is the safest way, in the first place to obey the instruction of the Apostle Paul (I. Cor. v.), and to excommunicate such a member with the power of our Lord Jesus Christ, that the spirit may be saved in the day of the Lord Jesus.

Art. 7. Whether a brother may work in distilleries for wages, and whether a brother who owns a mill may buy, sell, and chop grain for distilleries? Considered, that as the use of ardent spirits is always dangerous to the well-being of society, and the brethren frequently have testified against the making and using of the same, it would be best for brethren not to have any thing to do with it in any shape or form.

Art. 8. About brethren making a will, and treating their children very unequally without a cause. Considered, that though we would not by any means infringe upon the right of a parent to make a free disposition of his worldly goods in his last will, it would be advisable for a Christian father not to make a great difference among his children without a good cause, and that it would be best to treat children as much alike as possible, so that love and peace may be preserved among them.

Art. 9. Is a brother that was a speaker or deacon, and has moved into another church, properly reinstalled in his office, if an ordained brother takes the counsel of the church, and announces the same to him, without he being received by the members with hand and kiss? Considered unanimously, by the elders, that inasmuch as he was properly received into his office, by the church in which he was chosen, he would be sufficiently established.

Art. 10. About pride, in its various forms, which is creeping into the church, it is thought highly necessary that the Yearly Meeting instruct and urge it upon all the overseers of the churches to see especially to that matter, and protest strongly against all manner of superfluity and vanity, such as building fine houses, and having paintings, carpetings, and costly furniture, etc., together with the adorning of the body too much after the fashion of the world. We believe that we should deny ourselves, and abstain from these things, especially the laborers in the Word, who are called to be ensamples of the flock.

Art. 11. How it is considered by this Yearly Meeting if brethren, who do not wear their beard, are to be advanced to administer baptism and the breaking of bread, or even are to be ordained? Considered, that we are much grieved; also, in this respect a deviation and want of self-denial is becoming apparent here and there, and that it would be well and laudable if we would not only keep in remembrance, but also put in practice, the example and advice of our beloved old brethren. In 1822 (twenty-four years ago), the query had been asked, "Whether a brother might be chosen to baptize and to break the bread of communion who does not wear his beard?" and was considered that, according to the image of God (in which man was created), and according to the image of Christ, we ought to wear the beard; and that a brother should not be advanced so far, who could not deny himself in this respect." In 1804 (forty-two years ago), the query came up, "Whether, if it be required, we might ordain a brother, as a bishop, who shaves off his beard?" and was considered, that, "as God created man with a beard, and again, God commanded his people, in the law (of Moses), and especially the priests of God, not to cut off the beard, and also, Christ, our master and our example, together with his disciples, may become our pattern in this respect—in consideration of these and other Scriptures and examples, it could not well be done in a sound faith and with a clear conscience."

Art. 12. Whether it is agreeable with the gospel for a sister, who is the widow of a brother, whose property will not suffice to pay his debts, for herself to claim her full third of the estate, if the laws of the land allow her? Considered, that she has full power to keep what the laws allow her; but if there be poor creditors, and she, having a large dower, she ought to be as charitable as her circumstances will permit.

Art. 13. As to the next Yearly Meeting, again request was made by our brethren in Tennessee for a general meeting on the 4th of September next, which was granted by the assembled elders.* It will, therefore, by the permission of the Lord, take place on said time at the meeting-house near Bro. Joseph Bowman's, in Washington County, East Tennessee. The brethren from the church at Antietam, in Franklin County, Pennsylvania, made again application for the next Pentecostal meeting, which was likewise granted, and the brethren will, therefore, if the Lord permit, convene in Annual Meeting in the vicinity of Waynesboro, Franklin County, Pennsylvania, on Thursday before Pentecost, A. D. 1847.

Signed by the following brethren—David Pfoutz, George Hoke, Jacob Pfoutz, Christian Long, John Bouman,

---

* The following queries are the counsels given by the meeting here alluded to:

Article 1. How, and whether a brother can be received who had been expelled from the church for selling and bill-of-saleing away his slaves, and afterward wishes to be received again? Considered, that such a brother can not be reinstated until he has used every exertion in his power to liberate them, and make full satisfaction to the church.

Art. 2. How is it considered for a bishop, with a few members, to expel a member without taking the counsel of the church? Considered, that in all such important matters the church must be counseled.

Art. 3. Whether we should give liberty to preachers of other denominations to speak in our stated meetings? Considered, that it would not be allowed, according to the gospel. (See II. John ix. 10.)

Art. 4. Whether a deacon can be ordained to the office of bishop? Considered, that we have no authority for so doing. (See I. Tim. iii. 10, and v. 22.)

Art. 5. Whether a deacon should fill up appointments in the absence of the minister? Considered, that he may, by singing, praying, exhorting, and reading the Scriptures, but that he is not to preach until he is legally authorized by the church.

Art. 6. Whether a deacon has a right to appoint meetings and preach without being authorized by the church? Considered, that he has no authority for so doing, but that he should try to discharge the duties incumbent upon him in the office for which he has been set apart.

Art. 7. Is it obligatory for all the members of the church to wash feet, to follow the example of Christ? Ans. That we should make no change in the observance of this ordinance, but that every member should, as soon as possible, fulfill this command: "Ye ought to wash one another's feet."

Dan. Bollinger, Andre Spanogle, Peter Nead, Dan. Miller, Dan. Bernhart, Jacob Fahrney, John Funk, Peter Long, Dan. Fretz, John Price, John H. Umstad, James H. Tracey, David Shallenberger, Henry Kurtz.

ANNUAL MEETING OF 1847.

It was on the 21st day of May, A. D. 1847, that the brethren from the East, West, North, and South, assembled in Annual Meeting at the house of Bro. Isaac Deardorff, in Franklin County, Pennsylvania, and on the day following entered upon the business of the church, which seemed to be somewhat involved in clouds, and these appeared to lower themselves and become darker. This produced an anxious concern for the future peace and welfare of the church, and at length the Lord in mercy was pleased once more to smile upon his troubled children, and to grant them a joyful expectation of his helping his servants in the arduous task before them. Thus, then, the points and queries presented were considered and discussed, with rather unusual unanimity, in the fear of the Lord, as follows:

Article 1. Whether we could not amend our plan in holding our Yearly Meetings, that the business might be conducted more quietly and orderly? Concluded, in regard to our Yearly Meetings, that the brethren meet on Saturday, before Pentecost, and have public meeting till Sunday evening. Love-feast to be held either on Saturday or Sunday evening, at the option of the church where the Yearly Meeting is held. On Monday the council-meeting to begin, and continue until all the business is transacted or disposed of. The council to consist of delegates, not more than two, to be sent from each church, with a written certificate, containing, also, the queries to be presented (by the church whom they represent) to the Yearly Meeting. The delegates to constitute a committee of the whole, to receive and examine all matters communicated to the Yearly Meeting, and to arrange all the queries and questions for public discussion; and after they are publicly discussed, and the general sentiments heard, then the delegates are to decide; and if two-thirds or more of the delegates agree, let the decision thus made be final; but if the nature of the case be such that two-thirds do not give their consent, let it be delayed, until it receives the voice of at least two-thirds of the legal representatives. The Yearly Meetings to be attended by as many teachers and members as may think proper to do so, and the privilege in discussion to be free and open to all who may desire to participate in the same, as heretofore.

Art. 2. Whether a brother or sister, whose companion has broken the marriage vow by fornication, may marry again according to the gospel, after he or she may have obtained a bill of divorce? It was concluded by the brethren present, that a brother or sister may not. (See Minutes of Yearly Meeting, 1842, Art. 8).

Art. 3. Whether it is advisable for brethren, who are teachers, to occupy a stand three or four steps high, when they are invited to hold meetings in the meeting-houses of the different persuasions or sects through our country? Considered advisable that teachers should practice discretion and humility, in taking their stands for speaking, and that members should, also, use forbearance, and not take offense, in such matters, if circumstances would make it preferable for teachers to occupy such a stand.

Art. 4. A request that the present Yearly Meeting reconsider the third query, as it stands on the minutes of the Yearly Meeting of 1846, concerning the laying on of hands on the deacons. It was almost unanimously concluded, that it would be better, for the present, to leave this subject rest as it is.

Art. 5. Would it be considered expedient for a church to elect a brother for the office of deacon, whose wife is not a member? Considered, that if he be a brother of good report, and one in whom the church may have confidence, this circumstance ought not to hinder the church from electing him to the office of deacon, provided there be no other objections. I. Tim. III. 12.

Art. 6. How it is considered, if a brother preaches up the doctrine that Jesus Christ himself baptized, and contends so hard for it, that it has already caused a division in the church? Considered, that the brethren present, at this Yearly Meeting, unanimously believe that Jesus did not baptize, but his disciples, as recorded (John IV 2), and they also admonish such a brother not to speak so any more: and if he should still persist in so doing, that he shall not do it in the name of the brethren.

Art. 7. How is it considered, if a brother preach a sentiment, on a part of scripture, that would not be in accordance with the general views of the brethren (yet made good doctrine), whether it would be agreeable to the rules of the brethren, to make it a question at the general council-meeting, and forbid him to preach it, or condemn him for it, as erroneous, without first reasoning with him, or taking the counsel of the church wherein he lives? Considered, by the brethren present, that no accusation should be brought before the general council-meeting against a brother, in such a case, unless he first having had a hearing before his own church.

Art. 8. Whether it may be proper, and agreeable with the gospel, for a brother to borrow money from banks, or speculating money-lenders, for the purpose of buying and droving cattle, sheep, and horses, or for buying wheat, or other produce, and transporting the same to the Atlantic cities, or other public markets, for the purpose of making gain or profit? Considered, that we, in general council, would advise any brother not to engage so largely in trading, as there is great danger in so doing, both in a temporal and a spiritual point of view. (See I. Tim. VI. 9, 10)

Art. 9. How is it considered, if a brother, or a sister, should have two suits of clothes, one of them plain, to go to meeting in, and one after the fashion of the world, to go to other gatherings in? Considered, by the brethren present, that it is very unbecoming for members to do so, and that it would be the duty of the teachers faithfully to admonish such brethren and sisters again and again, if necessary, not to conform to the world in their dress and habits, as the apostles, also, have warned us. (See Rom. xii. 1, 2; I. Tim. ii. 9; I. Pet. iii. 3, 4).

Art. 10. Would it be proper for brethren to join the secret association of the Sons of Temperance? Considered, inasmuch as we are to "prove all things, and hold fast that which is good," and as the nature of secret societies is such as to preclude the knowledge of them, before a membership is obtained, we consider it improper for a member of the church to join such an order

Art. 11. Is it proper for bretnren to have their property insured by an insurance company? Considered, that we can not advise brethren to do so, neither could we forbid its being done, in a mutual way.

Art. 12. As to the place and time of our next Yearly Meeting, invitations had been sent in from our beloved brethren, in Somerset County, Pennsylvania, and from several churches in Ohio, and in consideration of last year's conclusion, it was decided that the next Yearly Meeting should take place (with the gracious permission of God) on Pentecost, 1843, at the house of Bro. Jacob Kurtz, in Wayne County, Ohio, about fourteen miles west of Massillon, and eight miles east of Wooster. The brethren are to arrive on Friday evening, or Saturday morning, in order to attend public worship, and then continue with the council-meeting from Monday morning until the business is finished.

Art. 13. As it was deemed necessary to be done, this meeting, therefore, in the conclusion, would advise all the elders and teachers. faithfully to labor in their respective congregations, to settle and reconcile all matters of difference that may take place among them, as far as possible, and not to embarrass the councils of the Yearly Meeting with such local cases, that might be disposed of at home, where all the facts may be more easily and fully obtained; yet after repeated efforts being made to effect a reconciliation, without success, we then conceive it to be the privilege of the brethren to call in the elders, from one or more of the adjoining congregations, to assist; and should this be done without success, it is then the privilege of the brethren, if they think proper, to refer the case to the Yearly Meeting, with as many of the facts and evidences connected with the same as may be convenient to transmit.

Signed by the following brethren: David Pfoutz, John Price, Geo. Hoke, Daniel Bollinger, Jacob Holsinger, Jacob Pfoutz, Jacob Fahrney, John Funk, John Molsbaugh, Philip Boyle, Samuel Miller, David Hardman, John H. Umstad.

A true copy of the Minutes.

Attest: HENRY KURTZ,
Clerk of Yearly Meeting.

ANNUAL MEETING OF 1848.

On Monday morning, June 12th, after Saturday and Sunday having been occupied with public worship, the council-meeting was begun at 8 o'clock A. M., solemnly, fasting and prayer having been recommended to all the members present, at early morning worship, and after singing exhortation and prayer, and also reading the fifteenth chapter of the Acts, business was entered upon by Brethren George Hoke, Jos. Gerber, John Hart, Peter Nead, John Kline, Philip Boyle, and Henry Kurtz, being appointed as a committee to receive the messages from the churches.

The following brethren appeared as delegates:

* * * * * * *

Whole number of delegates was 95, and among them were —ordained elders, 24; elders, 31; teachers, 14; deacons, 15; and private members, 11. Churches represented, 59; and though as fully represented as ever before, it is believed that only about one-third of the churches had sent messengers. The number of papers handed in, amounted to 63. Considering that the reading of all the papers, by one committee, would take up too much time, it was concluded to distribute them among ten committees, which were to examine them, and report thereon to the meeting. These committees were selected from the delegates, as follows:

* * * * * * *

The committees having reported, one query after another was taken into consideration, and answered as follows:

Article 1. Is it right to admit, or invite, those who do not belong to our church, into our council-meetings? Considered, that it is not proper to admit, into our council-meetings, any person who is not a member of the church.

Art. 2. Whether it be proper to reconsider Art. 3, of last year's minutes, relating to preaching from a stand? Reconsidered, that all our brethren should endeavor, as much as possible, to avoid giving or taking offense.

Art. 3. How are we to receive members into the church, from their first application, until they are baptized according to the gospel? Considered, that inasmuch as there has been, hitherto, a difference in the practice, and in the form of words used in this ordinance; and inasmuch as it is desirable to be, in all such matters, of one mind, and do and speak the same things, this meeting has unanimously agreed upon the following course, and form of words, and recommend the same for adoption in all the churches:

First, the applicant to be examined by two or more brethren; then, the case to be brought before the church council, before whom the applicant is to declare his agreement with us, in regard to the principles of being defenseless, non-swearing, and not conforming to the world; then, in meeting, or at the water, to read from Matt. xviii., verses 10 to 22, in public, the candidates being asked if they will be governed by those gospel rules; then, prayer at the water, and in the water, the following questions to be asked:

Question: Dost thou believe that Jesus Christ is the Son of God, and that he has brought from heaven a saving gospel? Answer: Yea.

Question: Dost thou willingly renounce Satan, with all his pernicious ways, and all the sinful pleasures of this world? Answer: Yea.

Question: Dost thou covenant with God, in Christ Jesus, to be faithful until death? Answer: Yea.

Upon this, thy confession of faith, which thou hast made before God and these witnesses, thou shalt, for the remission of sins, be baptized in the name of the Father, and of the Son, and of the Holy Ghost. After baptism, while in the water, the administrator to lay his hands on the head of the candidate, and offer up a prayer to God in his behalf, and then the member is to be received, by hand and kiss, into church-fellowship.

Art. 4. How to forward a brother to the ministry, as speaker, according to the gospel? Considered, that the church is exhorted to prayer, to guide them in a proper choice, not discussing the subject with each other, but keeping their thoughts before God only; two ordained elders to be invited by the church to hold an election, who shall preside, and declare the one having the highest number of votes as chosen; the brother so chosen, having declared his willingness to fulfill the duties laid on him, is then received by hand and kiss.

Art 5. Ought we to receive any person into the church without baptism, having been baptized by any other order of people? Considered, that this Yearly Meeting advise to be very careful in this matter, and give it as their unanmous conclusion, that it would be better to admit no person into the church, without first being baptized by the brethren.

ART. 6. Whether the Scriptures require that women, praying or prophesying, should have any other covering than the hair, and whether it includes alike married and unmarried women? Considered, unanimously, that they all should have a covering on their heads.

ART. 7. How to make arrangement, that in every church brethren be authorized to baptize, and serve at communion-tables? Considered, to leave this to the judgment of the churches, with the advice of neighboring ordained elders, whether they think it necessary or expedient.

ART. 8. Whether the brethren, in annual meeting, could not adopt a plan, that small churches, which seem to be on a decline, could be better attended to? Considered, that such churches should call on the neighboring churches, and these should attend to them; moreover, it is the advice of this Yearly Meeting, that every ordained brother ought faithfully to perform his duty in this respect.

ART. 9. Whether a brother may be allowed, according to the gospel, to take pay (when offered) for performing the ceremony of marriage? Considered, that this meeting can not advise brethren to take a fee, and would leave it, as a matter of conscience, to the ministering brother, with the advice of the church in which he lives.

ART. 10. Would it not be better, in selecting the representatives, or delegates, to the Yearly Meeting, to take them all from among the lay members, or lay brethren? Considered, to refer this, and all other questions on Yearly Meeting, to the committee of elders, to consider and report thereon.

ART. 11. Can it be considered prudent, or profitable, for members to frequent camp-meetings, or protracted meetings, from time to time? Unanimously considered, not to be profitable for members so to do.

ART. 12. Can we receive a member into the church, by baptism, without a confession; and if not, what is that confession to be? Considered, that we can not receive a member into the church, by baptism, without a confession; and, what this is, see Art. 3.

ART. 13. Whether it would be expedient, or not, to bring the question from the Yearly Meeting to each church, and let them consider them, and at the next Yearly Meeting, let the decision of each respective church be made known? Considered, that it would not be expedient so to do, as it would be the means of accumulating the amount of business.

ART. 14. Is there any other way to receive members into the church, than by baptism, or is it agreeable with the gospel to receive such, that have been baptized with a triune immersion, into other bodies, or churches, to receive them in the church of God, except by re-baptizing them? Answered under Art. 5.

ART. 15. If a sister married a man, and gets to know, afterward, that he had already a wife, and she immediately forsakes him, hath she the liberty to get married to another man, while that man is yet living, according to the gospel? Considered, that we submit the case to her own judgment, and advise her, that she should, in future, be cautious, and take counsel of the church.

ART. 16. About the laying on of hands on deacons, it was unanimously considered, to postpone the discussion of this subject indefinitely, until there is reason to hope that it may be done calmly, and without prejudice.

ART. 17. With regard to the printing of the minutes of the Yearly Meetings, it was concluded to have as many printed, as to supply each church with two copies, but that on no condition they should be sold to such as are not members.

ART. 18. Whether we have any authority for liberating a person out of the avoidance. without the person making application? Considered, that there is, to our knowledge, no such authority in the gospel.

Art. 19. Whether two ordained elders, by the approbation of part of the church, can alter the decision of three ordained elders and all the members present? Referred to next general council meeting, in Indiana.

Art. 20. Whether three or more ordained elders have the authority of liberating, out of avoidance, independent of the church? Considered, that it can not be done properly without the counsel and consent of the church.

Art. 21. Whether it would not be more according to the word in St. John's gospel (xiii. 15), that a brother should both wash and wipe his brother's feet? Considered, that the brethren still think as they did seven years ago, in this respect. (See Minutes of 1841, Art. 2.)

Art. 22. Whether a member, agreeably to gospel, can withhold testimony against his or her matrimonial companion, when such testimony is required. Considered, that such testimony should not be withheld, according to gospel, in a case where it is absolutely necessary (for example, to the conviction and salvation of a fallen member.)

Art. 23. Is it proper for members to have their property insured? Considered, as in Art. 11 of last year.

Art. 24. Is the Lord's Supper observed by the brethren according to the gospel, or, doth the gospel require a supper in holding communion-meetings? Considered, that we have ample testimony in the gospel to enable us to conclude, that a supper was eaten by the Savior and his disciples, in the same night he instituted the communion. (See Matt. xxvi. 20; Mark xiv. 17, 18; Luke xxii. 20; John xiii.; Jude, verse 12.) And the Apostle Paul, after reproving the brethren at Corinth for their disorder, in observing the supper, and speaking of it as the Lord's Supper, expressly declares that he had received from the Lord what he had delivered unto them, telling them how to observe it in proper order. I Cor. xi. 23–34.

Art. 25. Ought not those queries which stand upon the minutes of 1846, and were considered and decided by the elders in private committee, instead of public counsel, be repealed? The fact was stated, by impartial witnesses, that the council-meeting was broken up prematurely, on account of the multitude gathering in on Saturday, so that the elders had to adjourn to a private room, in order that they might give, as they were requested, their sense on queries yet on docket. These queries were read, with the answers given before this Yearly Meeting, and all were approved of, almost without a dissenting voice.

Art. 26. Whether it is proper in all cases to ask counsel before giving a letter of recommendation? Considered, to be best always first to take the counsel of the church.

Art. 27. Whether it is according to the spirit of the gospel, as the 14th query in Minutes of Yearly Meeting, 1841, was laid down in Somerset County, Pennsylvania? Considered unanimously, that the sentiments then expressed are right, true, and according to gospel.

Art. 28. Whether church-members have a right, according to the gospel, to go to public shows? Considered, far better for members to avoid all such places.

Art. 29. The committee to whom the letters concerning our Yearly Meetings had been referred, reported as follows: No less than twelve letters, from all parts of the church, had been presented in regard to this important matter, and after reading and weighing them all, and taking also in view the general state of feeling and experience of the present meeting, we propose the following in the fear of the Lord: Considered, that this Yearly Meeting is as anxious and unanimous in the desire of following in the track of the apostles (Acts xv.) as our beloved brethren were eleven years ago, at the Yearly Meeting in 1837. We find, however, by experience, that the change of the time of holding the council *after* public meeting doth work well—removing from us the great crowd of strangers.

We are also satisfied that the sending of delegates or messengers from all the churches is necessary and proper, as also that all the elders, who come to us, ought to be members of the meeting, whether sent or not. A general committee of five or seven elders is to be appointed, as heretofore, and as many special committees as may be deemed proper or necessary in order to dispatch business. But, as to voting, we hold that it will be best to aim always at unanimity, and dispose of business as hitherto. Should the meeting not be able to agree on any one point, let it be postponed to a future meeting. In addition it was proposed that all the churches should be admonished to use every diligence in sending, every year, two delegates, or at all events one to the Yearly Meeting. The above was unanimously adopted, without a dissenting voice.

Art. 30. With regard to the call from Indiana for a general council-meeting in that state this next fall, it was concluded, with one accord, that such a meeting shall be held, God willing, at the house of Bro. John Koontz, near Delphi, Carroll County, Indiana, to meet on Saturday evening, September 23d — Sunday, the 24th, to be public worship and love-feast, and Monday, the 25th, council-meeting to begin.*

---

*To the minutes of this year we append the minutes of the general council referred to:

Article 1. Whether a private brother has a right to speak in public meeting? Considered, that, inasmuch as there is a way appointed in the gospel to enter into the ministry, those who feel an inward desire or call to preach, should patiently wait until the church sees fit to appoint them to the public ministry. (See John x. 1, 2; Heb. v. 4, 5; Acts i., etc.)

Art. 2. Whether it is proper, if more than two or three teachers should rise in a common meeting to speak? Considered, that a due sense of order and propriety will teach us how to conduct our meetings, so as to edify, and not to weary, the congregation. (See I. Cor. xiv. 32, 33, 40.)

Art. 3. How it is considered when a part, say a minority, of a church disowns the other part, or a majority of the members, without taking a legal or scriptural course, and without giving a legal notice to the body of the church, and not showing or informing the disowned members wherein they transgressed?

[The difficulties in this case occupied the greater part of Monday and Tuesday, and lastly were postponed for deciding until Wednesday morning. See Art. 12.]

ART. 31. As to our next regular Yearly Meeting, on Pentecost, 1849, there was but one invitation, viz., from our brethren in Somerset County, Pennsylvania, and it was therefore agreed, with divine permission, to meet there in Annual Meeting, on Saturday before Pentecost, the 26th of May, 1849.

Having thus far finished the task before us, with singular unanimity and dispatch, and feeling, with deep humilty, that not unto us, nay, not unto us, unworthy instruments, but to God and his signal blessing, was due all honor and glory, the brethren united once more in singing a hymn,

---

ART. 4. How would it be considered, if a man be put in the county prison for safe keeping until court, and a brother goes his security for appearance, and releases him out of prison? Considered, that a brother ought not to meddle with such matters without church counsel.

ART. 5. Whether brethren, and especially teachers, can, consistently with the gospel and our holy profession, attach themselves to the Freemasons, and the society popularly called the Sons of Temperance, and if not consistent, how the church is to proceed in such a case? Considered, that, whereas, the Holy Spirit testifies by the Apostle Paul (I. Cor. XI. 29), "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body;" and, whereas, we are informed in Holy Writ, that the Lord's body is his church—of which we desire to be members—and he is the head; * * * that from such and other considerations and declarations of the word of God, the brethren have always believed, and do still believe, that it is not only unbecoming and wrong, but highly dangerous, for brethren to attach themselves to such secret societies, or any association of this world, and if they should do so, they should be visited in love (as the advice was forty-four years ago, in a Yearly Meeting at Pipe Creek), and admonished to withdraw themselves from such, and if they should acknowledge their fault before the church, the members might bear with them. But in case of a minister of the Word having gone so far, not only to attach himself to such secret societies, but also to act as their chaplain and orator, it was considered, that such a brother ought to be silent in the church, until the members should feel renewed confidence in him again.

ART. 6. What is the sense of the brethren, when two districts are in one neighborhood, and members from other parts move into one district, and wish to hand in their certificate, and to attach themselves to the other district? Considered, that it would be best, always, that when districts are laid off, all those in the one district ought to belong to it, and those in the other to that.

ART. 7. How it is viewed, when persons, living in one district, request to be baptized and received into church-fellowship in the other dist and bowing themselves in the praises and thanks to the Father of our Lord Jesus Christ, and commending ourselves, and the churches in union with us, to the God of our salvation; fervently praying that he, in tender mercy, would continue to let his light shine upon us; lead us and guide us through all dangers and difficulties, make us useful instruments in his hands for the edification of his church, and to the conversion of a sinful world, and finally save us with an everlasting salvation, through our crucified Redeemer, Jesus Christ. Amen.

Lastly, at the parting meal, Wednesday noon, it was

---

whether it is proper to receive them without counsel of the district in which they live? Considered, that we deem it advisable, and it has generally been the course of the brethren, in a case where a person made application for baptism in a meeting out of the district in which the applicant lives, to hold council with the members of that church in whose bounds he resides.

ART. 8. How it is considered, if a brother, that is chosen for an office in the church, should move from one church and neighborhood to another, and bring no testimony along—whether he can be received in his office before a testimony arrives? Considered, that, if such a brother moves only a little way, into a church where his standing is generally known, there would be no need of a written testimony; but if a brother should move a considerable distance, it is right and proper to require a testimony before such is received in his office.

ART. 9. Whether brethren can, according to the gospel, use the force of the law and collect money from brethren, and thereby cause considerable costs; and whether brethren, causing such costs, should not at least pay the same? Considered, that the gospel gives no right to use the force of the law against a brother; and as to the other point, in regard to the costs, the church can judge best in each individual case.

ART. 10. What is the proper course for a church to pursue with members that have been disowned by the church, and their office, as teachers in the church, taken from them, and yet, contrary to the counsel of the church, they still go on to hold meetings, and influence innocent members to go contrary to the rules and order of the church? Considered, that such a brother should be still lovingly and faithfully admonished, again and again, to desist from such a course; but if he would, notwithstanding, continue therein, we would have, as a last remedy, to put him in avoidance.

ART. 11. When the church disowns a member, so that it is set back from the salutation of the kiss, and from church fellowship, how is the proper way to do with such members as come from other arms of the church, and, knowing the standing of such disowned members, yet will proposed, and heartily responded to by all, to recommend every Monday of our future Annual Meetings as a day of general fasting and prayer, not only to the members that may be gathered at the place of meeting, but to all the members in every part of the Lord's vineyard, who yet desire to be faithful, and to see all the household of faith continue steadfastly in the apostle's doctrine, and in fellowship, and in breaking of bread, and in prayers, even until He comes, who hath said, "Surely, I come quickly." Amen. Even so come, Lord Jesus! The grace of our Lord Jesus Christ be with us all. Amen.

Signed, in the name of the meeting, and in behalf of the following ordained elders: George Hoke, Joseph Gerber, John Hart, Henry Kurtz, Philip Boyle, Peter Nead, John Kline, ——— ———, James H. Tracey, Michael Moyer, John Metzger, John Molsbaugh, George Shively, Jos.

---

still hold fellowship with such? Considered, that, inasmuch as the church of Christ is one body, all over the world, and the Word even says, "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosened in heaven," if one branch of this church disowns a member, members from other branches, knowing this, should hold them equally as disowned.

ART. 12. In regard to the third query, or the difficulties of Bachelor's Run Church with Bros. Oyman and Patton, and others, the brethren in general council considered that there had been committed errors on both sides, in consequence of which many members on both sides made satisfactory acknowledgments before the meeting, and it was concluded, that, with such, all that is past should be forgiven and forgotten, and with as many as may yet come and make satisfaction, and that they all should be received into full fellowship, and Bro. David Fisher in his office as a speaker. Furthermore, this meeting considers and counsels, that Bros. Oyman and Patton, and such others that hold yet with them, should have yet time to reflect, and should they come, also, in a reasonable space of time, and make satisfactory acknowledgment, then the church should also be willing to forgive them; but if they should persist in their contrary course, going on holding meetings in opposition to the church, and even become railers of the church, there would be no other way than to put them into full avoidance, according to I. Cor. v.

Signed by the following brethren—George Hoke, George Shively, Joseph Showalter, and H. Kurtz, of Northeastern Ohio; Joseph Gerber and P. Nead, of Southwestern Ohio; Dan. Cripe, of Elkhart, Indiana; J. Molsbaugh, D. Miller, J. Hart, H. Metzger, J. Metzger, Jac. Brower, etc.

Showalter, Ben. Bowman, John Shoemaker, George Rarigh, John H. Umstad, Jacob Meyer, ——— ———. David Shoemaker, Daniel Miller, John Shively, John Holsinger.

ANNUAL MEETING OF 1849.

ARTICLE 1. How is it considered, if a brother teacher, who is not ordained, makes appointments far and near, without the counsel of the church? Considered, that our younger brethren in the ministry, in all cases, should be careful not to appoint meetings or do any thing that is beyond their calling, and consequently would offend the church, or the older brethren, not only, but God also.

ART. 2. Is it in accordance with the gospel for a brother to call the meeting to rise upon their feet, after worship is concluded with singing and prayer, and then, with uplifted hands, pronounce a blessing over them? Concluded, that it should not be.

ART. 3. Can it be allowed for brethren to wear fur or cloth caps, and sisters to wear trimmed-straw or leghorn bonnets? Considered, to be inconsistent with the word of God, and therefore it ought not to be.

ART. 4. Concerning the holy kiss, how often should it be practiced? Considered, if we have love for one another we should not dispense with it, especially at our meetings for worship.

ART. 5. Some members think there is too much feasting at our love-feasts, in providing so much for those who come to feast, and make disturbance at our meetings. Considered, that we are to feed the hungry, if we are led by Christ's example; and the apostle says, "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink:

for in so doing thou shalt heap coals of fire on his head." Rom. xii. 20.

Art. 6. Would it not be well to have a committee appointed, at this or some future Annual Meeting, whose duty it should be to collect all the advice of councils, bearing on all points of duty, and put it in the form of a book, and bring it before the council of the following year, for their approbation, and, if approved of, get it printed—so that each member might have a copy, not as a creed, but as advice, and as a testimony of the truth, as we understand it? Considered, to let this matter lay over.

Art. 7. An objection alleged against the printing of so few of the Minutes of the Yearly Meeting; would it not be expedient to have a greater number printed? Postponed the consideration of this to another query of like import. (See Art. 43.)

Art. 8. Would it not be right for the brethren, in council at the Annual Meeting, to appoint several brethren that are experienced and sound in the faith, and send them, two and two, with the decisions of the Annual Meeting, and let them visit all the congregations in the United States, and establish them all in the same order, according to example (Acts xv.)? Considered, to leave this over for further consideration.

Art. 9. What is the duty of a bishop toward his church, and the duty of the church toward the bishop or bishops? In case a bishop commits an error, is it to be overlooked more in him than in another brother in office, or a private member? Considered, that elders that rule well, should be counted worthy of double honor, and that overseers should not undertake any thing of importance without counsel of the church, and if there should be a general complaint of the church against him, he is to acknowledge his fault before the church, like another member, and should not be spared; for "if the eye be evil, the whole body shall be full of darkness." Still, it was always the advice of our old brethren, that, in any case where laboring brethren were in a fault, strange and impartial brethren, of experience, should be called to assist in the investigation and justification of the same.

Art. 10. Is it proper for members of the church of Christ to take stock in railroad or similar companies—such as bank stock, etc.? Considered, as the stock of incorporate companies, only, and not the individual property held by the stockholders, is responsible for debts incurred by the company, and as the business of such companies is often much involved in obscurity, and persons dealing with such companies may be liable to be deceived, brethren had better not engage in such investments.

Art. 11. Is it proper for a member of the church of the Brethren in Christ to commune with other religious societies; and if not considered proper, how shall the church proceed with a member that violates its order? We consider, that we can not, consistently with the views we entertain of the gospel order, commune with other societies; and if any of our members should do so, they ought to be tenderly admonished, and given to understand that the brethren can not hold them in fellowship, if they continue to do so.

Art. 12. Concerning the propriety and necessity of recommendations for members that move from one church to another? Considered, that the ministers in the various churches should see that none of their members should move away without a recommendation, that no church is bound to receive a member without recommendation, and that the recommendation be signed by not less than two or three witnesses, according to the gospel; that the apostles gave written recommendations. (See Rom. xvi. 1, 2; I. Cor. xvi. 10, 11; II. Cor. viii. 23; Eph. vi. 21, 22; Col. iv. 7-9; I. Thess. iii. 2, etc.)

Art. 13. When a member offends in a church, and moves away without being reconciled, can he obtain a certificate by writing, without personally presenting himself? Considered, when a member removes, under such circumstances, and is so far away, or situated unfavorably for coming back to make reconciliation, when he wishes to do so, if the church from which he removed is satisfied with his acknowledgments, made in writing, it may signify this satisfaction in a letter to the church where he resides.

ART. 14. Is the supper, which the brethren eat in connection with the communion, sacred or common? As there seems to be some reason to believe that the Apostle Paul alludes to the supper, with other means of grace, in the term "ordinances," used (I. Cor. XI. 2), and as we view it as a practice of the apostolic church, to promote the spiritual edification of its members, we consider it a sacred institution, and as such it ought to be observed, especially as it is emphatically called "the Lord s Supper." I. Cor. XI. 20.

ART. 15. About the still-existing difficulties in Bachelor's Run Church, Carroll County, Indiana? Concluded, in general council, that Peter Nead and Mich. Moyer, of Montgomery County, and Daniel Miller of Preble County, Ohio, with such other brethren as they may see proper to call to their assistance, should be a committee to visit said church, and try once more to settle the difficulties there existing.

ART. 16. Whether each church should not select one brother as a corresponding brother in the church? Considered, that each church may do as they think proper in this matter.

ART. 17. Whether brethren can be allowed to have their likeness or profile taken? Considered, as not advisable.

ART. 18. Whether it is advisable to give preachers of other denominations privilege to speak at our regularly appointed meetings? Considered, it is not advisable.

ART. 19. Should the supper, or part of it, be on the table at the time of feet-washing, or not? Considered, to leave this matter as hitherto practiced by the brethren.

ART. 20. Whether a laying off of the large church, here in the Glades, into several districts, would not be thought expedient? Considered, unanimously, that it seems to be necessary and expedient that this church should be laid off into four or five districts, and that a committee of elders should be appointed to visit this church, during the ensuing summer, and assist the brethren in laying off and organizing said districts, and at the same time, also, to visit Indian Creek Church, and settle the difficulties that may exist in both churches. The committee was finally nominated, as follows: Peter Long, Andrew Spanogle, and John Holsinger, of Pennsylvania; Joseph Arnold and Jacob Byser, of Virginia, and George Hoke and H. Kurtz, of Ohio.

ART. 21. Is the Lord's Supper a divine or sacred ordinance; and if so, have the children of God a right to invite such as are not members to eat it with them at the same table and time? Considered, to be a divine and sacred ordinance (as all the Lord's ordinances are), and should be eaten by the members only.

ART. 22. Can a brother be allowed to teach singing-schools on Sundays, and take money for the same? Considered, much as we are in favor of correct singing, we still think it best for a brother not to teach singing-shools.

ART. 23. What should be done with such members, as neglect attending our meetings for six or more months, and when the yearly visit is paid them, they seem or feel satisfied with the church, and when there is a love-feast, they generally attend and commune? Considered, that the ministering brethren in the church, in which such members are, should earnestly admonish them to adhere to the advice of the Apostle Paul (Heb. x. 25.

ART. 24. How is it considered, when a brother, who is a deacon of the church, holds and defends the views of Romanists, and other sects? Considered, that such a brother should be visited by the brethren, and admonished; and if he still persists to hold and defend such views and practices, contrary to the views of the brethren, he could not be continued as a brother.

Art. 25. Whether it would not be agreeable to the gospel, to advise those members, who have been in the church two or three years, and are still conformed to this world, not to come to communion, until they deny themselves, and become transformed from the world, after being admonished thereto? Considered, that conforming to the world presents itself in such various ways, that we can not erect a standard in regard to it, so as to authorize the church to prohibit such members from partaking of the communion; but such members should be admonished and reproved by the church, again and again.

Art. 26. When the church deals with a member, or members, and they are not satisfied with the proceedings of the church, whether it is in their, or in the church's place, to write to strange brethren for assistance? Considered, that the church would have to write, if any strange brethren should be called on.

Art. 27. To how great a degree must a brother sin, and be degraded, before the church can put him in avoidance, according to the gospel; and whether all dealings and communications, of a temporal nature, between such an individual and the members of the church, should cease? Considered, that this subject has been often before the Yearly Meeting, and the views of the brethren then were read. But on the particular points of the present query, we would refer our dear brethren to the word of God, which is plain, explicit, and sharper than a two-edged sword. Paul, the apostle, says (Rom. xv. 4): "Whatsoever things were written aforetime, were written for our learning;" and he evidently refers, in these words, to the writings of the Old Testament. Now, we find (Levit. v. 17): "If a soul sin, and commit any of these things, which are forbidden to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity, and he shall bring a trespass-offering unto the priest, and it shall be forgiven him." From this we may learn, that when a member has trespassed against God and the truth, even in ignorance, it is his duty to come to the church, and bring his trespass-offering, such as David says (Psalm LI. 17): "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise;" and the church, which, according to I. Pet. II. 9, is "a royal priesthood," is to judge, and receive his offering, and forgive him accordingly. Here are the words of Christ himself, duly to be considered: "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." John XX. 23, etc. Should, however, such a member, that hath trespassed, be not willing to bring his offering of acknowledgment of his fault, not be willing to hear the church, then we may consider this as a rising, a scab, or bright spot, which, eventually, may turn into moral leprosy (Levit. XIII. 2), and in this case the priest (the church) had to shut him up; for, as Paul says (II. Thess. III. 6): "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly," etc.; and as our Lord taught us (Matt. XVIII. 17): "If he neglect to hear the church, let him be unto thee as a heathen man and a publican." This withdrawing, or shutting up, from close communion with the church, in the salutation of the kiss, the breaking of bread, and the secret council, is continued until it appears, to the satisfaction of the priest (the church), whether that spot is leprosy or not. Now if, on examination, the priest found that white spot somewhat dark, and that the plague did not spread in the skin, he was to pronounce him clean. So, when a member begins to see and acknowledge his fault, as somewhat dark, he may be reinstated again into full communion. "But when the raw flesh appeareth in him, and the leprosy is thus confirmed [N. B.—He shall not be shut up, for he is unclean], and the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean; he shall dwell alone, without the camp shall his habitation be." Levit. XIII. 10, 45, 46. So our ancient brethren considered, when the moral leprosy in a member was confirmed by raw works of the flesh, such as are described (I. Cor. v. 11; Gal. v. 19–21, etc.), that the direction of the Holy Ghost, by the mouth of the Apostle Paul, was to be strictly and literally obeyed, viz.: "*Not to keep company, and with such an one not to eat.*" Our brethren were well aware of some commentators explaining these words, as if they meant only not to have fellowship with such in spiritual matters, and not to eat with them the bread of communion. But they (our brethren) found it impossible to believe, that the church at Corinth should have continued, in full fellowship, such a person as is described (I. Cor. v. 1); that they should have still broken the bread of communion with him, etc., even until the apostle reproved them by this epistle. They (the brethren) also thought of the awful words (Rev. XXII. 18, 19), and so they adhered simply to the word, as it reads, had no intercourse, no dealings of any kind, with such persons, and did not eat with them at the same table, or out of the same dish, at any common meal, while they were in this state of avoidance. Only acts of charity toward them our brethren did not consider prohibited by the word of God. And these views we still hold, in communion with our departed brethren.

Art. 28. Whether a brother, who considers himself injured by any public improvement, such as a turnpike, or railroad, passing through his land, can, without a violation of the gospel, make use of the provision of the law, which the Government has enacted for the recovery of damages in such cases? Considered, as the matter has been fully stated, that it would not be a violation of the gospel to make use of the provisions of the law in such cases.

Art. 29. How is it considered, when a brother solemnizes a marriage contract, between a sister, whose first husband is not known to be dead, and another individual? Considered, that under such circumstances, a brother ought not to act.

Art. 30. Whether it is advisable for a brother to preach universal redemption publicly; that is, that all men, how vile soever they may have been, shall share alike in the fruition of happiness with the saints? Considered, that we could not approve, by any means, of such preaching.

Art. 31. How are we to conduct, with colored members, at communions? Considered, that this ought to be left to the individual churches, in which such members are, only that these ought not to be debarred from the Lord's table, on account of their color.

Art. 32. Is it material what the supper is composed of at communions? Considered best not to deviate from the order of the old brethren.

Art. 33. Is it safe and proper for the humble followers of Jesus to go to the elections, and take an active part in the political affairs of the country? Considered, as it was always the advice of the old brethren, and as the anointing (I. John II. 27) will teach every sincere follower of Jesus, that it would be safest, in regard to political elections, to remain as neutral as possible; and, rather than going to the election, to commit the matter, in prayer, to the care of Him, who setteth up and removeth rulers.

Art. 34. Whether a brother, being elected to the office of constable, contrary to his will, would be justifiable in taking the obligations of the office, and transfer it to another person, who will discharge the whole duties of said office? Considered, while the brother would have to be under oath, and responsible for all the acts of his substitute, it would not be safe for him to do so.

Art. 35. Whether it would not be more consistent with the Word, if, at the communion, the administrator would give the bread and cup to the sisters, and they divide it, like the brethren, among themselves, and the administrator to pass along, to keep order? Considered, unanimously, to go on, in celebrating the communion, as heretofore.

Art. 36. Has a bishop authority to request a deacon; who moved into his church without a letter of recommendation from the church from which he came, to take his place at a meeting for worship, and to preach or exhort? Considered, that he has no such authority, and the members that move from one church into another, ought always to bring a certificate of their membership and standing.

Art. 37. If a member commits an open fault in the world, has the overseer authority to send brethren to investigate the matter before counseling the church? Considered, that the overseer has the authority to do so.

Art. 38. Whether our hymn-books, now in use, could not be improved, by a better selection? Considered, that the hymn-books we have, answer our purpose very well.

Art. 39. Whether it would not be more according to the gospel, in the observance of feet-washing, for the brother, at the head of the table, to wash and wipe the feet of the brother on his right hand, and that brother to wash and wipe the feet of the next, and so on, around the table? Considered, that as this question has so often been before the council, and that the manner of its observance could not be amended, we are still of the opinion, that the command is fully obeyed, if we wash our feet among one another, as rendered by the German translation; but we would recommend to each brother and sister, at the earliest opportunity, to obey the command to wash, and that in washing, the members should change frequently.

Art. 40. How are we to proceed, if a brother is not willing to be visited by the church, in which he lives, but claims to belong to another? Considered, that we should always be subject to the church, or district, to which we belong, as those districts are only laid off for convenience, and not to divide the body.

Art. 41. Concerning the propriety, or necessity, of giving meals to the congregation, at common meetings? Considered, that we leave this matter altogether discretionary to every individual, church, or family.

Art. 42. How to prevent the influence of phrenology and mesmerism among the brethren, adverting to the caution of Paul to the church at Colossus (Col. II. 8): "Beware, lest any man spoil you, through philosophy and vain deceit?" Considered, that the brethren could, and should, otherwise be better engaged.

Art. 43. Whether each elder, teacher, and visiting brother, should not have the privilege of having a copy of the minutes of the Yearly Meeting? Considered, that we are in favor for each ministering brother to have a copy, and that they be advised to keep them, if possible, from coming before the world; and we should further recommend, that they should be sent sealed, as we have known them to be opened in post-offices.

Art. 44. Would it not be more consistent with the simplicity of the gospel not to use the word "delegate," or "representative," in the minutes? Considered, that as words convey ideas, we should use such as shall best answer that purpose.

Art. 45. Whether it would not be best, at our Annual Meetings, for the committee to investigate the letters on Saturday, in order that the business might be more readily disposed of on Monday? Considered, that the present arrangement is probably as good as we could adopt.

Art. 46. Where is our next Annual Meeting to be? Invitations were sent from Montgomery County, Ohio, for the Yearly Meeting in 1850, and from Virginia, and Aughwick, Pennsylvania, for the Yearly Meeting in 1851; and it was concluded, that our next Annual Meeting should take place, God willing, on Pentecost, 1850, at Bear Creek, Montgomery County, Ohio, and that our brethren in Virginia are considered to have the first claim for the year following, if the invitation be repeated.

Signed, in the name of the meeting, by (order of) the following ordained elders: Geo. Hoke, J. Showalter, Henry Kurtz, Peter Nead, A. Spanogle, J. Molsbaugh, Peter Long, John Kline, Jacob Sayler, Samuel Wampler, Peter Kober, Jacob Meyer, Daniel Yundt, George Shafer, Joh. Holsinger, Jac. Stutzman, D. Shoemaker, Jós. Arnold, Thos. Clarke.

ANNUAL MEETING OF 1850.

After the public exercises were concluded, the brethren met in general council, which was opened, as usual, with singing, exhortation, and prayer, and the following queries were submitted for consideration, and decided, as follows:

Article 1. A request that counsel be given to the church on Eel River, Indiana, in order that the difficulties there existing might be settled. Concluded, that inasmuch as the said church is in an unreconciled state toward one another, this meeting doth appoint Brethren Peter Nead, David Bowman, jun., Daniel Miller, and Abr. Ehrbaugh, of Ohio, and Jacob Miller, James H. Tracey, and David Hardman, of Indiana, as a committee, to visit said church, and assist in settling the existing difficulties.

Art. 2. How it is considered, inasmuch as our beloved brother, Henry Kurtz, is not present at this meeting, for to appoint a committee, to have the minutes of this meeting printed, and to receive all moneys appropriated to defray the expenses of printing? It has been agreed upon, by this meeting, that Bro. Benjamin Bowman, of Virginia, Daniel Summer, of Ohio, and David Hardman, of Indiana, be this committee.

Art. 3. The number of papers handed to the committee of elders, amounted to fifty-five, which were distributed among twelve committees, to investigate them, and report thereon.

The first committee, consisting of Brethren George Butterbaugh, John Myer, John Bower, Joseph Hardman, and Jacob Funderburg, reported as follows:

Art. 4. How it is considered, if a sister marries an unbelieving husband, who afterward doth ill-treat her, by slander and debauchery, and, in many ways, abuses and grieves her, so as to forbid and prohibit her going to meeting, or to any of her friends and relations; she then, upon the advice of her friends (members of the church), leaves him, and tries to get rid of him by law, upon which he offers to give himself up to the church, and is willing to do what the church lays upon him, acknowledgeth that he has done wickedly, and promises to do better; but he having made such promises before, and did not come up to them, the friends of the sister do not think it proper for her to unite with him again? Considered, that we could not advise the sister to leave her husband; but if she did so, she ought to remain unmarried, according to Paul's writing to the Corinthians (I. Cor. vii. 11–13).

Art. 5. Whether it is right for brethren, in different arms of the church, to go against the counsel of the Yearly Meeting? Considered, that it is wrong for brethren to go against the counsel of our great Annual Meetings. But should brethren not be satisfied with said counsel, they have liberty, with the consent of their church, to bring the matter before another Yearly Meeting, for a reconsideration.

Art. 6. A request that the regular order of choosing teachers among the brethren, should be entered at large on the minutes of this Yearly Meeting, so as to counteract wrong impressions, derived from certain publications. Referred to the next Annual Meeting.

The second committee, consisting of Brethren Jacob Miller, Christian Arnold, Leo. Blickensterfer, Abraham Frantz, and Em. Beeghley, reported as follows:

Art. 7. Is a brother, being a full member in the church, allowed to purchase cattle, and other animals, and follow butchering, hire, or rent, a stall in a market-house, and attend market, as a butcher, every market morning? Considered, that a brother engaged in butchering, in the manner stated in the question, is surrounded with many difficulties and temptations, and that we would advise brethren not to do so.

Art. 8. If a brother, or sister, commit a gross crime, such as getting drunk, etc., can it be settled, by any visiting brethren, without bringing it before the church, or what course is to be pursued in such cases? Considered, that a brother, or sister, guilty of a crime, as set forth in the question, should be brought before the church, agreeable to Paul's first letter to Timothy (chap. v. 20): "Them that sin, rebuke before all, that others, also, may fear."

Art. 9. Is it allowed for a brother to fulfill a worldly office, especially one that holds an office in the church; and if not, what is the proper course to proceed with such a brother? Considered, that we could not advise brethren to crave worldly offices; but if the people of the world should impose an office on any of our brethren, they should, before acting in such office, lay the matter before the church, and act agreeable to the counsel of the same.

Art. 10. Whether we can hold, as members, man and wife, that live together in strife, that have been parted on that account, and now live together, but not as man wife should? Considered, that we could not hold such as members.

The third committee, consisting of Brethren Geo. Hoover, Thomas Clark, Ab. Maas, Jacob Garver, Isaac Lawshe, and John P. Ebersole, reported as follows:

Art. 11. Request of next Annual Meeting to be held with our brethren, in Augusta County, Virginia. Agreed upon. (See at the end).

Art. 12. How it is considered, when a man leaves his wife, and then marries an excluded sister, and afterward moves a considerable distance, where their standing is not generally known; there he makes application to be received into the church, asserting that his first wife had committed fornication, without any other testimony but his own; then a letter is written to the church, where the sister was excluded, for counsel, which is answered, advising to admonish her to love the church, until the Lord may bring about a way for her reception, stating, also, that they could frankly forgive her what she had been excluded for; the letter further stating, that there was a report that her husband's first wife was dead, and another, that she was not. Finally, he was baptized, and she received again, as a sister, without testimony, by the voice of one minister and twenty-one private members, in favor, and one minister, with three private members, opposed to their reception? Considered, that such persons should not be received into the church, under such circumstances, and that the brethren, who received them, have erred, and should make acknowledgments before the church, in order to the reconciliation of those brethren, who have been grieved at their proceedings.

ART. 13. Whether brethren, being requested, should visit and pray for persons living in a state of adultery? Considered, that they should be visited, instructed, and admonished, and as they manifest fruits of repentance, or not, pray for them, according to their state.

ART. 14. Whether the eighth query of last year's Annual Meeting was not fully decided in the eighth query of the Annual Meeting of 1848, which, if carried out, would fully answer the purpose? Referred to next Annual Meeting.

The fourth committee, consisting of Brethren James Kelso, John Metzger, Dan. Miller, on Four-Mile, Phil. Rothenberger, and David Studybecker, reported as follows:

ART. 15. Whether it is according to the gospel for a church to lay a public acknowledgment on a brother that has made a public offense? Considered, that the acknowledgment is to be made before the church alone, and before all the members present. (See I. Tim. v. 20): "Them that sin rebuke before all, that others also may fear."

Art. 16. What is the duty of a minister, when called upon to solemnize marriage, when one of the parties is the child of members, and these parents not consenting to the match, yet the minister knows of no other objection but the daughter's going from home to get married? Considered, as not advisable without the consent of the parents. Paul says, "If it be possible, as much as lieth in you, live peaceably with all men." Rom. xii. 18; Heb. xii. 14.

Art. 17. How it is considered, when a sister has an unbelieving husband, who gets drunk and abuses her, and tempts to kill her with an ax; she then leaves him and returns to her father, who then goes to the housekeeper in the church for advice, upon whose advice a bill of divorce is obtained? Considered, that a housekeeper has no right to give such advice, without counseling the church, neither has the sister a right to get divorced without such counsel. (See Matt. xix. 6–9; I. Cor. vii. 11.)

The fifth committee, consisting of Brethren John Letherman, Thomas Major, Isaac Hartzock, Henry Neff, and Jacob Ebersole, reported as follows:

Art. 18. Would it not be more in accordance with Holy Writ, and the consistent manner of a plain people, to use the plain language, especially calling the days and months by their number? Considered nearer the gospel to use plain language.

Art. 19. Whether it would be agreeable to the order of the church, where there is a bishop and two or more teaching brethren in one arm of the church, to elect a bishop without the consent of the church? Considered, necessary, by all means, to have the voice of the church in such cases.

Art. 20. If a member commits a fault, whether the church has the power, according to the gospel, to put that member in avoidance without the assistance of another church?

Considered, that, if there is a bishop in that church, they have the power in the case of a private member.

ART. 21 Whether there is any danger to be apprehended from publishing a paper among us? This subject to lay over till next Annual Meeting.

The tenth committee, consisting of Brethren David Miller, Abraham Erbaugh, Jacob Wine, Daniel Nare, and Peter Showalter, reported as follows:

ART. 22. Whether the committees could not be selected, and the questions taken in, at our Annual Meetings, on Saturday, as well as on Monday? Considered, to leave it as it is at present.

ART. 23. If a woman leaves her husband for his extreme cruelty, and he obtains a bill of divorce and marries another woman, and his first wife afterward marries another man, both being unbelievers, can such persons be received into the church of Christ, according to the gospel? Considered, that we could not receive such, according to the gospel. Rom. VII. 1–3; I. Cor. VII. 10, 11, 39.

The sixth committee, consisting of Brethren John Frantz, George Studybecker, John Hunsicker, Benjamin Byerly, and Christian Long, reported as follows:

ART. 24. Can a member that is cut off, and kept in avoidance, be afterward released again from the bonds of excommunication, without acknowledging the fault, or without coming and requesting to be released; and in case members are released without confessing their fault, or desiring to be released, how shall other members conduct themselves toward them? Considered, that, where a member has committed one of those faults mentioned by the Apostle Paul (I. Cor. v.), and has been put in avoidance, the church having sufficient evidence that he has ceased from those evils, and by his earnest request, he may be released out of the bonds of avoidance.

ART. 25. There is a body of people, or brethren, in the far West, whose doctrine and practice is somewhat different from ours. Some of our brethren live near, or almost among them. Now, the question arises, are the brethren privileged, according to the gospel, to hold communion with them, under existing circumstances? Considered, that, according to the gospel, and the constant practice of the church, it would not be advisable for brethren to commune with them, until a union is effected, and they are agreed to practice according to the ancient order of the church. I. Cor. IV. 17.

ART. 26. Why the Annual Meeting was not conducted, or carried out, according to the order or plan laid down at the Yearly Meeting, 1847? Considered, that the querists shall be referred to the Minutes of Yearly Meeting, 1848, Art. 29, where twelve letters are mentioned, which contained chiefly remonstrances against said plan.

ART. 27. About the laying on of hands, on deacons, when installed into office? Considered, that the brethren, after a long continued and attentive investigation of the word of God, on this agitating subject in question, have come to the following conclusion:

Whereas, it is plain, from the acts and proceedings of the apostles, that there must have been deacons in those days, and that these deacons must have been active in their office, before the seven teachers or evangelists were chosen and installed into their office (See Acts II. 45, and IV. 35): "Distribution was made unto every man, according as he had need"—from which we conclude, if distributions were made to every man, there must, of course, have been those that made them; hence, it is the opinion of the brethren, in this council assembled, that the seven chosen and set before the apostles (Acts VI. 6) were selected from among, as we might say, the first class of teachers (See Acts VI. 3, 8; VIII. 6, 7, 36–38; XXI. 8), and hands laid on them by the apostles, to establish them, to settle the difficulty that had arisen among the deacons about the daily ministrations, and that the seven were not deacons in the restricted sense of the word, and were never called such—the word deacon never once occurring in the whole book of Acts.* Therefore, the laying on of hands ought to be practiced on such old teachers that are set apart, and deacons ought to be received into their office by hand and kiss, as the practice has been hitherto with the brethren. The English version contains the word deacon twice more (I. Tim. III. 10, 13), but the Greek original has not the same word, and the German translation is more correct in these two instances, saying, literally (verse 10), "Then let them *serve*, being found faithful;" (verse 13), "For they that *serve* well, purchase to themselves a good degree," etc.

The seventh committee, consisting of Brethren Abraham Miller, Joseph Harter, David Mishler, Henry Bear, and Moses Shoup, reported as follows:

ART. 28. How is it considered, when a district or church do not observe the ancient order of the brethren, and have new orders among them? Concluded, that no district church has any right to make changes in any thing whatsoever, contrary to the ancient order, without proper investigation before, and the general consent of, the Annual Meeting.

ART. 29. Is a member, brother or sister, not as justifiable in buying lottery tickets as in purchasing bank stock, or taking eight or ten per cent. interest on money loaned to a brother? Considered, that buying lottery tickets is very wrong; taking more than lawful interest is worse still, and taking stock in a bank ought to be avoided, also, by brethren. (One wrong can never justify another.)

The eighth committee, consisting of Brethren David

---

* The word deacon (Greek *diakonos*) occurs about thirty times in the New Testament, and is rendered in the common English version twenty times minister, seven times servant, and only three times deacon. (See Matt. XX. 26, XXII. 13, XXIII. 11; Mark IX. 35, X. 43; John II. 5, 9, XII. 26; Rom. XIII. 4 (twice), XV. 8, XVI. 1; I. Cor. III. 5; II. Cor. III. 6, VI. 4, XI. 15 (twice), and 23; Gal. II. 17; Eph. III. 7, VI. 21; Phil. I. 1; Col. I. 7, 23, 25, IV. 7; I. Thess. III. 2; I. Tim. III. 8, 12, IV. 6.

Ulrey, John Molsbaugh, Elias Dicky, Philip Wampler, and D. Summer, reported as follows:

ART. 30. Who are the proper persons in the church to administer the ordinance recorded by James (v. 14)? Considered, the bishops, or ordained elders.

ART. 31. Is there any second order in the church, who may administer the above ordinance in cases of great and pressing necessity, when the proper administrators can not be had in time for the urgency of the case? Considered, in such case, brethren in less office, if at least one of them is authorized to baptize, might serve.

ART. 32. May the above ordinance be administered to a person who is not a member of the church, although solemnly believing in the healing virtues of the above, both spiritual and bodily, and requesting the church; such person being in a dangerous situation, having shown fruits of repentance, and perfect willingness, if spared, to bow under the order of the church? Considered, that it could not be done, but that we are to direct them to the grace and mercy of God.

The ninth committee, consisting of Brethren Daniel Miller, of Ohio, Philip Ramer, Martin Miller, John Pfoutz, and John Eller, reported as follows:

ART. 33. Whether members, who have been put in avoidance, can be released without their request? Considered, that they can not.

ART. 34. Would it not be better, and more correspondent with the gospel, if the brethren would hold the Lord's Supper more in unison with each other; for it appears that some have bread and cheese and some have meat and soup, etc.? Considered, that uniformity would be better.

ART. 35. If a brother transgress, so as to be deemed guilty of avoidance, should he not be cited to appear before the church, in the presence of the witnesses, to hear the testimony given? Considered, that he ought to be particularly requested to attend.

Art. 36. In case such member be found guilty, by whom should he be informed? Concluded, that this is a duty incumbent on the ordained brethren.

Art. 37. If it is proven, by two or three brethren, that a brother has been drinking to excess, yet not so much as to disable him from keeping on his feet, but has often before been charged, and also before been set back or put in avoidance, and still denies the charge, would he not come under the class of drunkards, or would it be prudent to hold him as a brother, or should he be expelled by the proof of four or five witnesses, though not members of the church? Considered, that no member should be put in avoidance without positive proof, from members, that he or she has been guilty of one of those sins mentioned by Paul (I. Cor. v. 11).

Art. 38. Have we a sufficient right, according to the gospel, to put a man in avoidance who has already been put back from the kiss, the communion, and the council, and disowned as a brother? Considered, that the church has the power to do so.

The eleventh committee, consisting of Brethren Daniel Jordan, Abraham Witmer, Jacob Metzger, Abraham Flory, and John Roberts, reported as follows:

Art. 39. How is it considered, when there is a regular meeting in rotation in a district, and a meeting is requested by people who are yet without the church, regularly every four or six weeks? Considered, that a meeting may be held at the house of any one that is friendly to the Brethren, on his request, if not interfering with other appointments.

Art. 40. Whether an ordained brother, who had been once in avoidance, can be restored again to his full office? Considered, that a brother can be restored again to his full office by the voice of the church (as in a choice).

Art. 41. A request for a committee to be appointed and sent to investigate a difficulty existing in the Mansfield congregation. Considered, that this meeting sees fit to nominate Brethren John Frantz, Daniel Jordan, John Molsbaugh, and John Shoemaker, as the committee for that purpose.

The twelfth committee, consisting of Brethren John Shively, Michel Myer, Chr. Wise, Rudolph Mohler, and Jacob Studybecker, reported as follows:

Art. 42. Is it consistent with the gospel for the brethren to recommend to the churches a day of fasting, to be observed annually, and to have it published in the Minutes of the Annual Meeting? Considered, inasmuch as the gospel teaches us to fast and pray, to always pray, and never faint; and the Great Teacher says, a certain species of evil spirits can not be cast out but by fasting and prayer, we hope that every Christian shepherd will teach his flock to pray and fast oftener than once a year, as we do not know the time when he that goeth about as a roaring lion may tempt or deceive us.

Art. 43. Why is it, that on our yearly visits, we ask the husband of a sister, who himself is not a member of the church, if he knows any thing against any member; yet we are not to receive his evidence in council against a member? Considered, that it is true, what Paul says, "What have I to do with those out of the church?" yet this does not prevent us from that which is no more than an act of courtesy toward the husband of a beloved sister in the Lord. (See Phil. IV. 8.)

Art. 44. A request from the brethren in northern Indiana for the Annual Meeting of 1852. Considered, to be left for decision of next Annual Meeting.

In conclusion, it is to be repeated, that our next Annual Meeting will be, God willing, at the Brick meeting-house, near New Hope, Augusta County, Virginia, to begin on Saturday before Pentecost, A. D. 1851. Addresses to be made, if necessary, to Bro. John Gerber, New Hope, or

Bro. Peter Miller, Mount Sidney, all in Augusta County, Virginia.

The business of this meeting being disposed of, a song of praise was sung, and the meeting closed, as usual, with prayer.

Signed by the following elders:

The general committee—George Hoke, Peter Nead, James Tracey, Samuel Gerber, Joseph Gerber, John Brower, Benj. Bowman, Daniel Yundt, Dan. Bernhard.

Other elders—Jacob Miller, of St. Joseph, Geo. Hoover, David Hardman, John Myer, J. Leatherman, John Shively, Henry Neff, John Hart, Joseph Harter, David Miller, of St. Joseph.

ANNUAL MEETING OF 1851.

Friday evening the traveling brethren arrived in the neighborhood, and on Saturday morning public worship began, and was continued until Sunday afternoon, under a great press of the people. On Monday and Tuesday the business of the council-meeting was taken in hand, and gone through. The chief points, which occurred, were as follows:

Article 1. A letter from East Tennessee, Knob Creek Church, concerning a confusion and division in that church. Concluded, that a committee should be appointed by the Yearly Meeting, to go to East Tennessee, to assist the brethren there in adjusting their difficulties; and that this committee, and others of the same character, should be appointed by the general committee.

The following brethren were appointed for this business, viz.: Benj. Bowman, John Hershberger, John Kline, and Daniel Brower, all of Rockingham, and Benj. Moomaw, of Roanoke, Virginia.

Art. 2. A query, whether it is right to burden brethren with paying postage, for letters sent by mail, they being not interested in the same? Considered, that brethren should pay postage in advance, when sending letters to get information for their own benefit, in all cases.

Art. 3. A query, whether it is right for brethren to dismiss the congregation, by pronouncing a blessing over the people? Considered, that inasmuch as we have neither command, nor example, from our great High Priest and his apostles, of pronouncing a blessing upon the people, and inasmuch as preachers are as needy of blessings as their hearers, for which we ask in our prayers, after sermon, we would deem it more unassuming, and more agreeable to humility, to follow the footsteps of our ancient brethren, as they followed Christ.

Art. 4. A request, from brethren in Shelby County, Ohio, for a committee to examine into the proceedings of the Logan Church in a case of excommunication. Concluded, that Brethren George Shively and Joseph Showalter, of Stark, John Molsbaugh, of Knox, John Shoemaker, of Mohegan, and Jacob Kurtz, of Wayne County, be a committee to visit said churches in Logan and Shelby.

Art. 5. A letter about the difficulties in Salomony Church, Indiana. Concluded, that Brethren John Miller, of Elkhart, Henry Neff, of Turkey Creek, Dav. Shoemaker, of Huntingdon, Nichol. Frantz, of Eel River, Abraham Moss and John Bowman, of Wayne County, be a committee to visit said church.

Art. 6. A query concerning the ordaining of elders. Considered, that the ordination of elders is of the utmost importance to the church, and should always be under the special guidance of the Holy Spirit, who will teach and remind a church of the right person and the proper time for ordination; that there should be a full union of the church, and the elders present, on the subject; and that where there is any serious objection, according to the word of God (see I. Tim. III. 1–7; Titus I. 7), the elders and the church should be cautious to proceed, if the objection could not be removed

Art. 7. Should brethren have the privilege to put up lightning-rods? Considered, that we would not advise brethren to do so; nor would we say to those who have them, to take them down; but advise all our dear brethren to bear with each other in such matters, and try to put their chief trust in God.

Art. 8. What is the opinion of the Yearly Meeting, with regard to having a paper published, under the title, "The Monthly Gospel Visitor?" Considered, at this council, that we will not forbid Bro. Henry Kurtz to go on with the paper for one year; and that all the brethren or churches will impartially examine the "Gospel Visitor," and if found wrong, or injurious, let them send in their objections at the next Annual Meeting.

Art. 9. Would it not be better to alter the plan of holding our Annual Meeting, so as to have no public preaching but only a church council-meeting? Considered, that at this time we would make no more alteration but this, that instead of meeting on Friday, and having public meeting on Saturday and Sunday, we will come together on Saturday evening, and meeting to commence on Sunday morning, and to be no communion meeting at the place of the Annual Meeting; the council-meeting then to commence on Tuesday morning.

Art. 10. Would it be proper to reconsider the forty-second query of 1850, or was it correctly answered? Considered correctly answered

Art. 11. An appeal to this Yearly Meeting, from White Oak Church, in Lancaster County, Pennsylvania, to appoint a committee to investigate, and, if possible, to settle the difficulties existing there. Considered, to grant the request, and to appoint Brethren Andrew Spanogle, Peter Long, and Samuel Lehman, of Pennsylvania, and Philip

Boyle and Daniel P. Sayler, of Maryland, to be the committee.

Art. 12. Whether it is according to the gospel for brethren to administer the communion to a sick or disabled member, in the daytime, and without celebrating the other ordinances connected with it? Considered, not to be according to the gospel.

Art. 13. A complaint from Sister Brand, of Frederick County, Virginia. Considered, that Brethren Benj. Bowman, Peter Miller, John Wine, Samuel Wampler, and Jacob Biser, be a committee to visit the church, in which the sister and members concerned live, and investigate the matter.

Art. 14. Whether it would be contrary to our profession, and the doctrine of Christ, to make contributions to, or become members of, the American Colonization Society, with the view of the furtherance of the liberty of the African race? Considered, that a person may contribute to the society, but not become a member.

Art. 15. How is it considered, for brethren to appoint meetings for prayer exclusively? Considered, that the brethren can not recommend such meetings, as a general thing, except in cases of peril; but, on the other hand, they consider it a duty and privilege to pray in our families, and in the closet, and other secret places, as well as to join the public prayer in our regular meetings for worship.

Art. 16. How is it considered for brethren, that hold prayer-meetings, and invite others, that are of a different belief, to take part in prayer, and call them brethren? Considered utterly wrong for brethren to do so.

Art. 17. Whether the form of words used in the ordinance of baptism, as laid down at the Annual Meeting, A. D. 1848, could not be reconsidered? Considered, to leave it as the minutes of 1848 have it.

Art. 18. Would it not be advisable for the brethren, assembled in Annual Meeting, to establish certain well-established, ordained elders, and send them, two by two, to visit certain districts appointed to them, etc.? The decision to lay over till next year.

Art. 19. How are the brethren, when called upon, to proceed in holding funeral services? Considered, that according to the general and ancient practice of the brethren, we would advise, that, in all cases, the services should be begun and concluded by singing and prayer.

Art. 20. Whether it is according to the gospel, to let any of our poor members go to the county poor-house? Considered, that we know of no passage in the gospel authorizing this, but of many, where the duty of the church is expressly enjoined, to support their poor members, and, if not able, to ask aid from neighboring churches.

Art. 21. Whether a minister, or any other member, has a right, according to Paul's treating on self-examination, after being seated at the communion-table, to order from the table any brother or sister; or whether Paul's sentiment is to leave the member, or members, until after the communion, and then take them into the council of the church? Considered, inasmuch as the Apostle Paul writes (I. Cor. xi. 29): "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself," we think that no member should be permitted to remain at the communion-table, when he, or she, is known, to a member of the church, to have been guilty of a violation of the order of the house of God.

Art. 22. How do the brethren, in general, pass the kiss at the communion-table? Is it to the brother who sits at the administrator's right or left? Considered, that we see no difference; but leave it to the administrator, as he sees proper, or as circumstances will admit.

Art. 23. Is it right for our teachers to enter up into pulpits, in other denominations' meeting-houses, and teach there? Considered, that brethren should give no offense, neither to Jew nor Gentile, nor to the church of Christ;

but we would advise brethren not to go up, when they can avoid it, as the brethren had considered once before.

Art. 24. With regard to the twenty-eighth query, in 1849, a more definite answer is required, how far a brother may go, in order to recover indemnification for losses sustained from a railroad, turnpike, and the like, passing through his land. Considered, that we might use the provision of the law; that is, petition the court for what it will make, as damages, but should use no violence, by putting the law in force, for a recompense.

Art. 25. How shall the brethren at Beaver Dam, Maryland, proceed with the money willed by Bro. John Gerber, deceased, to be distributed among the various churches that have need in the different states? It is the advice of the assembled brethren, that Bro. Daniel P. Sayler (his address is Middleburg, Carroll County, Maryland) be appointed a general corresponding agent, George Hoke and John P. Ebersole, agents for the north part, and Peter Nead and John Brower, for the south part of Ohio; Abraham Moss for the south, and Jacob Miller, of St. Joseph, for the north part of Indiana; Joseph Emmert for Illinois, and adjacent states; Benj. Bowman for the north, and Abraham Neff for the south parts of Virginia, Carolina, and Tennessee; Jac. Meyer, of Somerset, for western Pennsylvania; Andrew Spanogle for the part of Pennsylvania, east of the Alleghany and west of Susquehanna; and Christ. Langenecker for Pennsylvania, east of Susquehanna and New Jersey, to report to Daniel P. Sayler, as soon as convenient, the number of churches, and where situated, who are the elders of them, and where there is help necessary. It is further our advice that the above brethren shall report to the committee of the Annual Meeting, every year, how much of said money, and where it was distributed.

Finally, with regard to the next Annual Meeting, there was but one invitation from our brethren in northern Indiana, for the meeting in 1852, and two invitations for that in 1853—one from our brethren on Beaver Dam, and the other from our brethren in Washington County, all in Maryland; and it was concluded, that our next Yearly Meeting, on Pentecost, 1852, should be, God willing, in Turkey Creek church, at the place of Jonathan Weiland, five miles south of Goshen, Elkhart County, Indiana. Letters on the subject to be addressed to Jacob Miller, or James Tracey, South Bend, Indiana, or to John Miller and Henry Neff, Goshen, Indiana. Also, concluded, that the Yearly Meeting, in 1853, should be at the Beaver Dam meeting-house, Frederick County, Maryland. Letters to be addressed to Jacob Sayler, Johnsville, Frederick County, or Daniel P. Sayler, Middleburg, Carroll County, Maryland.

In conclusion, all united in praises to God for the signal blessings, and especially for the harmony and love, which prevailed throughout the whole meeting.

Signed, in behalf of the meeting, by the committee of elders—George Hoke, John Bowman, John Letherman, Christian Longenecker, John Kline, D. P. Sayler, Dan. Brower, Jam. H. Tracey, Jacob Meyer, Henry Kurtz.

First Committee—Daniel Yundt, Christ. Wenger, Mich. Petry, John P. Ebersole, Abr. Flory, L. Furrey.

Second Committee—Peter Nead, Dan. Hollinger, James Tabler, Adam Brown, Jacob Tomer, John Wine.

Third Committee—John Wine, Jacob Sommers, John Brubacher, Benj. Byerly, John Deardorff, John Ogg.

Fourth Committee—John Hershberger, Benj. Moomaw, David Bock, Jacob Miller, of Logan, Jacob Miller, of Rockingham, Jacob Guth.

Fifth Committee—Peter Nininger, John Garber, David Brandt, Abr. Grabill, Mich. Emmert, Daniel Senger, Dan. Brower, of Ohio.

Sixth Committee—Abraham Neff, Peter Miller, Christ. Wise, Thomas Clark, jun., David Rothrock, Jacob Brubacher.

Seventh Committee—Abraham Mass, Benj. Bowman, Jac. Biser, Jacob Ebersole, Jacob Wine, Will. George.

Eighth Committee—Jacob Miller, of Portage, Thomas Clark, sen., David Rinehart, Abraham Knopp, Jacob Heman, David Beeghly, Isaac Miller.

Ninth Committee—John Miller, of Elkhart, George Schafer, George Bear, Daniel Keller, Jac. Mehring, Martin Gerber.

Tenth Committee—John Molsbaugh, James Kelso, Jac. Brower, Christ. Rupp, Will. Angle, David Kline.

ANNUAL MEETING OF 1852.

According to appointment of last year, the brethren began to assemble on Saturday, and on account of quite a large congregation being collected, public worship was commenced that afternoon, and continued on Sunday from 9 o'clock in the morning till late in the afternoon. On Monday morning, before public worship, the Yearly Meeting was organized by a general committee being chosen, which then retired and received the papers sent in, while public worship was continued. Monday evening the papers were distributed among eleven committees, and on Tuesday morning, the 1st of June, the general council commenced, as usual, with singing, exhortation, and prayer. The following points came up at this time for consideration, in the fear of God:

Article 1. Proceedings of a council-meeting, held November 22, 1851, in Adams County, Illinois, by the brethren known as Western Brethren, with propositions for a reunion with the body of our brotherhood, represented in this meeting. After the differences having been stated, and considerable conversation had on the subject, it was finally concluded, that this meeting does not feel satisfied how a full and true union can be obtained on the propositions made by the Western Brethren, and that therefore this matter should be postponed until the dear brethren in the West become better acquainted still with the grounds of our practice; and meanwhile we should exercise charity and Christian love toward them.

Art. 2. A letter from Jefferson County, Iowa, referring to the differences existing between the brethren, called the Western brethren, and those of our brethren settled around and among them, from the East, and wishing to be guided in their intercourse with them by the counsel of this meeting. Considered, as answered by the foregoing decision.

Art. 3. Have we a right to help make the political government, and to serve as officers, also, to put the law in force against any of our fellow-men, in any case whatever? Considered, that the brethren should be careful and not betray their profession in helping to make and serve the civil government, and, if they give in their vote, they should do it in a quiet and peaceable manner, without taking part in electioneering, and return immediately from the ground; that brethren should hold no office under the civil government that would cause them to betray their faith; and as respects using the law against our fellow creatures, brethren should use lenity and Christian forbearance toward our fellow-men, and not compel them by the law, unless prompted so to do by stern necessity. But before so doing they should always take the counsel of the church.

Art. 4. In regard to the continuation of the "Gospel Visitor," it was concluded, that inasmuch as there is a diversity of opinion upon the subject—some in favor, and others opposed—we can not forbid its publication at this time, and hope those brethren opposed to it will exercise forbearance, and let it stand or fall, on its own merits.

Art. 5. Respecting the publication of the names of the special committees in the minutes, it was considered advisable not to insert so many names.

Art. 6. Whether it would not be advisable to read the proceedings of the meeting at the conclusion of the same meeting? Considered, unnecessary, inasmuch as they are read again and again, one by one. But that the elders of each district should procure a copy of the proceedings of the Annual Meeting, and have the same read before their respective churches, and preserve the same for reference.

Art. 7. With regard to sending traveling brethren, according to Art. 18 of last year's minutes, it was concluded, that every church, and even members, have the privilege to call on the Yearly Meeting, or otherwise, for brethren to visit them.

Art. 8. Whether the commission of our Lord and Savior Jesus Christ (Matt. xxviii. 19, 20; Mark xvi. 15) does not require of the church to send brethren to preach the gospel, where the name of Christ is not known? Considered, that the brethren acknowledge the great commission of Christ to its full extent, and that it is the duty of the church, the ministers, and every private member, to do all that is in their power to fulfill that commission in accordance with apostolic practice.

Art. 9. What is the duty of a bishop, who has the oversight of an adjoining congregation, in which there is no householder, and only one speaker, and has that church liberty to call elders, and have a bishop or speaker appointed? Considered, that it is the duty of a bishop to attend to the necessities of such church, and if he neglects his duty, such church, if unanimous, may call other elders to assist them.

Art. 10. Has a brother, who is a speaker, a right to go to so-called spiritual rappings, and ask such questions as these: "Are the ordinances of the gospel essential to salvation?" "Are certain deceased relatives happy?" etc., and to invite the so-called medium into his neighborhood, who thereupon calls at such brother's house, and neighbors, and also members, attend there, asking and receiving information from such medium? How is such a brother to be dealt with, according to gospel? Considered, that such rappings are a lying wonder and delusion, and that these things have been strongly forbidden, both in the Old and New Testament, as the works of the devil. (See Deut. XVIII. 9–16; Lev. XIX. 31, XX. 6, 27; Is. VIII. 19, 20; Acts XVI. 16–18; Luke XI. 14; II. Thess. II. 9–11; Rev. XIII. 13.) And where any brother goes so far as stated above, he should be admonished, and ought to make satisfactory acknowledgments to the church, and all the members should be earnestly admonished to have nothing to do with it, and totally to debar it from among them.

ART. 11. Has a brother a right to have or keep in his house costly musical instruments? Considered, that members could lay out their money to a better advantage.

ART. 12. How is it considered by the brethren, if brethren aid and assist in building great houses for high schools, and send their children to the same? Considered, that brethren should be very cautious and not mind high things, but condescend to men of low estate. Rom. XII. 16.

ART. 13. How it is considered, for a laboring brother in the gospel, to attend to store-keeping, or for brethren to sell their farms and go in for store-keeping? Considered, that brethren should not do so, and least of all, the laboring brethren.

ART. 14. How is it considered, when brethren do any kind of servile work on the Sabbath or Lord's-day? Considered, that brethren should by no means do any servile work on the Christian Sabbath day, nor engage in sporting, such as fishing, hunting, etc. And in case members will do so, they should be visited in the name of the church, and heartily admonished to do so no more, and if they should persist in so doing, they should be dealt with as offenders. (That necessary labors, such as feeding and watering creatures, preparing food for the family, and the like, form an exception, is obvious.)

Art. 15. The committee appointed last year to visit Salamony Church, in this state (Indiana), in order to settle the difficulties there, reported that they could not yet accomplish the object of their apointment, but that there was now a prospect of doing it, and request some more brethren to be added. Concluded, that this committee should be reappointed, with the addition of James Tracey, of Elkhart, and Jacob Miller, of Portage.

Art. 16. Request of a committee to go to Tiffin Church, Seneca County, Ohio, concerning a sister whose husband left her, and she remained thus forsaken for seven years, but has now got a bill of divorce, and is married again. The following brethren were proposed and appointed a committee to investigate and settle this business: Joseph Showalter, of Stark County; John Molsbaugh, of Knox; John Shoemaker, of Mohegan; Elias Dicky, of Ashland, and Jacob Kurtz, of Wayne County—all in Ohio.

Art. 17. How are churches to proceed in the following case? A brother being cut off from the church with an excluded party, and afterward becomes guilty of adultery. Considered, to hold him as the church does such party. See I. Cor. v. 13: "But them that are without, God judgeth."

Art. 18. Whether members have a right, by the gospel, to go begging for money through the different churches? Considered, that they have no right, according to the gospel, and where there are poor members that are in a suffering condition, it is the duty of the church in which they live to see to it, and to supply their wants, and if that church is not able to support them, the church has a right to apply to the neighboring churches for help, and not the brother that is in want.

Art. 19. How is it considered, if a brother is legally expelled from the church, and afterward is taken sick, when he calls for the brethren, and requests of them to be anointed, and the brethren do anoint him, knowing that he is excluded from the church? Considered, that according to gospel, we have no right to anoint such as are not in fellowship with the church. The Word (See James v.) goes only to the faithful.

ART. 20. Are persons, who can be up and about, and go to meeting, proper subjects to receive the anointing, or has the apostle only reference to such who are altogether confined? Considered, that the apostle has only alluded to those who are sick or in a decline of life.

ART. 21. Is it agreeable to the sense of the word, that the anointing should be performed more than once in the same illness or confinement? Considered, that no person should be anointed more than once in the same sickness, according to our understanding of the word of God.

ART. 22. If a member leaves the church and joins another denomination, and after a while leaves that denomination and makes application to be received back into the church again, has the church a right to receive that member again? Considered, that by acknowledging his or her fault, and giving satisfaction to the church, he may be received again.

ART. 23. Is it right for brethren to take an active part in the construction of public works, such as railroads, turnpikes, plank-roads, and canals, and thereby are instrumental in damaging the property of many citizens? Considered, that brethren ought not to take an active part in any public work, to the injury of private property, but always should do as they would wish to be done unto, and not be entangled with the affairs of this world. II. Tim. II. 4.

ART. 24. Have we a right to refuse the salutation of the holy kiss to a brother that is intoxicated with strong drink, or to one that is unclean by the intemperate use of tobacco? Considered, that no brother could be censured if he refuses to salute a brother intoxicated, or unclean with using tobacco or strong drink.

ART. 25. A call for a committee to be sent to Jonathan's Creek, Ohio. The following brethren were appointed for the business: John Molsbaugh, John Shoemaker, of Mohegan, John P. Ebersole, Jacob Kurtz, and Henry Davy.

ART. 26. A request for a committee to visit two church districts in Montgomery County, Ohio. The request was granted by nominating Benjamin Bowman and David Hardman, of Indiana; Daniel Miller, of Preble; George Butterbaugh, of Miami; John Frantz, of Clark; Michel Meyer, of Montgomery, and Abraham Miller, of Allen—all in Ohio.

ART. 27. Is it according to the gospel to receive a man into the church, belonging to the order of Odd Fellows? Considered, that it is not, unless he is willing to withdraw from and renounce that order.

ART. 28. A request from the church between Salem and Union, Montgomery County, Ohio, for the assistance of a committee. This request was also granted, by appointing George Hoover, of Henry; George W. Studybecker, Daniel Miller, of Four-Mile, John Shively and Martin Cable, all of Indiana, to be said committee.

ART. 29. The following was also proposed and adopted: This meeting would advise, that every church, before the time of the Annual Meeting, should take counsel, and select brethren to represent them in Annual Meeting, and also counsel whether they have any thing to send, and if so, that they pass the counsel of the church, and put every question on a paper by itself, and state from what church, and sign it, and fold it, and write on the back of it briefly what the question is. Thus it should be handed in or sent by mail. Brethren who would bring questions otherwise than in the above way, should come before the committee, and state the question, and the reason why they could not counsel the church, else the question can not be received. (The object of this is chiefly to concentrate the business of the meeting, which otherwise could not be gone through in so short a time as two or three days.)

Art. 30. A petition, signed by more than seventy members, for a committee to investigate the case of Daniel Zook, of Snake Spring Valley, Pennsylvania. Granted, by appointing Peter Long, of Perry; Andrew Spanogle, of Huntingdon, and Jacob Meyer, of Somerset County, all in Pennsylvania, and Joseph Arnold and Jacob Biser, of Hampshire County, Virginia, to be said committee.

Art. 31. Regarding our next Annual Meeting, the invitation was repeated by our dear brethren at Beaver Dam, Maryland, for next year, and a new invitation laid in from the Aughwick Church, Pennsylvania, for the year after next; and it was concluded, that our next Yearly Meeting should be, God willing, on Pentecost, 1853, with our beloved brethren in Beaver Dam church, Maryland, and inasmuch as it has been granted to our Western brethren to have the Yearly Meeting every second year, it was agreed, that if they do not make a request, particularly urging, our dear Aughwich brethren shall have the first claim for the Yearly Meeting in 1854.

Letters concerning next Annual Meeting may be addressed to either of the following brethren: Jacob Sayler or Isaac Pfoutz, Johnsville, Frederick County, Maryland, or Daniel P. Sayler, Middleburg, Carroll County, Maryland. It was also stated that brethren coming from a distance by railroad should make Monrovia, Frederick County, Maryland, their stopping-place, where a brother will be in attendance at the depot, and conveyances provided to bring the brethren to the place of meeting.

Finally, the meeting was closed with prayer and praise on Wednesday afternoon, about 4 o'clock

Signed by the committee, George Hoke, Geo. Shively, Jos. Emmert, John Kline, Dan. Bernhart, D. P. Sayler, Ben. Bowman, D. Miller, H. Kurtz.

ANNUAL MEETING OF 1853.

The following points had been presented, and were considered in the fear of the Lord:

ARTICLE 1. Whether it would not give more general satisfaction, in the arrangement of the standing committee, to select them, by ballot, out of the whole number of ordained brethren present? Considered, unanimously, to make no change, in this matter, from the ancient and present usage, viz., that the elders of the church, where the Yearly Meeting is held, should have the privilege, as heretofore, to nominate said committee.

ART. 2. Whether it is necessary to abide by the twenty-ninth article of last year's minutes, with regard to indorsing the letters on the outside, whether they contained queries or not? Concluded, unanimously, that this article be so altered that only the word query, and how many queries? be indorsed on the outside.

ART. 3. In regard to the fourth query of last year's minutes, concerning the "Gospel Visitor?" Inasmuch as the "Visitor" is a private undertaking of its editor, we unanimously conclude that this meeting should not any further interfere with it.

ART. 4. Is it consistent with the gospel and its principles, as professed by our brotherhood, when a brother is chosen to the ministry only, not being authorized to baptize, that the ordained elder of the congregation should forward such brother, without consulting the church? Considered, that all the power under God is vested in the church, and that, therefore, the church should, in all such cases, be consulted.

ART. 5. Is it right for brethren to have intoxicating liquors at public sales? Considered as wrong, that it should not be so at all, nor at any other gathering.

ART. 6. Is it right for brethren to take a dram in public, when in perfect health? We are of opinion that it has the appearance of evil, and should not be indulged in, or partaken of at all, as a beverage.

Art. 7. How it is considered, when a brother lets his beard grow awhile, and afterward cuts it off, or trims it according to the fashion of the world? The committee was of the opinion, that if a brother lets his beard grow, in honor of his profession, that he should not cut it off, nor, by any means, to trim it in conformity to the fashions of the world. (See Rom. xii.). This was adopted.

Art. 8. How shall we proceed, in case we have a love-feast, and a sister, or sisters, come from another congregation to our love-feast, who wear ear-rings or jewels; whether we have a right to take them in council, and, if not willing to lay them off, whether we are privileged to keep them from the communion-table? The committee was decidedly of opinion that as it is positively forbidden by Holy Writ (see I. Peter iii. 3; I. Tim. ii. 9), it should not be tolerated, except in cases of actual necessity; and that the church, where such members propose to participate in the communion, has the right to take them into council, and if they are not willing to be admonished, to advise them to withdraw till they are willing to sacrifice those forbidden things.

Art. 9. Concerning slavery. How shall any branch of the church proceed, in case an individual wishes to become a member, who is in possession of a slave or slaves, and the law of the state in which they reside is such that they can not manumit them in safety, without transporting them beyond its limits; and as we are aware that the several states where slavery does not exist are contemplating and passing strenuous laws, prohibiting their emigration thither, etc., it seems indispensably necessary for us to adopt some other plan than hitherto practiced, in order that the church should be kept clear from the evils of slavery, and that such persons may be enabled to come into Christ's kingdom? The questions involved were considered too important, and therefore concluded to intrust this matter to a committee, to report thereon as soon as possible, the committee to consist of the following brethren: Joseph Arnold and Benj. Moomaw, of Virginia, John M. Umstad, Sam. Lehman, Isaac Price, and David Bosserman, of Pennsylvania, and Daniel P. Sayler and Henry Koons, of Maryland.

ART. 10. A request from the church in Williams County, Ohio, for a visit, in order to settle difficulties among the leading members of said church. It was concluded to appoint a committee, consisting of Jacob Miller, of Portage, Indiana; Abraham Miller, of Allen, John P. Ebersole, of Seneca, and Elias Dicky, of Ashland, all in Ohio.

ART. 11. What is the most proper or scriptural mode of ordaining an elder or bishop—by the voice of the church, over whom the elder is to be ordained, or by the wish or declaration of the elders or bishops of neighboring churches? Answered by referring to the minutes of 1851, Art. 6.

ART. 12. Could there not much good be done in the noble work of spreading the gospel by advising such brethren wishing to emigrate westward to locate themselves where they are most needed? Considered, that we can do no more but recommend to brethren-teachers moving to the West, to take this into serious consideration.

ART. 13. Could not the brethren adopt a plan to hold the Yearly Meetings in such a manner that public preaching might be held in the neighborhood around, and not at the place for council? Concluded, to make no change for the present.

ART. 14. How is it considered for a man, who is a brother, to purchase a man or woman that is a slave, upon condition that such slave shall be free, or emancipated, after serving the purchaser a certain number of years, agreed upon by the slave and his purchaser, without consulting the church? Considered, that no hrother should do so without the counsel of the church; and we believe the better way would be to have nothing at all to do with slavery in no shape or form whatever.

ART. 15. How would the brethren hold a teacher that had preached that there was no such a being as a devil, and that there was no serpent that beguiled Eve in the garden of Eden; that it was only the lust that tempted her, and every one; but, after being admonished, promised not to teach nor argue said doctrine, yet still harbors the same belief? Considered, that such teacher was admonished right, that he should not preach such doctrine; and if he should still persist in holding such sentiments, the brethren could not hold him as a teacher, or even as a member. He should be admonished to search the Scriptures, which are able to make him wise unto salvation.

ART. 16. Concerning going to law. Considered, that it should be left as it was decided last year. (See Minutes of 1852, Art. 3).

ART. 17. Concerning going to political meetings and elections. Considered best not to attend any such at all, inasmuch as the true Christian belongs to another kingdom.

ART. 18. Concerning brethren going security for dealers in ardent spirits, in getting their license to sell the same. Considered, that brethren should by no means do so.

ART. 19. Concerning brethren purchasing and drawing lottery-tickets. Considered, that brethren should not have any thing at all to do with this, or any other species of gambling.

ART. 20. Whether brethren should observe days of fasting appointed by the President of the United States, or the governors of the respective states in which we live? Considered, that brethren should pray always, and not faint, and also to fast as often as practicable. But, considering Rom. XIII. 1-7, and also XIV. 5, 6, it should be left optional with the churches and members to observe such days, or not, as they are "fully persuaded in their own minds."

ART. 21. Have we a right to put away the lamb at the Lord's Supper, and use beef in the place thereof? Considered, that we would rather see a lamb prepared; but inasmuch as Christ has made us free from the ceremonial law, and as there is no command in the New Testament that it must be so, we should bear with each other in love in such matters.

Art. 22. In case a brother would be seen in a trespass against the gospel by one brother, at one day, and in a similar one by another brother the next day, and again in a like trespass by a third brother at another time, whether these three witnesses are sufficient to establish the trespass? Considered, that the testimony is sufficient to convict the brother, and that he should be dealt with according to the gospel.

Art. 23. Does the answer to the tenth query, as it stands on the minutes of 1846, only forbid the grandeur of paintings and carpets, or does it forbid them altogether? We consider the advice of our brethren in 1846 sufficiently clear.

Art. 24. Is it right to give a certificate to a brother, when he moves out of the church district without paying his debts, or giving general satisfaction to his creditors? Considered, that if the church is satisfied of the brother's having been honest, and having done all that he could to pay his debts and satisfy his creditors, he ought to have a certificate. But should the brother be able, and not willing to pay his debts, or give, or try to give, satisfaction to his creditors, he should by no means have a certificate of full membership in the church.

Art. 25. How is it considered, when brethren hold prayer-meetings decently and in order? Considered, that every brother should meet daily with his family, for worship in his own house; that when brethren meet together, accidentally or by appointment, they are at perfect liberty to sing and pray together, read the Scriptures, and exhort each other, all of which should be done decently and in order; but we would advise our brethren to drop the name of prayer-meeting, and call them simply meetings.

Art. 26. How one arm of the church shall proceed toward another, in case of a departure from the general order of the church? Considered, that inasmuch as all the arms of the church are but one body in Christ, and each arm stands in the same relation to the other as an individual member stands to the other individual member; and inasmuch as an individual is not only at liberty, but commanded to go to his brother, if that brother has done something by which he considers himself grieved, in order to gain his brother to an arm of the church, feeling aggrieved at proceedings in and by another arm, has not only a right, but also a solemn duty to do likewise, and to do it either by going or writing to such arm.

ART. 27. Whether it is allowed for brethren to distill fruit, or get it distilled, and sell the liquor? We say, No, not at all.

ART. 28. Is it right for a brother to go to college, or teach the same? Considered, that we would deem colleges a very unsafe place for a simple follower of Christ, inasmuch as they are calculated to lead us astray from the faith and obedience to the gospel.

ART. 29. Is it in accordance with the gospel for brethren to go to the county and state fairs, exhibiting property, or otherwise taking part in the same? Considered, as quite unbecoming and improper for pilgrims being found there. We should remember poor Christian at Vanity Fair.

ART. 30. How is it considered when brethren preach a doctrine, which is not in accordance with the decision of the Yearly Meeting, and speak privately to or with members against such decisions? Considered, that for love and union sake they ought not to do so.

ART. 31. Can a brother be judged by testimony from without the church, if he denies the charge? Considered, that he can not. (See Minutes of 1837, Art. 2).

ART. 32. When an ordained brother sues, or causes to be sued, a brother in an adjoining church, where is the case to be investigated? Considered, that it is to be investigated in the church where the ordained brother lives.

Art. 33. Is it right to discuss moral questions in our meeting-houses? Considered, that our brethren had better keep the houses, built for the worship of God, exclusively for that special purpose.

Art. 34. How is it considered when a brother goes to law, in order to collect money due to him, and other brethren justify him in it, and even speakers can see no wrong in it, and are opposed to having it brought before the church? Considered, that it is not in accordance with the gospel to make use of the law to collect money, and that it is wrong for brethren to justify it, and still more wrong for speakers to oppose its being brought before the church.

Art. 35. How is it considered when churches, having no overseer, call upon those old brethren, who have an oversight over them, to come and assist them in weighty matters, and they do not attend? Considered, that such elders ought to attend, and if they do not, the church may call on other elders to assist them. (See Minutes of 1852, Art. 9).

Art. 36. How is it considered when a brother, at a lovefeast, or meeting where dinners are given, having been at the first table, where a blessing was asked, and thanks returned orderly, afterward rises, and returns thanks at the second or third table? Considered, that it had better not been done

Art. 37. As regards testimony between members, where two of the brethren's children testify in the same case, but contradict each other; the one brother's child being a member, the other not, but of good moral character. Considered, that all other things being equal, we take the testimony of a brother or member.

Art. 38. Is a church justifiable in expelling a member for the crime of drunkenness, so long as members generally continue in the custom, whereby men are made drunkards? Considered, as drunkenness comes directly from moderate drinking, therefore every church should keep the advice of the Yearly Meeting, to use no intoxicating drinks as a beverage, and then they can consistently disown the brother.

ART. 39. Would it not be more consistent with the gospel, and the practice of the apostles, to extend the kiss, termed the holy kiss and the kiss of charity, to each other only when coming together and separating from each other, and not at feet-washing and the communion; or did our Lord and Master indeed institute such a thing in that night in which he was betrayed? Considered, that we feel perfect liberty in the gospel, to continue as we always heretofore have done.

ART. 40. Report from Jonathan's Creek Church, in Ohio, and repeated request for a new committee. Request granted; and Brethren Geo. Shively, from Stark County, John Shoemaker, of Mohegan, John P. Ebersole, of Seneca, John Molsbaugh, of Knox, Jacob Kurtz, of Wayne, and Henry Davy, of Delaware County, Ohio, appointed to be said committee.

ART. 41. Whether, in holding a choice for a teacher, after taking the voice of the church, there ought not to be lots cast between the two highest? Considered, that the practice of the church, generally, is to receive him who has the highest number of voices.

ART. 42. If a person makes application to be received into the church, and believes that the wicked will be totally burned up, can he be received with that faith or not? Considered, that persons should, in the first place, be taught the principles of the gospel, and then be baptized on his faith, showing forth fruits of repentance.

ART. 43. Concerning anointing the sick with oil. Considered, that it should be administered according to the manner laid down by the brethren in the minutes of 1844, to be re-printed now again, if there is room left.

ART. 44. How it is considered when choices are held for teachers or deacons, in a different manner from the general usage, choosing by ballot, in presence of all the church, and without ordained elders from other churches being present? Considered, that a choice should be held by each and every member coming before the elders, and giving their voice privately. The presence of two, or at least one ordained elder, from another church, has been deemed necessary always, so as to avoid the least appearance of partiality, etc.

ART. 45. Inasmuch as there had been a difference in the form of words, in administering baptism, settled and brought to a union some years ago, could we not, also, come to a full union and agreement with regard to feet-washing, the Lord's Supper, etc., so that a member from one section would find in every other section the same celebration, in manner and form, as at home? Considered, to refer this to the next Yearly Meeting.

ART. 46. Concerning the place of our next Yearly Meeting, invitations had been sent in from our brethren in Ashland County, Ohio, for next year, and from Aughwick Church, Pennsylvania, for the year after next. It was, therefore, concluded that the Yearly Meeting, on Pentecost, 1854, is to take place, God willing, with our beloved brethren in Ashland County, Ohio, and, if the request be repeated, the year after next with our loving brethren on Aughwick, Huntingdon County, Pennsylvania.

Brethren coming to Yearly Meeting with no other object than this, will bear in mind, that in order to lessen the burden of the Yearly Meeting to the church where it is held, it has been agreed upon, two years ago, not to meet before Sunday morning, and that it is consequently not necessary to arrive in the neighborhood before Saturday evening.

As to the Yearly Meeting next year, in Ashland County, it was stated by Bro. Elias Dicky, that brethren from the East, coming by railroad, should stop at Wooster, and brethren from the West, at Mansfield, whence the brethren of Ashland will make arrangements to have them conveyed to the place of meeting. Necessary written communications will be attended to, by addressing them to Elias Dicky. Ashland, Ohio.

In conclusion, all united once more in prayer and praises to God for the assistance granted to go through the labors of this Yearly Meeting, asking pardon for all that was amiss, and commending ourselves, with all the churches of the living God, to his care and protection.

Signed, in behalf of the meeting, by the committee of elders—Geo. Hook, Daniel Miller, Elias Dicky, of Ohio; Benj. Bowman, David Miller, of Indiana; Joseph Emmert, of Illinois; Benjamin Bowman, John Kline, of Virginia; Christ. Longenecker, Peter Long, of Pennsylvania; Jacob Leatherman, Jacob Sayler, of Maryland.

A true record.

Henry Kurtz, Clerk.

ANNUAL MEETING OF 1854.

Having again been permitted, through the mercy of God, to meet in general council, on Monday morning the meeting was organized by appointing a standing committee of twelve ordained elders—two from each state (Pennsylvania, Maryland, Virginia, Ohio, Indiana, and Illinois) represented, and a clerk, who, having retired to a private room, received the messengers and papers sent from the different churches. Churches represented, 107, by 36 ordained elders, 58 ministers in the second, and 21 in the first degree; 40 deacons, and 15 private members. Ten committees were nominated to examine the papers, and report theron to the meeting, and on Tuesday morning the council commenced.

The following queries were reported and disposed of, in the fear of the Lord:

Article 1. Report of the committee appointed last year on the subject of slavery (See Minutes of 1853, Art. 9.) The question having been, "How shall any branch of the church proceed in case an individual wishes to become a member who is in possession of slaves, and the law of the state in which they live is such that they can not manumit them in safety, without transporting them beyond its limits?"

"Agreeable to the ninth query of Yearly Meeting of 1853, concerning slavery, the committee appointed to report the same have had this subject under serious consideration, in the fear of the Lord, and do report as follows:

"First, Under no circumstances can slavery be admitted into the church.

"Second, In all cases where a holder of a slave or slaves wishes to become a member in the church, he be required to manumit all his slaves before baptism, upon the following conditions: The males to go out free at the age of twenty-one, and the females at the age of eighteen years. All those over and above these ages, when manumitted, are to be paid by their former owner such a sum, either in money or goods, as may be judged right by the church in which the case may occur, and which is considered as the best judge, being acquainted with all the circumstances—as a compensation for their services over age. This will enable the manumitted to migrate to a land of liberty, and will relieve the conscience of the liberator from the burden of taking with him to the bar of God the wages of oppression."

This report was adopted, after a lengthy discussion by the meeting.

Art. 2. Whether it is contrary to the gospel for brethren to lay out towns? Considered, that it is not, but that we would at the same time caution our brethren against all schemes of extravagant speculation.

Art. 3. Is it agreeable to the gospel for a brother to give ground for meeting-houses to such that do not preach the gospel in its purity; and if not, how is he to be dealt with? Considered, as positively inconsistent with the gospel, as appears from the following testimonies: II. John 10, 11; Eph. v 11; II. Cor. vi. 14–18. And as regards the manner of dealing with such, we recommend that they should be admonished, and required to make acknowledgment.

Art. 4. Bro. Samuel Lehman was nominated as agent for the Garber legacy in northern Illinois, in place of Joseph Emmert, resigned. Approved.

Art. 5. Bro. Daniel Miller, of Preble County, Ohio, was nominated as agent for the same fund in southwestern Ohio, in place of John Brower, resigned. Also approved.

Art. 6. Request of our brethren in northern Illinois for the Yearly Meeting in 1856 Postponed till the other business is disposed of.

Art. 7. Can a person be reinstated into the church after having been excluded for immoral conduct, when he holds the opinion that the sisters have no voice in church-council? Considered, better not receive such, as long as they entertain views contrary to the order of the church.

Art. 8. Is it expedient for a laboring brother to give liberty to a private brother to exhort or bear testimony at public worship? Considered, as not advisable, and brethren should be cautious not to offend the church by showing partiality to individual members.

Art. 9. If a brother is disowned in one church, and moves to another at a distance, and there desires to be received again, showing symptoms of repentance, acknowledging his fault, and being willing to make reparation as soon as he is able; this being made known to the church from whence he came, repeatedly, but nothing is done, nor any answer given by said church—can he be received under such circumstances by the church where he lives, or not? Considered, according to II. Cor. ii. 6–8, that the church, where a fault has been committed, should act and answer the church where the disowned member lives, without delay.

Art. 10. As there is some difference of opinion respecting John xiii. 5, the question arises, whether one and the same member shall perform the double act of washing and wiping the saints' feet? Considered, in the same light as it was in 1849 (Art. 39), that the manner of feet-washing could not be amended, inasmuch as the command is fully obeyed in the way we observe it.

Art. 11. If one or more churches would so choose to come together in the evening to observe the ordinances of the house of God, as delivered unto us by the Savior, and continue public worship next day, believing that thereby some of the evils might be obviated, which too often accompany our love-feasts, would it be considered a departure from the Word? Considered, No; but at the same time we would advise, that the churches should be careful to observe the ordinances of the Lord, at the proper time and in due order, and to avoid all unnecessary changes.

Art. 12. When a man who says he is very near the brethren, but yet finds fault with them, comes and wants to hold meetings among us, what shall we do with him and with such brethren who go with and encourage such? Considered, that we ought not to receive such as ministers, and brethren who encourage them should be admonished, as those who do not walk consistently with the gospel. "A house divided against itself can not stand."

Art. 13. In case a leading brother in the ministry (ordained or not ordained) would be reported as having committed a gross public fault, and the ordained brethren of an adjoining congregation, at the request of some of the members of the church where the fault has been committed, call a council in that church and investigate the matter; have these ordained brethren done right? Considered, that in such case, those ordained brethren would have done right, inasmuch as the individual church is, however large it may be, only a branch or member of the body of Christ, and inasmuch as it is the duty of ordained elders to take care of every branch of that body, especially when the leading member is sick or unfaithful.

Art. 14. Is it consistent with the example and doctrine of Christ and his apostles, when brethren write and publish books, and afterward revise and republish them, etc.? Considered, that brethren should be careful in their publications, and especially of other men's books.

Art. 15. A request for the Yearly Meeting in 1857 to be held in the church in Washington County, Maryland. This invitation will be considered in due time.

Art. 16. Is it allowed by the gospel for a sister, after her husband is dead, to be married to her step-son? Considered, not allowed according to the following passages: I. Cor. v. 1; Levit. xviii. 8. Churches should be watchful to purge out such a leaven from among them.

Art. 17. A request for a committee to visit Upper Conowago Church, Pennsylvaina. Granted, and Brethren Jacob Sayler, of Maryland, William Boyers, of Franklin, John Berkley, of Somerset, Isaac Meyers, of Union, and Jacob Hollinger, of Dauphin Counties, all in Pennsylvania, nominated as such committee.

Art. 18. Would it be more in accordance with the gospel to hold our love-feasts on Thursday, before Easter? Considered, that the gospel does not bind us to any particular day.

Art. 19. How will it be considered if a brother, serving in the office of a deacon, does not let his beard grow, and when admonished, opposes, and asks Scripture on that question? Considered, that the brethren should bear and forbear in love, and give him the best Scripture ground they can.

Art. 20. Is it not the duty of each church to keep their poor, and not let them become a county-charge, or, is it right to send a brother to the poor-house at the expense of the county? Considered, that this question was fully and correctly answered in 1851 and 1852. (See Minutes of 1851, Art. 20, and of 1852, Art. 18.)

Art. 21. A request for the next Annual Meeting, in 1855, by the church on Aughwick, Huntingdon County, Pennsylvania. Will be considered hereafter.

Art. 22. A request that the oldest bishop choose or appoint twelve brethren to hold a communion or love-feast at the time (and place) of Yearly Meeting, as a model, to show us the right order, according to the gospel. Considered, that Christ with his apostles, in that doleful night when he (the Savior) was betrayed, has given a model, and showed us the right order.

Art. 23. A request to reconsider query 3 on the Minutes of 1853, which reads thus: "Have we a right to help making the political government, and to serve as officers; also to put the law in force against any of our fellow-men in any case whatever? Considered, that this query was sufficiently and correctly answered in 1852. (See Rom. vi. 16, x. 1–3; II. Pet. i. 19, ii. 19; I. John iii. 8, 9; Matt. vi. 24; II. Cor. vi. 5–8; John xviii. 36.)

Art. 24. Is it more in unison with the gospel to use lamb at our love-feasts instead of beef? Considered, this query to be answered by the 21st article of the Minutes of 1853.

Art. 25. Whether the 29th article of the Minutes of 1852 should not be readopted? Considered, to let it remain as decided last year (Art. 2), with the understanding that each query should be written on a separate paper.

Art. 26. A request from Coventry Church, Chester County, Pennsylvania, for a committee to examine grievances and difficulties there existing. The request granted, and the following brethren appointed: Dan. P. Sayler and Philip Boyle, of Maryland; John Kline, of Virginia, and Samuel Harley, Jacob Wenger, and Christian Longenecker, of Pennsylvania.

Art. 27. A similar request for a committee to visit Lower

Cumberland Church, in Pennsylvania. Also granted, and Brethren Isaac Pfoutz, of Maryland; Samuel Miller, Peter Long, Andrew Spanogle, and David Bosserman, all of Pennsylvania, nominated for this committee.

ART. 28. A letter from Fulton County, Illinois, to be answered by the standing committee, which was done, approving of their proceedings.

Finally, was considered the question about the next Yearly Meeting—there having been sent in a request for the Yearly Meeting in 1855 by our brethren on Aughwick, Huntingdon County, Pennsylvania; another for the Yearly Meeting in 1856 by our brethren in northwestern Illinois, and another for the Yearly Meeting in 1857 by our brethren in Washington County, Maryland. Hence it was concluded, that our next Yearly Meeting should be held, God willing, with the Aughwick congregation, Huntingdon County, Pennsylvania, on Pentecost, 1855, and the requests for the succeeding years be put on record, so that if the invitations should be repeated, and no more pressing claim should intervene, they may stand first for future consideration.

With regard to our next Annual Meeting on Aughwick, it was stated by letter from our dear brother, Andrew Spanogle, that it will be held at their meeting-house; that the nearest station on the railroad is Mount Union, from whence it is seven miles to the meeting-house, and to Bro. Samuel Lutz, who lives near it. Letters addressed to Elder Andrew Spanogle, Shirleysburg, Huntingdon County, Pennsylvania, will be attended to.

Signed in behalf of the meeting and the standing committee of elders: George Hoke, George Shively, of Ohio; John Kline, Joseph Arnold, of Virginia; Philip Boyle, Dan. P. Sayler, of Maryland; C. Longenecker, John Berkley, of Pennsylvania; Jacob Miller, George Hoover, of Indiana; Joseph Emmert, Christian Long, of Illinois.

HENRY KURTZ, Clerk.

ANNUAL MEETING OF 1855.

After public worship, held on Lord's-day before, the council-meeting was commenced on Monday morning, by singing and prayer, and making the necessary statements. The meeting was organized by appointing a standing committee of thirteen elders, with two clerks, and one hundred and ten brethren were representing the churches, who were divided into ten committees, to examine and report on the papers sent in. On Tuesday morning most of the committees were ready to report, and the following queries were proposed and answered in the fear of the Lord:

ARTICLE 1. A request for a committee to visit Sugar Creek congregation, in Tuscarawas County, Ohio. Granted, and Brethren Joseph Showalter, John Shoemaker, Elias Dicky, John Molsbaugh, and Jacob Kurtz, appointed for this visit.

ART. 2. How is it considered, if a young brother and sister want to marry each other, and being opposed by their parents (members, too), accomplish their design so late as to bring reproach upon themselves and the church? Considered, that the young members should be dealt with according to the circumstances, so as to prove that the church is not participating in evil, and that the parents should also be admonished, if the church finds them in error.

ART. 3. How is it considered, if a brother, or brethren, belong to the party so-called "Know-Nothings," and take an active part in it, trying to persuade brethren to join said party? Considered, that no brother, who is a member of the so-called Know-Nothings, or any other secret society, can be a member of our communion.

ART. 4. Hath a brother a right to defend himself with a deadly weapon at the appearance of being in danger? Considered, he hath *not*, inasmuch as the Savior says to Peter: "Put up thy sword into his place; for all they that take the sword, shall perish with the sword." Matt. xxvi. 52.

Art. 5. Renewal of the invitation from the church in Washington County, Maryland, for the Annual Meeting in 1857. Considered, that they are entitled to it, provided the invitation is renewed next year.

Art. 6. Is it consistent with the gospel to receive persons into the church with hand and kiss, when circumstances will not permit baptism to be performed? Considered, that it is not according to the gospel to consider persons as members of the church without baptism; yet they should be encouraged, and, if they wish it, their cases may be taken into consideration by the church, in council, and they be received as candidates for baptism, which is to be performed as soon as circumstances will permit.

Art. 7. How it would be considered, if a brotner obtains a patent for any invention? Considered, that it would be safest, in all cases, first to ask counsel of the church before obtaining a patent.

Art. 8. Whether it is agreeable with the word of God to erect tombstones? Considered, that it would not agree with the principles of the gospel, such as humility, non-conformity to the world, etc., to erect large and expensive tombstones.

Art. 9. What course is the church to pursue with members, and even speakers, who say they can not see, with the brethren, that the pardon of sin, and the reception of the Holy Spirit, follow baptism, believing and contending that many do experience the pardon of sin and receive the Holy Spirit before baptism, when such brethren have been admonished, again and again, that they should not contend for, or preach, such doctrine; but after all the admonitions and labor to convince them of their error from the Scriptures, which they will acknowledge, and then turn right about and contend for the same old thing, thereby wounding the feelings of the brethren, etc.? Considered, that we should bear with one another's private opinion in love, but ought to be united in word and sentiment as regards "the common salvation" (Jude III.), and ought to speak the same thing; that is to say, the plain, simple, word of God, and earnestly and unitedly contend for the faith once delivered unto the saints, and that a doctrine contrary to the common plan of salvation should not be preached or contended for; but if done, and the brother is admonished according to the gospel, and he will not hear, we would have to proceed according to Matt. XVIII. However, it was recommended to use all possible leniency, long-suffering, and forbearance in such a case.

ART. 10. How is a church to proceed with members, who were disowned because the brother married a sister who was married before to a man (not a brother), and was divorced from him on account of him committing adultery, but who has since died? Considered, if the church is satisfied of the former husband's death, and with the repentance of the brother and sister, they may be received again.

ART. 11. Is a speaker allowed to take any amount of money for marrying that may be offered him, and if so, how much? Referred to Art. 9 of the Yearly Meeting in Wayne County, Ohio, 1848, which reads thus: "Considered, that this meeting can not advise brethren to take a fee, and would leave it, as a matter of conscience, to the ministering brother, with the advice of the church in which he lives."

ART. 12. How is it considered when members leave a council-meeting, before it is nearly out, in order to attend another religious meeting (not of our brethren), and when other members do not attend council-meeting at all? Considered, that all members should be punctual to attend council-meetings, and remember the apostle's admonition (Heb. x. 25): "Not forsaking the assembling of ourselves together, as the manner of some is;" and such as would leave council-meetings, for no other cause than above mentioned, should be earnestly reminded that "God is not the author of confusion." I. Cor. xiv. 33. In conclusion, it was deemed proper to admonish our dear brethren and sisters to observe that order and decency, in attending our council-meetings, as in all other cases, as the Word teaches us. I. Cor. xiv. 40.

Art. 13. A request for a committee to visit the church in Tulpehaccon, Lebanon County, Pennsylvania. Granted, and Elders Samuel Harley, Jacob Wenger, Jacob Hollinger Samuel Miller, and David Gerlach, appointed.

Art. 14. Is it conforming with the world to build meeting-houses? Answer: No, if built without unnecessary ornaments, and only for the worship of God.

Art. 15. How is it considered, if a member is taken to the Lunatic Asylum by the children, that are not members; is it the duty of the church to pay the expenses? Considered, that the church is not bound to pay any debts but those which it contracts.

Art. 16. A private letter requesting a committee to settle difficulties in Mahoning Church, Ohio. Privately answered by the committee.

Art. 17. If two brethren were chosen, at one and the same time, as ministers in the first degree, and some time afterward advanced together to the second degree, and in course of time the church is in need of an overseer or bishop, can those two brethren both be ordained as such, or only one? Considered, that in such a case both brethren may be ordained, provided there be no sufficient cause known to prevent it.

Art. 18. In case a young sister, being deceived by promises of marriage, and is left afterward, in shame and distress, by her deceiver, can she be retained as a member, if she shows repentance, etc.? This question might be answered with a question of the apostle (I. Cor. v. 6): "Know ye not that a little leaven leaveneth the whole lump?" and it was considered, that such a sister should be expelled, until she comes and makes humble and public acknowledg ment of her error before the church, and affords ample proof of sincere penitence.

ART. 19. What to do with a person wishing to become a member, and confessing to be a Freemason, yet not willing to renounce it? Considered, that no person could, or should, be admitted into the church, unless he shall previously renounce all connection whatever with Freemasonry, or any and every other secret society, with which he may have been connected.

ART. 20. What is the advice of the General Council to individual members, say four, five, or more, who can not commune with the church because they have beef instead of a lamb at their love-feast? Considered as good advice for such members to submit to the order of the church where they live, and to reflect on the admonition of the apostle (Col. II. 16, 17): "Let no man, therefore, judge you, in meat or in drink," etc., "which are a shadow of things to come; but the body is of Christ." Again, to learn of his example (Phil. IV. 11), where he says: "For I have learned, in whatsoever state I am [with whomsoever I am, according to the German translation] therewith to be content."

ART. 21. Is it according to the gospel, at the close of our meetings, to sing a hymn, and invite mourners to come forward, and if none will come, to sing another hymn, and give another invitation, and lastly, to tell the congregation to rise on their feet, and, with raised hand, speak a blessing over the people? Considered, that this is not agreeable with the gospel, and should not be done.

ART. 22. Request for the Yearly Meeting of 1858 from the brethren in Wabash Valley, Indiana. The invitation gratefully accepted, and may be granted, God willing, if repeated.

ART. 23. How it is considered, if a church, having no ordained elder, has a case of gross sin, such as is described in I. Cor. v. 11, and application is made to ordained elders to assist them, the elders making an appointment, and failing to attend; has the church a right to put such members back, or ought the church to hold such transgressors as full members, until they can get ordained elders? Considered, that the church may, and ought, to put them back provisionally, when the crime is sufficiently proven, until ordained elders can attend.

Art. 24. If two brethren, or members, should raise a quarrel, before or in presence of others, so as nearly to come in bodily conflict, or to fight, can such matter be settled between those members, or ought it to be brought before the church? Considered, that such public crimes must be settled before and by the church.

Art. 25. Concerning the difference in the time of coming together for holding love-feasts; does it not appear as if there was a division or disunion among us, when some churches meet and have public worship (according to ancient order of the brethren) in the forenoon, others at one, two, or three o'clock, and again others in the evening, about the time when the exercises immediately connected with the Lord's Supper should begin? Could there not a uniform practice be adopted in this, as it used to be among the brethren in by-gone years? Considered, to be left to the consideration of the churches, and to let them decide when their love-feasts are to be held.

Art. 26. How is it considered best to do with a brother, or brethren, that will not use the words, in administering baptism, as it was decided at the Yearly Meeting, near Wooster, Ohio, in 1848, "for the remission or forgiveness of sin?" Considered, that the decision of said council should be observed, as it was observed by many brethren from time immemorial, and those brethren, who will not submit to it, should be admonished, for love sake, and for the Word's sake, to comply.

Art. 27. Would it not be right to hold a love-feast, after all matters are settled at the Yearly Meeting, inasmuch as many of us will never see each other again (in this life), and thus show, also, a pattern to all the brethren, how it ought to be held? Considered it best to have no love-feast at our Annual Meetings, as the number of people present is so large.

Art. 28. How ought the church to hold a member, who argues and contends that Christ was eating the Jewish passover with his disciples, and at the same time the Jews did eat it; and also contends that it is not binding on the followers of Christ to observe a supper, or any thing more than the bread and wine, and that feet-washing ought to be observed after eating, neither can be satisfied with the brethren that preach otherwise? Considered, that as it appears evident, from John xiii. 1–29; xix. 14; xviii. 28, that Christ's Supper with his disciples was eaten before the Jewish passover, and it appears, from a comparison of Mark xiv. 20, and John xiii. 26, that the supper recorded by Mark, and that recorded by John, are the same. Again, Luke calls the meal which Christ ate with his disciples, at which he instituted the communion, a supper, and a comparison of Luke xxii. 23, and John xiii. 25, will show that they were the same. Now, as it appears plain that the supper, in John xiii., was before the Jewish passover, that of Luke xxii. 20 was likewise before it, and, therefore, not the passover itself. Further, from the Acts of the Apostles, and from the epistles, we find that there was in the church a feast of charity. (See Jude xii.; I. Cor. v. 8; II. Peter ii. 13; Acts xviii. 21). When we take all this evidence into consideration, we think it is sufficient to satisfy every sincere and candid mind, that those who want to adhere to the practice of the church, in the times of the apostles, must have a feast of charity; and those brethren who oppose such a feast, oppose the gospel, and therefore should be admonished. And concerning the washing of feet after the communion, we would say, that it appears, from the reading of the thirteenth chapter of John, that feet-washing was practiced before John leaned on the bosom of Christ (see John XIII. 23); but we find, from John XXI. 20, that John leaned on the bosom of Christ at supper. Therefore, feet-washing was performed by Christ before supper, and certainly before the communion, as the communion was administered after supper.

Art. 29. Request for a committee to Illinois, to confer with the far-western brethren, or a committee of them, to investigate the differences in doctrine and practice existing between them and us, and report to the next Annual Meeting. Granted, and Brethren Abraham Moss, Christian Long, John Metzger, Samuel Lehman, James H. Tracey, David Hardman, John Bowman, Daniel Frey, Daniel P. Sayler, John H. Umstad, and James Quinter, appointed for this business.

Art. 30. Request for advice, from our members in Oregon Territory. Granted, by a letter signed by the standing committee.

Art. 31. A request for a committee to visit the church in Owen County, Indiana. Left over to Elder John Metzger, to go there, with some more brethren (and at least one more elder), to investigate the case.

Art. 32. Request for next Yearly Meeting repeated by our brethren in northern Illinois. Upon this it was concluded that our next Annual meeting shall take place, God willing, with our beloved brethren in Illinois, at the place of Bro. Michael Raber, in Stephenson County, on Pentecost, 1856. Nearest station on the railroad, Lena. Address Elder Daniel Frey, Kent, Stephenson County, Illinois.

Art. 33. Bro. John H. Umstad was appointed as agent for the receiving and distributing of Garber's legacy for the poor east of Susquehanna, in place of Bro. Christian Longenecker, deceased; and Bro. Peter Long in the same capacity for the west side of Susquehanna, in place of Andrew Spanogle, resigned.

Signed in behalf of the standing committee—Geo. Hoke, John Molsbaugh, of Ohio; J. Leatherman, John Metzger, of Indiana; Daniel Frey, of Illinois; John Kline, Daniel Brower, of Virginia; Daniel P. Sayler, George Bear, of Maryland; Daniel Bollinger, John H. Umstad, John Berkley, Andrew Spanogle, of Pennsylvania.

HENRY KURTZ, Clerk.

JAMES QUINTER, Assistant Clerk.

ANNUAL MEETING OF 1856.

As usual, there was public worship, not only on the Lord's-day, but also before and after, as opportunity offered, at different places. Monday morning the council-meeting was opened, a standing committee nominated, and to this the papers, etc., handed in, and distributed among ten other committees. On Tuesday morning, after opening the meeting with singing and prayer, the committees reported the following points and queries, together with their answers, which were then further considered, in the fear of the Lord:

ARTICLE 1. What is to be done, according to the gospel, with brethren who take more than lawful interest, and are not willing to be subject to the decision of the Annual Meeting of 1826? The gospel directs the subjects of Christ's kingdom to be subject to the laws of the land; therefore no brother should take more than the law allows. If he doth, he should be dealt with according to Matt. XVIII., and required to restore what has been taken unlawfully.

ART. 2. Is it proper for brethren to have their property insured by insurance companies? Considered, to leave it as the brethren made it in 1847 (Art. 11), but we would, in addition, advise all brethren not to unite or bind themselves with or to any company or society of this world.

ART. 3. If members commit gross sins, such as fornication, etc., and there is no ordained brother in such district, and the church sends to the nearest adjoining districts for ordained brethren, who, with the full consent of the church, place such members under the ban or avoidance, as the apostle saith, "not to keep company, if any man that is called a brother be a fornicator," etc. (I. Cor. v. 11), and afterward the oldest minister of such church turns round and tells the members, and even those who were placed in avoidance, that the brethren had no authority or right to do so, and by so doing creates considerable uneasiness in the church? Considered, that such a brother has done wrong, and that he should be corrected.

ART. 4. How is it considered, when a church unitedly agrees not to use ardent spirits, except for medical, mechanical, or communion purpose, and a member of said church will not comply with the above decision? Considered, that such member should be dealt with as in other offenses.

ART. 5. Would it not be best in holding elections for the purpose of choosing ministers or deacons, that none of the ministering brethren of such district should take any part, or even be in the room where the votes of the members are received, but that brethren of other districts should be called for said purpose? Considered, that every member should have an equal privilege of giving their voices, and that the remainder of this query were best left to the control of the strange brethren.

ART. 6. A request by the Elk Creek Church, Somerset County, Pennsylvania, for the Yearly Meeting in 1859. Granted, provided the request be renewed, and Providence will allow it.

ART. 7. A request by the church in Carroll County, Illinois, for a committee to settle difficulties existing there. Granted, and referred to the standing committee to make the appointment. This appointment was made, and Brethren Andrew Spanogle, Samuel Gerber, Daniel Frey, Joseph

Emmert, and Samuel Lehman, nominated for this business.

Art. 8. How is it considered, when a brother of another district is solicited to preach a funeral and fails to attend, and the brethren who reside in the district attend and preach the funeral, and afterward the elder, who is a relative of the deceased, has the funeral preached over again? Considered, that elders ought to be careful not to wound the feelings of their fellow-laborers by sending for others to do their work over again.

Art. 9. How is it considered, where there is a church with a bishop and two speakers, one authorized to baptize, etc., and the other not, and a case of difficulty occurs between two members and is brought before the church, those three ministers being present, but the two first, being relatives to the parties, they authorize the third to attend to the case and present it before the church; the question is, Would it be considered legal? Considered legal.

Art. 10. Is it agreeable with the gospel to make public collections at public meetings, before the world, for our laboring brethren? Considered not agreeable to the gospel to hold such collections, before the world, for the above purpose.

Art. 11. Is it becoming for a brother, especially an ordained brother, to have strings of bells on his horses, in sleighing? Considered not becoming, unless where it is required by law to prevent accidents, and can not be avoided.

Art. 12. If a brother is sued by a member of the world, may he appear and show his cause? If so, how far may he proceed with the law? Considered, that he may; but if judgment is given against him, he should proceed no further.

Art. 13. If a brother is sued for an unpaid debt, and it being out of his power to attend, yet judgment is given against him, may he take an appeal to court for a greater or less amount? Considered, that in such cases brethren have a right to a hearing to bring matters to light; yet in all such cases brethren should ask counsel of the church to avoid difficulties to which they might subject themselves by taking their own course.

ART. 14. The committee appointed at last Annual Meeting to visit and confer with the far Western brethren, or a committee of them, to investigate the differences in doctrine and practice existing between them and us, submitted the following report:

"May 8, 1856. We, the brethren who constitute the committee appointed by the German Baptist Church, at our last Annual Meeting, to visit the Western brethren who recognize Bro. George Wolfe, of Illinois, as their bishop, by the grace and favor of God were permitted to meet at their meeting-house, where we were received on the most friendly and Christian-like terms, and after different queries were proposed for our deliberation, the three (or four) following being considered the most important, we proceed to make our report accordingly, as follows:

"First. The question concerning the reality of a devil was considered, and after comparing opinions and sentiments on the subject of the reality of such a being, and his nature, we agreed upon the following view: That the Scriptures recognize a devil, or an evil spirit, that manifests itself in the flesh.

"Second. On the doctrine of universal salvation, which denies punishment hereafter, we cordially agreed with Bro. Wolfe that all men shall receive hereafter according to the deeds done in the body, whether they be good or bad.

"Third. On the subject of feet-washing, Bro. Wolfe is firm in the opinion that one person should both wash and wipe the feet of a number of brethren, and then another, and so on, until all are washed; but he is willing to conform to the practice of the brethren in general, when in communion-meeting with them, and begs for forbearance on the part of the brethren in general, until they shall all come to see alike.

"Fourth. Bro. Wolfe is likewise strongly of the opinion that no time should be spent between the eating of the supper and the breaking of bread (the communion) but, that the whole ceremony should be prosecuted without intermission or delay.

"It is the sincere desire of Bro. Wolfe that, however these sentiments may clash with the general practice of the brethren, they may not be considered a sufficient cause why they should not be received in communion and fellowship with the brethren; with which views we, the committee, unanimously agree, and present this our report to the brethren in general council met, for their deliberation and concurrence.

"Signed by David Hardman, J. H. Umstad, J. H. Tracey, A. Moss, John Metzger, S. Lehman, C. Long."

Art. 15. Can a brother, or one that calls himself one, be a witness in church matters, without bringing a certificate of membership from the church whence he came? Considered, that members should always have letters of membership, or be known as full members.

Art. 16. A request for the Yearly Meeting in 1858 in the Wabash Valley, Indiana Granted, unless unforseen providences should prevent it.

Art. 17. How far may brethren go in trading or trafficing without transgressing the limits of the gospel, and what is to be done with brethren who will not comply with the counsel of the church in such cases? Regarding the first point, considered dangerous, and brethren should not engage in it; as to the latter point, see Matt. xviii. 17.

Art. 18. How are we to hold a brother and sister who lived together for some years in lawful matrimony, but not very agreeably, and now they are separated—the brother living with his children in Iowa, and the sister with her friends in Ohio? The church or churches where such members live should investigate the matter, and judge according to the gospel and the circumstances or facts in the case, in the fear of the Lord.

Art. 19. Would it not be nearer the Word to have the supper prepared and on the table before commencing to wash feet? Referred to Minutes of 1849, Art. 19.

Art. 20. Is it the rule and order among the brethren to forward a brother to baptize at the same time he is put in the ministry? Answer, No.

Art. 21. How is it considered, when a branch of a church separates itself from the main body, forwards its ministers without a bishop being present, and pretends to act independent of the counsel of the church and the Yearly Meeting? Considered, that such proceedings are wrong, and highly dangerous, so that love induces us to charge a committee to visit that church and branch.

Art. 22. A letter from Virginia urging that this Yearly Meeting devise a plan how the church could fulfill the command of the Savior (Matt. xviii. 19) more effectually, so that the article 8, on our Minutes of 1852, shoud not remain a dead letter. This meeting recommends the subject to the serious consideration of all the churches.

Art. 23. A proposal for forming districts of five, six, or more adjoining churches, for the purpose of meeting jointly at least once a year, settling difficulties, etc., and thus lessening the business of our general Yearly Meeting. We believe this plan to be a good one, if carried out in the fear of the Lord.

Art. 24. If a man shall put away his wife for the cause of fornication—procuring a bill of divorcement, and marrying another—has he committed the sin of adultery, or could he be received into the church, all the parties still living, if he in all other respects brings forth fruits meet for repentance? After a lengthy discussion, this matter was referred to the next Yearly Meeting.

Art. 25. Would it be proper to reconsider the 7th query of 1851, concerning the putting up of lightning rods? We would not advise brethren to put up those rods, but that the brethren should bear with one another in love in such matters.

Art. 26. Would it be proper to reconsider the 6th query of 1848? Seeing it is admitted that sisters should wear a covering, what should that covering be, according to the gospel? We are satisfied, with our ancient brethren, that the plain cap, worn by our dear aged sisters, is a covering, as required by the scripture according to Paul.

Art. 17. Does Christian fellowship, according to the gospel, forbid, or require, or leave it optional for brethren, when meeting in cities, towns, or at public gatherings, when extending the salutation of the hand, to accompany the same with the salutation of the holy kiss? Considered, optional.

Art. 28. A request from the church in Fayette County, Pennsylvania, to have our dear brother, James Quinter, ordained for the office of an overseer at this Yearly Meeting. Concluded, that inasmuch as this brother had not been able to be present here, Brethren Joseph Showalter, of Stark, and Henry Kurtz, of Mahoning, Ohio, be appointed as a committee to attend to this business.

Art. 29. In relation to the brethren in Germany, it appears from all the documents and information presented to us, that they differ from us on baptism, feet-washing, and other points of faith and practice; hence, until we have a better evidence of their agreement with us in sentiment, and of their willingness to receive the doctrine of Christ as we have received it, we can not acknowledge them yet as brethren of the same faith with us, and inasmuch as they expressly refuse to accept of our charity, it should be reserved for future use. The letter of these brethren to be published in the "Gospel Visitor."

Art. 30. Request from the church on Owl Creek, Knox County, Ohio, for a committee to settle some difficulties. Concluded, that Brethren George Hoke, Elias Dicky, Jacob

Gerber, H. D. Davy, and J. P. Ebersole should be that committee.

Art. 31. Request from Hunterdon County, New Jersey, for a committee to investigate certain matters in the church there. Considered, that Brethren Andrew Spanogle and Peter Long, of Pennsylvania, and John Kline, John Wine, and Martin Miller, of Virginia, should visit that church, and try to settle their difficulties.

Art. 32. In regard to the still existing difficulties in the Coventry Church, Chester County, Pennsylvania, we could see no other remedy, in the present lamentable aspect of things, than that either the whole church unite sincerely to submit to the advice given by the Yearly Meeting, and the committee sent there in 1854, or to establish that part of the church which is so inclined as a separate body or church, and in order to accomplish either a true reconciliation or peaceable separation, the last-named committee is also appointed for this business, and likwise for that on Indian Creek, referred to in article 21, above.

Art. 33. By request of Bro. George Hoke, who wishes to resign his agency of the Garber charity fund, it was concluded that Bro. Elias Dicky should take charge of the same.

Art. 34. An appeal from a number of members in Story County, Iowa, to send brethren to them for the purpose of organizing a church. Left to those ordained elders who contemplate a journey to that new and growing state.

Art. 35. A number of papers were handed in concerning difficulties in Covington Church, Miami County, Ohio, which contain as many queries as would occupy a meeting for several days, and inasmuch as the settlement of the difficulties has been tried again and again, by able and impartial committees, and agreed to by the church, yet without the desired effect; also, inasmuch as said church is excessively large and numerous, we would advise the church to be divided into two districts, hoping and praying that this may issue in a peaceable settlement and reconciliation. For this purpose the following brethren were appointed as a committee: George Shively, James Tracey, Jacob Miller, John Metzger, George Hoover, Jacob Metzger, David Hardman, all of Indiana, and Peter Nead and Daniel Miller, of Ohio.

Art. 36. A request from the church in Highland County, Ohio, for a committee to visit said church. Granted, and the committee last named also appointed for this business.

Art. 37. A renewed invitation from our beloved brethren in Washington County, Maryland, for the next Yearly Meeting, on Pentecost, 1857, to be held at their meeting-house, where the Yearly Meeting in 1838 had taken place, eight miles south of Hagerstown, and thirteen miles north-east of Kearneysville, Jefferson County, Virginia, at both of which places brethren traveling by public conveyance will be able to procure conveyance to the place of meeting, as there will be arrangements made accordingly by the resident brethren. Brethren at a distance, desiring further information, by addressing Elder Daniel Reichard, sen., College of St. James, Washington County, Maryland, will be promptly and cheerfully attended to. This invitation was gratefully accepted, and hence our next Yearly Meeting is appointed to take place on Pentecost, 1857, God willing, at the brethren's meeting-house above designated, in Washington County, Maryland.

Art. 38. Brothers Henry Kurtz and James Quinter were appointed as a committee to enter into arrangements with the railroad companies for next Annual Meeting.

Signed by the following brethren: George Hoke, George Shively, John Leatherman, Jacob Long, Peter Nead, James Tracey, Joseph Emmert, John Berkley, Andrew Spanogle, John Kline, Joseph Arnold, Daniel Miller.

Henry Kurtz, Clerk.

ANNUAL MEETING OF 1857.

Public worship commenced on Lord's-day morning, May 31st; and, to afford the large concourse of people present as favorable an opportunity of hearing the gospel preached as possible, there was preaching at three different places. At two of those places the preaching was all in the English language, and at the other place in the English and German.

The council-meeting was opened on Monday morning, with devotional exercises. The standing committee was then appointed, and it immediately proceeded to prepare business for the meeting. While the standing committee was receiving the delegates, appointing the sub-committees, etc., there was public preaching.

The sub-committees commenced reporting on Monday afternoon, and the following queries were reported and answered, as herein stated:

ARTICLE 1. Concerning the use of ardent spirits among the brethren. Considered, that every brother that is intrusted with the oversight of a church, should exert his influence, by example and precept, to induce all the members of his congregation to abstain altogether from the use of ardent spirits, as an article of luxury or as a drink, and not to give it to working hands to drink, admitting it only for medical and mechanical purposes. The same advice is given to all the officers, in all the churches, throughout our whole brotherhood.

ART. 2. Is it according to the gospel to have the supper on the table at the time the feet are washed? Answer: Inasmuch as it is not expressly declared that Jesus rose from the table, he may probably have risen from a prepared supper, and as the brethren have the supper prepared before they proceed to the washing of feet, with their past practices in relation to these things we are satisfied.

Art. 3. Is it prudent to publish fictitious names to articles published in public prints? Answer: It is not prudent for brethren to do so.

Art. 4. Does that part of the eighteenth chapter of the gospel according to Matthew, which is read to applicants for baptism, cover all cases of trespasses and and offenses, public and private? Answer: No; it does not contain al the divine law upon the subject of offenses, but it is th best rule to pursue with offending members.

Art. 5. When the churches send messengers to represent them in the Annual Council, should they not have their traveling expenses, to and from the place of meeting, defrayed by the churches which send them? Answer: Yes, they should, if they require it.

Art. 6. As the subject of slavery has often been before the Annual Meeting, and as it has always been considered that no brother can, according to the gospel, hold a fellow-creature in bondage (to which we say, Amen), what, then, is to be done with brethren who do not observe the advice given by the Yearly Meeting, in this or in any other respect? Answer: That such churches or members should be visited, and if not willing to liberate their slaves, they should be dealt with according to the gospel manner of dealing with all gross transgressions.

Art. 7. A request for a committee to visit the church in Monroe County, Iowa The request was granted, and the following brethren were appointed on the committee: Samuel Lehman, Christ. Long, Geo. Butterbaugh, Dan. Frey, John Metzger, Sam. Garver, Hiel Hamilton, and John P. Ebersole.

Art. 8. The twenty-fourth query on the minutes of 1856 being brought forward, it was concluded best for such churches as have occasion to act on such cases, to act in the fear of the Lord, according to their knowledge of the cases.

Art. 9. Why do not the sisters break the bread, and pass the cup to each other, in the same manner as the brethren do, at the communion? Answer: Man being the head of the woman, and it having been the practice of the church, from time immemorial, for the officiating brethren to break the bread to the sisters, we know of no scriptural reason for making a change in our practice.

ART. 10. How is it considered for brethren, and especially ministering brethren, to adorn their children with ear-rings, breast-pins, finger-rings, and jewelry in general, and send them from home to have them taught music, and to procure pianos for them? Answer: Brethren should not do so.

ART. 11. How is it considered for brethren to have Sabbath schools, conducted by the brethren? Answer: Inasmuch as we are commanded to bring up our children in the nurture and admonition of the Lord, we know of no scripture which condemns Sabbath-schools, if conducted in gospel order, and if they are made the means of teaching scholars a knowledge of the Scriptures.

ART. 12. How is it considered, if a poor brother becomes insane, and void of all reason, so much so as to become dangerous, and very troublesome, and a place can scarcely be obtained for him in a private family upon any condition, a poor-house being in the county, are the brethren bound to keep him, according to the gospel, or are they permitted to deliver him to the trustees of the poor, to take charge of him? Answer: A member of the church should not be put into the poor-house, if it can possibly be avoided.

ART. 13. What right have any two or three churches to reconsider the action of another church, and that without any representation from the church upon whose decision they sit in judgment, and then reinstate members which said church had excluded? Answer: We consider that one branch of the church has no right to restore a member to his place in the church, when he had been excluded by another branch of the church, without the concurrence of the church which excluded him.

Art. 14. How is it considered, if ministering brethren take as much as ten dollars, as a fee for performing the marriage ceremony; and does the gospel allow ministers a fee under any circumstances? Answer: The gospel does not allow ministers to take a fee.

Art. 15. Is it really considered a sin, according to the gospel, for members of the church to have their likenesses taken? Answer: Members of the church should not have their likenesses taken.

Art. 16. Inasmuch as it is considered, by the brethren, that we have no right, according to the gospel, to use the law in collecting debts, or to sue at law, would not a brother who has done so, or may do so, fall into the judgment of the church? Answer: This subject has frequently been discussed in our Annual Meetings, and we can not, we think, come to a better conclusion than our dear brethren came to in 1852; and as no brother should be his own judge in this matter, the brethren, very wisely, added the proviso, that in all cases the church should be consulted, and if the council is disregarded, those who disregard it will fall into the judgment of the church.

Art. 17. A request from the Clover Creek Church, in Blair County, Pennsylvania, for the Annual Meeting in 1860. The request was favorably received, and will be considered at a future meeting.

Art. 18. A request for a committee to visit the Swatara Church, in Dauphin County, Pennsylvania. The request was granted, and the following brethren were appointed on the committee: Peter Long, Andrew Spanogle, Sam. Harley, John Glock, John Holsinger, and George Brumbaugh.

Art. 19. What are the views of the present Annual Council in regard to the contemplated school, that was alluded to, some time since, in the "Gospel Visitor?" Answer: It is conforming to the world. The Apostle Paul says: "Knowledge puffeth up, but charity edifieth."

Art. 20. Do not those administrators of baptism, who make the candidates for baptism renounce all the world require too much of the candidates, since we all have more or less to do with the world? Would it not be more proper to require of them to renounce only what is contrary to the gospel? Answer: The third article of the minutes of 1848, contains the proper renunciation of the world. The passage in that article, referred to here, reads thus: "Dost thou renounce all the sinful pleasures of this world?"

ART. 21. Would it not be better, in deciding upon all subjects brought before our Annual Meetings, to refer first to the word of God, instead of first referring to the old minutes? Answer: We think it always safest to refer first to the word of God.

ART. 22. Is it agreeable to the gospel for brethren to teach singing-schools? Answer: We consider it best for brethren not to teach singing-school on the Sabbath or at night.

ART. 23. If persons, who are not members of the church, become subscribers to the "Gospel Visitor," should the editors send the minutes of the Annual Meeting to such? Answer: We think it not wrong to send the minutes of the Annual Meeting to all who desire them, and pay for them.

ART. 24. Would it not be best for churches, in selecting delegates to represent them at the Annual Council, to make choice of one deacon, or of one lay member, to serve as a delegate in connection with one ministering brother, and thus relieve the ministry from the responsible position of being the exclusive advisers of the churches? Answer: We think it should be left to the churches to select such members for delegates as they may think proper.

ART. 25. It is requested that the ninth article of the minutes of 1855 be again taken into consideration, because of great difficulties and dissatisfaction which have arisen from the same. It seems, according to that article, to be considered an error to teach remission of sins before baptism. This seems difficult and dark, and we desire a better explanation of the matter. If we receive no more light to satisfy our members, and even our teachers, we have fears of serious troubles in the brotherhood. Answer: We do not think that we can give more satisfaction than is given in the ninth article of the minutes of 1855, as the sentiments there expressed seem to be in accordance with the gospel, and we, therefore, adopt that answer.

ART. 26. A request for a committee to visit the church in Clarion County, Pennsylvania, to settle difficulties. The request was granted, and the following brethren appointed on the committee: Andrew Spanogle, Abraham Rothrock, David Meyers, Joseph Hanawalt, and John Glock.

ART. 27. A request for a committee to visit the Ridge Church, in Cumberland County, Pennsylvania. The request was granted, and the following brethren were appointed on the committee: Christian Keefer, Isaac Pfoutz, Jacob Saylor, Philip Boyle, and Geo. Beer.

ART. 28. A request for a committee to visit the Tulpehocken Church, in Lebanon County, Pennsylvania, to settle difficulties existing there. The request was granted, and the same committee appointed to visit this church that was appointed to visit the Swatara Church, in Dauphin County, Pennsylvania. (See Art. 18).

ART. 29. The Marsh Creek Church, in Adams County, Pennsylvania, requests a reconsideration of Art. 39, of the minutes of 1853, relating to the salutation of the kiss, at baptism, the communion, and at ordinations. Answer: It is neither expedient, nor desirable, to make any change in the aforesaid article of the minutes.

ART. 30. Is it consistent with the gospel for brethren to serve in the capacity of any of the civil officers under our government; and is there any material difference, as to state, county, or township officers? Answer: We consider it wrong for brethren to accept of any office, which requires them to administer an oath, or to use physical force, in performing the duties of that office.

Art. 31. Would it not be advisable to change the time of holding our Annual Meetings, as Whitsuntide comes too early some seasons, especially in some parts of the country? Answer: We judge it best to make no change in the time of holding our Annual Council.

Art. 32. If a brother removes from one church to another, and is received by the church to which he removes as a full member, by certificate or otherwise, and afterward a difficulty arises with him in the church in which he formerly resided, is his case to be tried in the church into which he removed, or is he to have his trial in the church in which the difficulty originated? Answer: It is judged proper that his case be referred back to the church from which he removed.

Art. 33. A request from the Elk Creek Church, Somerset County, Pennsylvania, for the Annual Meeting in 1859. The request was favorably received, but no definite decision made.

Art. 34. A request from the Limestone Church, in Washington County, Tennessee, for the Annual Meeting, as soon as convenient, if suitable, in 1860. The request was favorably received but no answer given.

Art. 35. A request for a committee to visit the Ashland Church, in Ashland County, Ohio. The request was granted, and the following brethren were appointed: J. P. Ebersole, Joseph Showalter, Henry Davy, Christian Wise, and David Fackler.

Art. 36. A renewal of the request from the Bachelor Run Church, Indiana, for the Annual Meeting of 1858. This request was thankfully received, and granted. Consequently, our next Yearly Meeting will be held, the Lord willing, on Pentecost, 1858, with the brethren of Bachelor Run Church, Carroll County, Indiana. The place of meeting will be the Bachelor Run meeting-house, ten miles southeast of Delphi. Persons traveling by public conveyance will go to Delphi.

Signed by John H. Umstad, Andrew Spanogle, Christ Keefer, John Wine, Abraham Neff, J. P. Ebersole, George Hoke, John Metzger, Abraham Moss, Joseph Emmert, Samuel Garver.

D. P. Saylor, Clerk.

James Quinter, Assistant Cler

ANNUAL MEETING OF 1858.

The number of brethren assembled on Saturday being very large, there was a meeting for worship held in the afternoon. On Lord's-day, in order to give the people the best opportunities the circumstances would permit for hearing the word of the Lord preached, divine service was performed at different places. On Monday morning the council-meeting was organized by appointing the standing committee and secretaries. The delegates then presented themselves, and the papers addressed to the council were received. There were represented at this council-meeting one hundred and twenty-two churches. The delegates from these churches were divided into fifteen committees, and to them were given the papers designed to come before the council, in order that they might report upon them. On Tuesday morning after the devotional exercises were performed, the committees began to report, and it was ascertained that the following queries were before the council. They were considered in the fear of God, and answered as herein stated.

Article 1. Can a person be received into the church who is uncle to his wife? Or, do the brethren think the gospel will not allow such a person becoming a member of the church? Considered, that if he is uncle to his wife by marriage, he may be received, if by blood relation, he should not be.

Art. 2. Is it according to the gospel of Christ for brethren, especially bishops, in speaking on the final destinies of the ungodly, to preach publicly that they shall be punished with everlasting destruction from the presence of the Lord, and privately teach that all will be restored everlastingly, whether they know God and obey the gospel of our Lord Jesus Christ or not? And if asked the question by an alien whether the devil himself will be saved, make no reply? Answer: We think brethren should be careful not to contradict privately what they preach publicly.

Art. 3. Is it consistent to preach eternal punishment, and at the same time to peddle Winchester's Dialogues on Restoration? Tell us how it is. Answer: If a brother preaches eternal punishment, it would be inconsistent for him to distribute Winchester's Dialogues on the Restoration.

Art. 4. It is according to the gospel of Christ in paying our annual visit, to collect from twenty to thirty of the brethren together in one place, and then the bishops pay the visit to them openly when they are all together, and then send them out two or three together and visit those that were not thus collected? Or, is the duty restricted to the visiting brethren exclusively, and should the visit be made from house to house? Answer: As we have no direct rule in the gospel for making the visit, we think it best for visiting brethren to go from house to house.

Art. 5. Is it required of those who are so unfortunate as to have their companions put in avoidance, not to accompany with them as man and wife? Considered, that as the apostle says we are not to eat with them, we think his prohibition is sufficient.

Art. 6. How are we to proceed with members who come to our love-feasts, from other congregations, and who when they leave home are dressed after the gay fashions of the world, and during the day change their dress several times, and put on in the evening a plainer dress to go to the communion table? Is it enough simply to admonish such members, or should the church in which they live be informed? And must we indeed commune with such members, when some of the members in the church are grieved by such conduct? Considered, that it is wrong for members to do so, but they should not be debarred from the privilege of communing until the brethren of the district in which they live have been informed, and until they have been reproved, and afterward continue disobedient.

ART. 7. What is to be done when a man puts away his wife for the cause of adultery and obtains a bill of divorcement, and marries again; the church not knowing of this, nor he that the church disallows of such for some two years after he has became a member. Answer: We have not light enough at present to give any advice different from what the brethren have formerly given.

ART. 8. Does the gospel convey the idea that the public practical use of the spiritual gifts, such as prayer, exhortation, teaching, doctrine, and prophesying, etc., are alone confined to the chosen officers of the church, or does it extend that privilege to every member, especially male members of the church, if the influence of the spirit of Christ so dictate to him? Answer: As it regards prayer, it is considered that private members may pray in public, if liberty be given by elder brethren. But exhortation, teaching and prophesying seem to be duties and privileges belonging to the officers of the church. (See I. Cor. XIV. 32).

ART. 9. Would it not be advisable for the Annual Meeting to make a form for the brethren to perform matrimony? Answer: It is thought not advisable.

ART. 10. How is it considered when a difficulty arises between husband and wife, and the wife depart from her husband, is it the duty of the husband to pursue the course prescribed in Matt. XVIII. 15-17? Answer: We consider it is.

Art 11. Is it according to the gospel to expel a brother from his office, whether deacon or minister, and yet leave him stand as a member? Answer: We have a right—according to the gospel; inasmuch as he is put into office by the council of the church, by the council of the church the office can be taken from him. I. Tim. III.

Art. 12. Is it agreeable to the gospel for a church to grant the privilege to a member to do certain things, and at the same time debar him from the communion for so doing? Answer: That no church, according to the gospel, has a right to do so.

Art. 13. If the churches demand committees by the Annual Meeting, to visit them to settle difficulties among them, would it be advisable for said churches to defray the expenses of said committees. Answer: The churches calling committees should defray the traveling expenses.

Art. 14. Would it not be advisable for those who wish to have the minutes, to pay a few more cents to the publishers and have them sent in a sealed letter, more privately than they heretofore have been sent? Referred to the Annual Meeting of 1857. (We think it not wrong to send the minutes of the Annual Meeting to all who desire them and pay for them. Minutes of 1857, Art. 23.)

Art. 15. Would it not be agreeable to the gospel, and the order of the brethren, when the standing committee appoints committees to go to other churches to settle difficulties, to authorize such brethren that circumstances will not permit to attend such council, to send some other ordained brethren in their places, so that there will be a full committee? Considered, that it is the duty of such brethren, that can not go, to appoint others in their places, that the committee may be full.

Art. 16. Is it right for a brother, that is a deacon, to give out a hymn and sing it, ten or fifteen minutes before the time appointed for commencing meeting, when the house, or room, is full of people, or is it more advisable to remain silent till the time for commencing meeting arrives? Considered, that we see no impropriety in singing, when, in the estimation of the church, it is done to its own edification, and to the honor of God

Art. 17. Is it right for a speaker to sing a hymn, or a part of a hymn, at the time of the communion, when the wine is passing round? Considered, it is right to do so.

Art. 18. Whereas, we are aware that the decision of the last Annual Meeting, in relation to the subject presented in the fourteenth query of said meeting, has given a great deal of dissatisfaction, and is, to a great extent disregarded, thus bringing the decisions of the Annual Meeting into disrespect; we therefore recommend that this meeting reconsider that subject, and if the decision of the last meeting is sustained, it is desirable that some scriptural authority should be given for it, as should be done in all cases. Reconsidered, and concluded to adopt the decision of the Annual Meeting of 1848. (Considered, that this meeting can not advise brethren to take a fee, and would leave it, as a matter of conscience, to the ministering brother, with the advice of the church in which he lives. Minutes of 1848, Art. 9.)

Art. 19. What is the ancient and established order of the brethren in advancing speakers to the second degree of office? Are they received with hand and kiss? Considered, that the proper way is to receive them with hand and kiss.

Art. 20. Is it right, according to the gospel, to enforce the law in any case whatever, and if so, where is the gospel authority? Concluded to adopt the decision of the Annual Meeting of 1857. (This subject has frequently been discussed in our Annual Meetings, and we can not, we think, come to a better conclusion than our dear brethren came to in 1852; and as no brother should be his own judge in this matter, the brethren, very wisely, added the proviso, that, in all cases, the church should be consulted, and if its counsel is disregarded, those who disregard it will fall into the judgment of the church. Minutes of 1857, Art. 16.)

Art. 21. Is it right, according to the gospel, for brethren to purchase notes from brethren, or others, and shave them at 15 per cent. or more? Considered, that it is not according to the gospel for brethren to do so.

Art. 22. What should be done with a brother who holds the council of the Annual Meeting in disrespect, and who speaks lightly and disrespectfully of it? Considered, that he should be kindly admonished to do so no more, and if he will not hear the admonition, he should be dealt with according to Matt. xviii.

Art. 23. What does the Annual Meeting think of taking the preparatory steps for producing a new hymn-book? Referred to the next Annual Meeting.

Art. 24. When a church stands in need of speakers or deacons, should the bishop make it known to the members before, or only on the day of the election? Considered, that we leave the churches to do as they have been accustomed to do in relation to this subject.

Art. 25. In the phrase, "Anoint thy head" (Matt. vi. 17), is the anointing literal? and, if so, with what is the head to be anointed? Answer: We think the anointing is literal, and that it is to be done with oil; but we think, when it is observed, it should be done in a way so that it will not attract public notice.

Art. 26. How is it considered if a brother, who is a minister, would make appointments some distance from home, where there is an organized church, and would hold meetings, and baptize, without referring to the brethren that had the oversight there of the church, when the brethren live in the immediate neighborhood, and might be consulted conveniently? And if this is wrong, how should such a brother be dealt with? Considered, that when ministering brethren go out of their own church, to labor and to administer the ordinances of the gospel in another district, they should do so with the consent of the laborers of the district into which they go, when it can be conveniently obtained. And brethren who do not adhere to this counsel, do not labor to promote peace and love, and should be admonished by the church.

ART. 27. Would it not be well for the brethren to come upon some plan to acquaint all the bishops and housekeepers of the various branches of the church with the rules and regulations concluded upon by the General Council for the more perfect union and prosperity of the church? And if these rules and regulations be violated by a minister, with some of the members composing his district, should they not fall into the hands of the brethren of the adjacent districts, as offenders, and be dealt with as such; and if the above should be considered expedient, what plan should be devised to carry it into effect? Answer: We are fully satisfied that the means long had in practice by the brethren (namely, the minutes of our Annual Meeting), are sufficient to give the teachers and housekeepers, and members in general, the decisions of our Annual Council for the perfecting of love and union throughout the brotherhood; and if it should so happen that a housekeeper, with a part, or all, of the members of his district, could not be satisfied with the decisions of the Annual Council, as we were advised and instructed by our beloved elder brethren, and unanimously concurred in at the Annual Meeting, held in 1850, in Montgomery County, Ohio, they should bear with the Annual Council, and with one another, until the next Annual Meeting, and then bring their grievances to the Annual Council where they proceeded from, and, we believe, full satisfaction will be obtained.

ART. 28. Is it consistent with the word of God for the followers of our Lord and Savior Jesus Christ to make arrangements with railroad companies to obtain the benefit of half-fare, in going to and returning from the Yearly Meet ing? Considered, that it is right for brethren to avail themselves of the privilege offered by the railroad companies, but we would advise all our brethren to comply with the rules of the companies, and if a misunderstanding should occur, not to contend, but rather pay full fare.

Art. 29. Is it right to give liberty to other denominations to preach funeral sermons in our meeting-houses? Answer: It is right, especially if preached on the day of the funeral.

Art. 30. How is it considered if a brother has a note against another poor brother, who can not pay, and the brother who has the note sells it to his son, who is not a member of the church, and he collects the debt by law, and causes the poor brother's property to be sold, the brother who sold the note justifying himself in doing as he did; what is to be done in such a case? Considered, that the brother who did so, committed a great fault, and that he should make restitution to the poor brother to the satisfaction of the church.

Art. 31. Is it contrary to the gospel for brethren to hold meetings for a number of days in succession, in one place, in order to preach the pure word of God, and to administer the ordinance of baptism to those who believe the word and receive it? Considered, not contrary to the gospel, if the believer is proceeded with according to the gospel and the order of the brethren, as given by the Annual Meeting of 1848, Art. 3.

Art. 32. If any man be in Christ, and Christ in him, can he institute and prosecute a process in law against any person or persons, and he all the time still continue in Christ, and Christ in him? Considered, that he can not, especially if gone into without the counsel of the church in which he lives.

Art. 33. Is it according to the word of God to make use of beef instead of lamb, in eating the Lord's Supper? Answer: It is.

Art. 34. Whereas, there is a diversity of opinion among the brethren concerning the mode of celebrating the Lord's Supper; we, therefore, wish the brethren, at the Annual Meeting, to devise some plan, that we may all be alike in our practice. Considered, that inasmuch as the difference is not stated, we recommend the practice heretofore recommended.

Art. 35. How is it considered when ministering brethren have preached at meeting, and visiting brethren rise to their feet to bear testimony? Or, which is the proper order, for deacons to rise or keep their seats in exhorting? Considered, that it is not advisable, when two or three ministering brethren have preached, for deacons to rise and speak; but if there is but one speaker, or if there are none present, it is not inconsistent with the order of the brethren for a deacon to rise and exhort.

Art. 36. Is it right to use, at our communion meetings, the article of wine frequently used, and known by those who are judges of the article to be an adulterated article, and hence can not properly be called the fruit of the vine? Considered, that it is advisable to procure the purest article.

Art. 37. How is it considered when one brother preaches that there is no baptism of the Holy Ghost now, but that it is only the gift of the Holy Ghost which believers receive, while another brother prays for the Lord to baptize with the Holy Ghost? Answer: We think it best for no brother to preach that there is no baptism of the Holy Ghost now, but in praying we should pray for the gift of the Holy Ghost.

Art. 38. How is it considered if a brother makes an assignment, and how shall he be dealt with? Answer: That it is not right for a brother to make an assignment, with the purpose to defraud his creditors; and if he should do so, he should be dealt with according to Matt. xviii.

Art. 39. How should brethren proceed, after preaching, relative to getting members to join the church? Shall the preacher, while singing a hymn, give an invitation to those who wish to join the church to come forward, or shall he leave it to them to make their own application? Considered, that it is best to let them make their own application, as in Acts II. 37, and XVI. 30.

ART. 40. Is it according to the gospel for brethren to hold what are called social meetings, and to give liberty to all present to rise and speak, so that members of other societies feel themselves at liberty to admonish? Considered, that social meetings should be strictly held in order, and to give liberty to all present to rise on their feet and admonish, is not in order.

ART. 41. Inasmuch as there has been great confusion in various branches of the church, during the past year, relative to the manner of taking in members, as this has been done in many different ways, would brethren not consider it prudent, and consistent with the gospel, to have a unity of practice throughout the church, and, if so, what shall that practice be; shall it be the order laid down in the minutes of 1848, or will the brethren draft a new order? Considered, that we will continue the order laid down in the minutes of 1848, which is as follows:

"First, the applicant to be examined by two or more brethren; then the case to be brought before the church council, before whom the applicant is to declare his agreement with us, in regard to the principles of being defenseless, non-swearing, and not conforming to the world; then in meeting, or at the water, to read from Matt. XVIII. 10–22, in public, the candidates being asked if they will be governed by those gospel rules; then prayer at the water, and in the water the following questions to be asked:

"Question: Dost thou believe that Jesus Christ is the Son of God, and that he has brought from heaven a saving gospel? Answer: Yea.

"Question: Dost thou willingly renounce Satan, with all his pernicious ways, and all the sinful pleasures of this world? Answer: Yea.

"Question: Dost thou covenant with God, in Christ Jesus, to be faithful until death? Answer: Yea.

"Upon this, thy confession of faith, which thou hast made before God and these witnesses, thou shalt, for the remission of sins, be baptized in the name of the Father, and of the Son, and of the Holy Ghost. After baptism, while in the water, the administrator shall lay his hands on the head of the candidate, and offer up a prayer to God in his behalf, and then the member is to be received, by hand and kiss, into church fellowship." Minutes of 1848, Art. 3.

Art. 42. How is it considered, if a member moves off some distance, and be absent awhile, and then return on a visit, and then, while at the place at which he formerly resided, conducting himself either becoming or unbecoming a follower of Christ, the church gives him permission to exhort or preach, by taking silence for consent? Considered, not according to the order of the brethren to do so.

Art. 43. How is it considered if an individual moves out the fence of a brother's field, and the brother sends the sheriff and brings a suit of trespass; his case is brought before the church, and one bishop, with the teachers and deacons and other members, decide that the brother has done wrong, but the oldest bishop, with the other members, say that he had no other way to do, and when the voice was taken there was an equal number approving and disapproving the brother's course? Considered, that no member, or members, has a right to put the law in force against his fellow-man, without first taking the counsel of the church.

Art. 44. Is the gospel itself sufficient to preserve a union of practice throughout the brotherhood? Considered, that the gospel, with the practice or order consistent with the gospel, will preserve the union of the brotherhood.

Art. 45. Have a few members of a church the privilege to appoint a church meeting, and call for the assistance of brethren in other districts, without the council of the church, or of the elders of the church? Considered, that brethren have no right to do so without counseling the elder brethren and the church.

Art. 46. Should the church receive a person that had been living in a state of matrimony awhile, and apparently did not live in peace; then, leaving his companion, gets married to another one, and, after some time, leaving the second one for the same reason he left the first, and while his first companion was yet living? Considered, that, according to the gospel, such a person should not be received into the church.

Art. 47. How is it considered, in the case of a brother who has been expelled from the church, and then takes up with a woman that has a husband living, and lives with her fifteen years; then her husband dies, and the two get lawfully married, and now he has made application to be taken into the church, and we desire the Yearly Meeting to give counsel what to do? Considered, that he may be received, provided he brings forth fruit meet for repentance.

Art. 48. How is it considered when brethren preach and argue that there is no difference between the soul and the body, and hell and the grave, and that there is no knowledge between death and the resurrection, and no punishment after death, but that the wicked will be immediately destroyed or annihilated? Answer Such brethren should be sharply reproved of their errors, and if they will not hear the church, we can not hold such as brethren, much less as preachers.

Art. 49. A brother buys a farm that is sold by executors, who are not members of the church, and fails to make payment according to contract, the heirs being members of the church, who, after waiting a long time and being in great need of the money, and living over one hundred miles distant from the brother who bought the farm, receive a letter from him stating that he will pay them $500, if they will throw off the interest. The heirs, being unwilling to do so, send word to their executors to collect the money by law. Are the heirs now under obligation to pay the cost of collection? Considered, that they are not under such obligation.

Art. 50. Is it agreeable to the gospel to hold a protracted meeting, say for one week or ten days in succession? Answer: As to the phrase "protracted meetings," we know nothing of it in the gospel; but as touching the frequency of the saints meeting together, we find no limits in the gospel, so they are held in the order of the house of God.

Art. 51. We desire to know whether the Lord has commanded us to have a school besides our common schools, such as the one contemplated in the "Gospel Visitor?" If we are, ought we not to have it soon? And if it is not commanded of the Lord, ought we to have one? And is it right to contend for or against such an institution publicly through the press, since our different views may become a stumbling-block before the world? And if it is once decided, ought we not to keep forever silent about it? Answer: Concerning the school proposed in the "Gospel Visitor," we think we have no right to interfere with an individual enterprise so long as there is no departure from gospel principles.

Art. 52. Is it right for a brother to go about taking likenesses with a Daguerrean apparatus? Considered, that it is not right. Rom. i. 23; Deut. xxvii. 15.

Art. 53. How is it considered when a brother who is forwarded to the Word as a minister of the first degree, attends meetings, makes appointments, or fills such when made by others who are not members of the church without counseling the church, or ordained brethren when there are such in the district where he was chosen? Considered, that as ministers are the servants of the church, they ought not to do any thing contrary to the will of the church, and when it is convenient they should always consult the church.

Art. 54. In case a woman has a husband and has lived with him in matrimony for a year or longer, and then the husband departs and leaves his wife, nothing being heard of him for four or five years, and said wife then marries a second husband, nothing being still heard of her former husband. Years pass on, say twenty-five or six, she living with the second husband all this time, and having children with him, and nothing is still heard of her first husband. Now, the said husband and wife make application to be received into the church. How shall we proceed in such a case? Answer: We think they might be received if the church feels satisfied the first husband is not living.

Art. 55. Would it not be well for the standing committee of this Yearly Meeting to appoint a number of intelligent and pious brethren to collect all the minutes that can be obtained of our Yearly Meetings and have them printed in a volume for the use and satisfaction of the churches? Considered, we think it not advisable to do so.

Art. 56. Is it advisable for ordained brethren to ordain a ministering brother to the office of elder or bishop, who permits his children, even while under lawful age, to wear all manner of jewelry, and to learn instrumental music at boarding schools, etc? Considered, not advisable. I. Tim. ii. 9; iii. 4, 5.

Art. 57. Can the brethren be in full communion with a brother or a communion of brethren, who do not hold a church council in receiving applicants for baptism, and who do not ask those who are baptized to renounce the devil and all the sinful practices of the world or flesh, and who do not practically follow the doctrine of self-denial? Considered, that we think such can not be in full communion with us. Acts x. 47; Prov. xv. 22; I. John ii. 15–17; Titus ii. 12.

Art. 58. Whereas, there is a strong desire among the brethren in various places to have a more general exertion made on the part of the church to have the truth more universally spread; and, whereas, the subject has been frequently talked of without any definite plan being proposed. we, therefore, have concluded, by way of introduction, to offer the following outlines of a plan, subject, however, to such amendments as may from time to time be thought best; that is, let each state, where there is a respectable number of brethren, form a district; let the brethren there hold their annual meetings; let each of these divisions have its treasury; let the churches that feel favorable, have their treasury; let the churches be called upon as often as may be necessary to cast in their mite as a free-will offering. Then let these contributions be put into the district treasury, and let the district meetings appoint ministering brethren, say two or more, if necessary (such as are willing to go), to travel through the respective states for one year, their expenses being paid, and such provision made for their families as may be thought necessary. What does the Annual Meeting think of this proposition? Considered, that we think it not good to adopt this proposition, but we believe it is a subject worthy the serious and prayerful consideration of the brotherhood, and we recommend the brethren to give it such a consideration.

ART. 59. Requests for committees: 1. A request for a committee to visit Conestoga Church, Lancaster County, Pennsylvania. The request was granted, and the following brethren constitute the committee: John Glock, Samuel Harley, Jacob Hollinger, Daniel Hollinger and Peter Long. 2. A request for a committee to visit Painter Creek Church. Miami County, Ohio. The request was granted, and the following brethren constitute the committee: John P. Ebersole, John Metzger, Elias Dicky, George Shively, Jacob Miller, of Portage, David Hardman, of Indiana, George Hoover, Henry Davy and Abraham Moss. 3. A request for a committee to visit the Owl Creek Church, Knox County, Ohio. The request was granted, and the following brethren constitute the committee: Elias Dicky, Jacob Gerber, Peter Nead, Daniel Miller, John Metzger, and Henry Davy.

Art. 60. Requests for the Annual Meeting: 1. A request from the Nettle Creek Church, Indiana, for the meeting of 1860. 2. A request from the Limestone Church, Washington County, Tennessee, for the meeting in 1860, was renewed, and granted. 3. A request from the Clover Creek Church, Blair County, Pennsylvania, was renewed. 4. A request from the Valley of Virginia for the meeting in 1861. 5. The request from the Elk Creek Church Somerset County, Pennsylvania, being renewed, was granted. Hence our next Yearly Meeting will be held, the Lord willing, with the brethren in Somerset County, Pennsylvania, on Pentecost, 1859. Johnstown, on the Pennsylvania Central Railroad, the nearest point on that road, is forty miles from the meeting-place. Cumberland, the nearest point on the Baltimore and Ohio road, is twenty-five miles distant. Correspondence can be had with the following brethren in the church where the meeting will be held: John Berkley, Elias K. Beeghly, Daniel Beeghly, and Peter Meyers, Meyers' Mills, Somerset County, Pennsylvania.

Standing Committee: George Hoke, John Brower, Peter Nead, Daniel Miller, of Ohio; John Berkley, of Pennsylvania; John Kline, Peter Nininger, of Virginia; Isaac Pfoutz, of Maryland; George Shively, John Metzger, John Moyer, of Indiana; John Emmert, of Illinois.

D. P. Saylor, Clerk.

James Quinter, Assistant Clerk.

ANNUAL MEETING OF 1859.

As usual, a large number of persons assembled on Saturday, and a meeting for worship was held in the afternoon. On Lord's-day, the congregation being very large, arrangements were made for having divine service performed at three different places in the immediate vicinity of the place designed for the General Council meeting. These meetings were all well attended, and good attention given to the Word preached.

On Monday morning the council-meeting was organized by appointing the following standing committee: John Kline, Jacob Thomas, Isaac Pfoutz, Daniel P. Sayler, John H. Umstad, Peter Long, John P. Ebersole, Henry Davy, Jacob Miller, John Metzger, Samuel Layman, David Rittenhouse, James Quinter, and John Berkley. Daniel P. Sayler and James Quinter were appointed clerks, and Daniel P. Sayler moderator.

The delegates then presented themselves, and the papers addressed to the council were received; and while business was preparing, public worship was, as usual, held on Monday.

There were represented, in this council-meeting, eighty-seven congregations. The delegates representing these congregations were divided into thirteen sub-committees, and to them were committed the queries designed to come before the General Council, in order that they might report upon them.

On Tuesday morning the brethren assembled for business. The meeting was opened with singing and prayer. After this, the object of the meeting was explained. The committees then began to present their reports, and it was ascertained that the following queries were before the meeting. These were considered in the fear of God, and examined in the light of the Scriptures, and answered as herein stated:

ARTICLE 1. How is it considered if an elder gets in debt, and is sued, and is compelled to take the stay-law in order to get time to make arrangements to pay the claim, and pays it according to the time prescribed by law? Answer: We consider that he could do no better under such circumstances.

ART. 2. How is it considered if a church holds a council to consider the propriety of holding a love-feast, and all the members present are jointly agreed to have a communion meeting, and accordingly hold such a meeting; but afterward a member will say we had no love-feast, and will insist that it was only a meal, and not a love-feast? Answer: We consider that it is wrong for a member to do so, and that he should acknowledge it before the church to be a fault, or be dealt with according to Matt. XVIII.

ART. 3. How is it considered if a minister would publicly teach that water baptism is not for the remission of sins, but that a person must have an evidence within that his sins are pardoned before he is a fit subject for baptism; and, also, would differ with brethren in the mode of electing brethren to the ministry, and likewise claims that all members, both male and female, have a right to admonish and exhort? Answer: Considered, that it is not according to Acts II. 38, and XXII. 16, to teach that a person must have an evidence within that his sins are pardoned before he is a fit subject for baptism, and that we know of no better way for the brethren to elect their ministers than that which has been practiced heretofore. And concerning members exhorting, without being authorized by the church, we think they should not do so in the church, in our public or general meetings, according to I. Cor. XIV. 33-35.

ART. 4. As secret societies seem to be multiplying, and as many young men around us join them, and as some undertake a defense of them, it seems necessary that our minds need to be frequently stirred up upon this matter Then, as we profess to be followers of Him who said, "In secret have I done nothing," will the Yearly Meeting, through its proceedings, come up to the side of our Lord? Answer: We consider that members should not participate in any secret or oath-bound societies whatever; and if, after they have been duly admonished, they persist in such participation, we consider the church is justifiable in excommunicating them.

Art. 5. Inasmuch as the ceremony used by the brethren. in receiving members into the church, is thought, by a large proportion of the brethren, to be of too great length, might it not be shortened? And, instead of the questions being asked in the water, would it not be more consistent to ask them in the house, or on the bank of the river or stream? Answer: We do not consider it good to make any alterations from the present practice of the brethren.

Art. 6. Have the brethren the privilege of singing a hymn or two without lining them, if some brother mentions the page, before the commencement of worship, while the congregation is assembling? And have ministering brethren the privilege to read a hymn, before lining and singing, at the opening of the public service? Answer: We consider these queries of but little import; but as singing is a part of divine worship, it should be conducted in order by those engaging in it And whether a hymn should, or should not, be read previously to lining it, may be left to the option of those proposing the hymns

Art. 7. Does the gospel admit of female preaching? and, if it does, shall they not have authority from the church under whose jurisdiction they are? Answer: As Paul recognizes a distinction, in Rom. xii. 6, 7, between teaching, ministering, and prophesying, and as he evidently approves of females prophesying (I. Cor. xi. 5), we then think that a female can not teach or preach, according to I Cor. xiv.

34; I. Tim. II. 12, in the ordinary acceptation of those terms, yet we can not, under all, forbid them to prophesy.

ART. 8. Shall the answer to the seventeenth query of 1858 continue as it is there given? Answer: We consider it best to leave it as it is. The query and answer above referred to, are as follows:

"Is it right for a speaker to sing a hymn, or a part of a hymn, at the time of the communion, when the wine is passing round? Considered, it is right to do so."

ART. 9. Is it considered to be right to call prayer-meetings social meetings? Answer: It is considered right to do so.

ART. 10. If a brother has held meetings according to the twenty-sixth article of the minutes of 1858 (there being few members, and none of the ministers of the district in which the meeting was held, present), and would, to his knowledge, receive a person that is a Freemason into the church, without renouncing more of Masonry than just the wearing of the badge and the marching in parade; and the ministers and members of the district in which said member resides would afterward require a full renunciation, and he would refuse, and still claim the privilege of attending the lodge, etc., justifying himself by saying he had made no such promise at his reception; what shall be done in such a case? Answer: If such a brother shall refuse to hear the church, he shall be dealt with according to Matt. XVIII. 17.

ART. 11. Inasmuch as the brethren, in Annual Council last year, in Art. 8, decided that the public practical use of the spiritual gifts, such as exhortation, teaching, doctrine, and prophesying, seem to be the duties and privileges belonging to the officers of the church; now, where the bishop, with the majority of his members, are not willing to be governed and regulated by the above decision, and where, also, some of them disregard other decisions of the Annual Conference, such as forbid holding in fellowship those who will not renounce Freemasonry, taking part in debating schools, and holding offices under the civil government, and say that the brethren, in conference last year, decided in favor of things which were not in accordance with the gospel. What shall the minority in such a church do? To whom shall they apply to have such bishop and members regulated according to the order of the brethren and the Bible? Answer: Such a minority of brethren in a church have full privilege to call brethren from another arm of the church, in order to investigate and adjust matters, upon the condition that said minority apprise the majority of their intention to call brethren, should they think it best to call for assistance from other churches.

ART. 12. Is it wrong for one brother to take a note of another brother? And is it wrong for the holder of the note to exchange it for a piece of land, after it was due (three years), by withholding the collection of the note for the time specified by the giver of the note? And is it wrong to ask a mortgage to secure such a note, where the giver mortgages all his property out of his hands? Answer: We do not consider it wrong. This answer is designed for each of the above questions.

ART. 13. Is it right for a member of the church to have his property set off, where the law allows a certain amount, say three hundred dollars? Answer: We think it is not right.

ART. 14. What shall we do when brethren, and even speakers and bishops, attend yearly the county fairs? Answer: Such brethren should be admonished not to attend such places, and if they still persist in doing so, they should be dealt with according to Matt. XVIII.

ART. 15. How is it considered when a bishop moves from his district into a third district, and takes no letter of recommendation along with him, but wants to retain the oversight of the church he has left, and says he will still keep his standing in that church during his life, although he is frequently absent from their regular meetings? Answer. He should have a letter of recommendation from the church from which he moved, and if the distance is not too great, he may still retain the oversight of that church, while his doing so may produce no difficulties.

Art. 16. We wish to know how to proceed with a brother, who resides in one branch of the church, but does not attend council-meetings and love-feasts in the branch in which he resides, but when there are love-feasts in the adjoining districts he attends them. Answer: Such a brother should be visited, and the cause why he does not attend the meetings in his own congregation ascertained. (See Heb. x. 23–25.) And if he should be disobedient (see Matt. xviii. 17.)

Art. 17. A man's wife leaves him for no just cause, and she then obtains a bill of divorcement; after this she marries another man; and then, in consequence of this, the husband left, was divorced, and also marries another woman, after some time, with whom he is now living; and he having become convinced of the truth, has made application for baptism. Can he be received into the church? Answer: We think he can not, while living with the last woman as a husband. (See I. Cor. vii. 10, 11.)

Art. 18. Is it considered in order for a ministering brother to refuse to labor at home, while he goes out and fills appointments in neighboring churches? Answer: We consider such a course inconsistent with the spirit of the gospel, but recommend that all such questions be investigated at home, in the churches in which they originate.

Art. 19. Is it right for brethren to salute with the holy kiss expelled members, when such go through other districts, and are known by the brethren to be expelled? Answer: We consider it not right to do so; and any brother or sister saluting a person whom he or she knows was expelled, should be admonished, and if he refuses to hear the admonition, he should be dealt with according to Matt. xviii.

Art. 20. Is it agreeable with the gospel for members to hold prayer-meetings, or, what they are some times called, social meetings, and to invite members of other denominations to unite with us in prayer? Answer: We consider it agreeable with the gospel to hold such meetings, when they are strictly held in order; but as we do not call upon our own members, individually, to pray, it is not in our order of holding such meetings, to call on those of other denominations to pray.

Art. 21. A man marries his uncle's wife, but afterward thinks he discovers it forbidden in Levit. xviii. 14, and xx. 20, and separates from her. He then marries another woman. He now desires to be received into the church. Can he be received, as the first woman is still living, and in a married connection with another man? Answer: According to the civil law, the first marriage would be considered lawful, and, consequently, the second marriage is contrary to the gospel, and he can not, therefore, be received into the church by baptism, while he, and the woman with whom he is living, are living together in the relation of man and wife.

Art. 22. Is it according to the gospel, and the rules of the brethren, for a brother in the second degree of the ministry to appoint a prayer-meeting, without the consent of the bishop and other brethren in the church? Answer: We think it is not. The Apostle Paul declares that God is a God of order, and such a course does not seem to be in order. And the Apostle Peter's language (I. Peter v. 5, 6) would likewise seem to disapprove of such a course.

Art. 23. In those states where muster fines are high, and where the fines are the only means whereby the military musters are kept up, would it not be better for brethren to muster a few times and thereby cause the military system to be abolished, than to pay an oppressive fine and thereby keep up the regimental muster? Answer: It would not, inasmuch as our Lord and Savior teaches non-resistance in gospel throughout. And when we go to musters we there learn the art of war, and the most appropriate method of shedding our fellow-creatures' blood. (See II. Cor. VI. 17; John XVIII. 36.)

ART. 24. Is it becoming for members of the church of Christ to get the walls of their houses flowered, or papered with flowered paper? Answer: We exhort all of our dear brethren to humility, for the apostle says (Rom. XII. 2), "Be not conformed to this world," etc. Humility is one of the prominent principles taught by our dear Redeemer, in precept and example. We ought, therefore, to try and abstain from superfluities.

ART. 25. In case brethren put a bell on their meeting-house, will their course be approved by the Yearly Meeting? Answer: This Annual Meeting can not approve of brethren doing so.

ART. 26. Does the gospel, in any case, allow a member of the church to use the power of the law in collecting a debt, or in defense of his rights? And if going to law is wrong, does the sanction of the church make it right? We also desire queries thirty-two and forty-nine of the minutes of 1858, to be reconsidered by this Annual Meeting. Answer: We can not give our members liberty to go to law; and it any of them do go to law, the congregation in which such reside shall take the case up and act on it as it thinks the gospel requires. This answer, it was thought, is sufficient for the whole query, as the different points in it refer to the same general subject.

ART. 27. In relation to the questions from Owl Creek Church, Knox County, Ohio, growing out of the serious difficulties which that church has concerning its meeting-house, the following advice was given: We consider it best that the brethren, in meekness and patience, wait for the further manifestation of the will of God upon the matter. And it was recommended that the case be remembered by the brethren in general in prayer.

Art. 28. Seeing the great necessity of having the gospel, as held and praticed by the brethren, more extensively spread and known, we desire that the brethren in this Annual Council reconsider the fifty-eighth article of the minutes of 1858, and adopt it with such amendments as, in the fear of the Lord, may seem best. As it was recommended by the last Annual Meeting to make the subject of spreading the gospel one of prayerful consideration, it appears it was done; and several churches have expressed their wish to this Annual Council meeting to have it take a favorable action upon the subject, the following is the conclusion this Annual Meeting has come to in relation to what is referred to in this article. This meeting recommend and give liberty to any of the districts or states to make a move on the subject of spreading and sustaining the gospel, as preached and understood by the brethren, so that the same may be done in the order of the gospel. And we recommend to those churches which may adopt this to make a report to the next Annual Meeting upon their success And, in view of the importance of the subject, we appoint the following brethren as a committee to propose some plan by which the brotherhood in general may take a part in this good work; said plan to be reported to the next Annual Meeting: Daniel P. Sayler, John Kline, John H. Umstad, Samuel Layman, John Metzger, and James Quinter. Daniel P. Sayler is the corresponding member of the committee.

Art. 29. Can a minister, who is not ordained, with the counsel of the church, expel a member, or must there be an ordained elder present? Answer: It is not necessary for an ordained elder to be present, if the member to be expelled is a private member.

Art. 30. If a brother in the ministry or deaconship move from one congregation to another, having a certificate of good standing in his office, has the congregation to which he moved a right to refuse to receive him with his office? Answer: We consider they have not.

Art. 31. Is it according to the gospel and its principles for brethren of our fraternity to salute with the holy kiss those who do not stand in the faith with us, nor practice or keep the ordinances of the Lord as we do? And is it according to the gospel to call such brethren, and give them liberty to take part in our public worship? Answer: As a general thing we do not think it is expedient to do so.

Art. 32. How is it considered when ministering brethren from one church will come into another church and preach with an expelled bishop, who is building up a church of his own, and also visit all of the dissatisfied members, causing much confusion and dissatisfaction in the church by doing so; and when lay members go to hear him preach who has been expelled? Answer: We consider it wrong to do so. And such brethren should be admonished, and if they will not be submissive and acknowledge, they should be dealt with according to the gospel.

Art. 33. If a member of a church moves from one congregation into another, and is afterward called back again by the said congregation from which he had moved, for some offense, and is expelled; he then applies for membership to the congregation he now lives in, but is sent back by it to the congregation that expelled him to see whether it could release him or be reconciled with him, and it does release him upon his confession and repentance. Now which congregation is to receive him into membership? Answer: He should be received by the same church that expelled him, and that church should give him a certificate, and that will give him a membership in the church to which he has removed.

Art. 34. Is it according to the gospel for brethren, when giving admonition to the church after the annual visit had been made, to name members against whom something is alleged, in General Council, or shall we proceed with them according to the eighteenth chapter of Matthew? Answer: We ought to proceed according to the eighteenth chapter of Matthew, except in cases of open violation of the gospel

Art. 35. Several communications were sent to this Annual Meeting from the brethren hitherto distinguished as Western brethren. From these communications we shall give some extracts, as we have not room upon the minutes to give them entire:

"Beloved Brethren: We, the brethren in Adams County, Illinois, met together in council to take into consideration the course we had best adopt respecting the Yearly Meeting. On account of the great distance we are from the place of meeting, and none of us being in a situation suitable to take such a journey, we have concluded to send you these lines to inform you that after we received the minutes of last conference, held in Indiana, we called a church council, and we concluded, for the sake of union in the brotherhood, to adopt the minutes of last Yearly Meeting, and we intend to carry them out as near as circumstances will admit of. * * * * * *

"We further state that we are willing to counsel and be counseled by the Yearly Meeting." Signed by Elder George Wolf, and others, by order of the church.

The following extract is from a letter from Sugar Creek Church, Sangamon County, Illinois:

"We have unanimously agreed to be fully united with our beloved elder brethren, to counsel and be counseled. And we have put in practice the order in receiving and baptizing members, non-swearing and non-conformity to the world." Signed by Elder Isham Gibson, and others, by order of the church.

From the brethren in Hurricane Creek district, Bond County, Illinois:

"Dear Brethren in the Lord: Considering your love and care for us as manifested by your kind forbearance and long suffering toward us, we in love to you and all saints, thought it good to send you this epistle, and also brother Daniel B. Sturgis, delegate from this district, witnessing that we desire full fellowship and union. And we unanimously agree to be counseled by the brethren, and submit to all the decisions of our beloved brethren in conference. We believe the best good of all is maintained by a full subjection to the decisions of the Yearly Meetings, published in the minutes." Signed by Daniel B. Sturgis, and others, by order of the church.

The following is the expression of this Annual Meeting upon the subject referred to in the above communications: Whereas, it is known that what have been called the Western brethern have not heretofore been in perfect union with our churches in observing the ordinances and regulations in the house of God; and, whereas, a number of communications have come before this council-meeting from said brethren, expressing a strong desire to be in full fellowship with our brotherhood, and promising to submit to and be governed by the rules by which we think the house of God should be governed; therefore, considered that we have cause to thank God that the efforts made to bring about a union have been so successful, and we are now happy to recongnize them as being in full fellowship with us.

Art. 36. Requests for committees: 1. A request for a committee to visit Sugar Creek Church, Tuscarawas County, Ohio, to investigate grievances. The request was granted, and the following brethren constitute the committee: Elias Dicky, Henry Davy, Jacob Garver, of Mohickon, Ohio. 2. A request for a committee to visit Upper Conowago Church, Adams County, Pennsylvania. The request was granted, and the following brethren constitute the committee: Peter Long, Philip Boyle and Christian Keefer.

Art. 37. A resolution was passed returning thanks to those railroad companies which took persons attending the meeting over their roads for half fare.

Art. 38. Requests for the Annual Meeting. 1. A request from the Clover Creek Church, Blair County, Pennsylvania, for 1861. 2. A request from Hagerstown, Wayne

County, Indiana, for 1860. 3. A request from the Valley of Virginia for 1861. 4. A request from the Miami Valley, Ohio, for the Annual Meeting whenever the brethren assembled in Annual Council think it suitable to appoint it there. The request from the brethren of Limestone Congregation, Tennessee, was renewed and granted. Our next Annual Meeting, therefore, will be held, the Lord willing, with the brethren in Washington County, Tennessee, on Pentecost, 1860. Brethren coming to the meeting will come to Limestone depot, on the East Tennessee & Virginia Railroad, which will be about three miles from the place of meeting. Correspondence can be held with the following brethren: Emanuel Arnold, David B. Klepper, and Jacob Nead, Broylesville, Washington County, Tennessee.

Standing committee, etc.: John Kline, Jacob Thomas, of Virginia; Daniel P. Sayler, Isaac Pfoutz, of Maryland; John P. Ebersole, Henry Davy, James Quinter, of Ohio; Jacob Miller, John Metzger, of Indiana; Samuel Layman, David Rittenhouse, of Illinois; John H. Umstad, Peter Long, John Berkley, of Pennsylvania.

D. P. SAYLER,
J. QUINTER. } Clerks.

D. P. SAYLER, Moderator

ANNUAL MEETING OF 1860.

It having been announced that the meeting would commence on Saturday, accordingly, at an early hour in the morning, a large congregation was assembled for worship, and public meetings for worship were held on Saturday, Sunday, and on the morning of Monday. The best accommodations were made that could be made on the occasion, for affording the people present facilities for hearing the gospel preached, and a good degree of attention was given, and considerable interest manifested.

On Monday morning the council-meeting was organized by appointing the following standing committee: Peter Nead, J. P. Ebersole, John Metzger, Christian Long, Henry Koontz, John Kline, Daniel Barnhart, Abraham Neff, and Peter Nininger. Daniel P. Sayler and James Quinter were appointed clerks, and Daniel P. Sayler moderator.

The delegates then presented themselves to the standing committee, and the various papers addressed to the council were received.

The representation in this Annual Council was unusually small, there being but few delegates from Ohio, Indiana, Illinois, and Iowa, and none at all from Pennsylvania and New Jersey. There were represented in the council but sixty churches. The delegates present were divided into five sub-committees, and to these were committed the papers designed to come before the General Council, in order that they might report upon them.

On Monday afternoon the brethren assembled in council for business. The meeting was opened with devotional exercises. The object of the meeting was then stated, after which the committees began to present their reports, and it was ascertained that the following queries for consideration were before the council. They were considered in the fear of God, and examined in the light of the Scriptures, and answered as herein stated.

The first business in order before the meeting was the report of the committee, appointed by the last Annual Meeting (see Minutes of 1859, Art. 28), to prepare and report a plan for the work of evangelism. Accordingly, the committee, to whom the matter was referred, presented the following report:

The committee appointed at the Annual Meeting in 1859, twenty-eighth article, to propose some plan to the present meeting by which the brotherhood in general may take some part in the good work of the Lord in preaching the gospel more generally, reports as follows: Whereas, the preaching of the gospel to every creature is a command of Christ, since he said to his disciples, "Go ye into all the world, and preach the gospel to every creature" (Mark XVI. 15), and therefore a duty enjoined upon all his disciples. Hence, it needs no argument in its defense. The only point to be considered is, How shall it be done? Now St. Paul says, "Who goeth a warfare any time at his own charges?" (I. Cor. IX. 7); and as the Lord Jesus gave every man his work, as well as his servants authority. Mark XIII. 34: "For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work." It is, therefore, evident that he did not mean that his ministering servants should be burdened with the duty of preaching his word, and also bearing the expenses incurred in traveling from place to place, while all the members of the body remain idle. The committee understands the Lord Jesus to mean that the church, his body on earth (I. Cor. XII. 27), shall, unitedly, preach his gospel in all the world, by the ministry, through the Holy Ghost; and, therefore, the church should pray the Lord of the harvest to send forth laborers, for so Jesus commanded his disciples, saying: "The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." Matt. IX. 37, 38. And it appears, from the following account in Acts XIII. 2, 3, that this was the practice of the apostolic church: "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

And, in view of the above considerations, the committee offers the following advice: That the churches of the brotherhood form themselves into districts, the brethren in hose districts to meet as often as they may judge it necessary to transact their business; that each of said districts has its treasury, and each one of the churches which form said districts has its treasury, the former to be supplied out of the latter, and the latter to be supplied by weekly contributions, as directed by the Apostle Paul (I. Cor. xvi. 2): "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gathering when I come,"—a plan for raising pecuniary funds, of divine appointment, and is one which commends itself to our acceptance, both from its authority and excellency.

And in order that the funds collected may be the most judiciously, satisfactorily, and economically applied, we advise that each sub-district or church appoint at least one delegàte to attend the general district meetings, and that these meetings so dispose of the funds collected as they shall judge most conducive to the glory of God and the salvation of souls. And in order to preserve a proper harmony between all the congregations of the brotherhood, we further advise that each general district meeting sends a delegate to the Annual Meeting, and by the delegate a report of its proceedings, that all such proceedings may be in harmony with the regulations, as made by the brethren assembled in Annual Council, and subject to the inspection and control of that body. And in case any demands of a general character for evangelists are made, sufficiently so to require the action of the Annual Meeting, then, in that case, the funds needed to defray the expenses of said evangelists shall be drawn from the treasuries of the several districts.

And as the conviction of mind seems to be general among the brethren that greater exertion should be made by the brotherhood to have the gospel preached in every place, the committee would remind the ministry that the foregoing plan is by no means designed to supersede the labors of our ministers in their individual capacities. But we recommend to all our preachers to labor, as they have been accustomed to do, without money and without price, as far as their circumstances will permit them to do so, showing, as they have hitherto done, in a remarkable degree, the Christian grace of self-denial—a grace which shone brightly in the life of our divine Master, and which occupies a prominent place in his teaching.

We further recommend to all our preachers to submit the above plan to their congregations, hoping that it will meet with their acceptance.

All of which is respectfully submitted by the committee, D. P. Sayler, John Kline, John Metzger, James Quinter.

The committee appointed by the last Annual Meeting to report a plan to the present meeting for the work of evangelism, presented the above report, and it was considered that this Annual Meeting thinks it best, as there are so few churches represented, not to adopt it as the work of this meeting, but postpones it for the consideration of the next Annual Meeting, and concludes it best to have it entered upon the minutes for the examination of the brethren. But while this council-meeting can not, for the reason above given, adopt the prepared report, it acknowledges the necessity of increased efforts among us to spread the gospel, and still gives the liberty that was given by the last Annual Council, to any of the churches which may see their way open to do so, to engage in the work of evangelism.

Hereupon the following queries were considered:

Article 1. Inasmuch as we publicly denounce (human) church discipline, and claim the New Testament Scriptures as the only rule of our faith and practice, is it, then, consistent with our profession to make a strict observance of the minutes of the Annual Council a test of fellowship? Answer: The decisions of the Annual Meeting are obligatory until such decisions shall be repealed by the same authority.

Art. 2. Ought not Art. 33, of the minutes of 1859, be reconsidered? (The article referred to is this: "If a member of a church move from one congregation into another, and is afterward called back again by the said congregation from which he had moved, for some offense, and is expelled; he then applies for membership to the congregation he now lives in, but is sent back by it to the congregation that expelled him, to see whether it could release him, or be reconciled with him, and it does release him upon his confession and repentance. Now, which congregation is to receive him into membership?") Answer: The expelled member must be received by the church that expelled him, or make full satisfaction to that church, in person or by letter, and then he can be received into the church in which he lives.

Art. 3. What is to be done with the following case: A brother buys real estate, and becomes much involved in debt by borrowing money, and otherwise, and then, to secure some one or two of his creditors, mortgages all of his real estate to them. He afterward appoints a trustee to sell his property, which does not cover the liens against it, and the wife, who is a sister, takes from the trustee a portion of the personal property, in consideration of her relinquishing her potential right of dower, while much money will be lost by the creditors? Answer: If the church in which the case exists is satisfied that there was no intention to defraud, on the part of the brother, and that the sister, by taking the personal property, as stated, was an advantage, rather than a disadvantage, in the sale of the real estate, it may retain them as members under a satisfactory acknowledgment.

Art. 4. Shall it be an order among the brethren to receive persons into the church as members, when they are sick, without baptism, with the promise that they will be baptized when they get well? Answer: Let persons who wish to be received into the church, and who are too sick to have the ordinance of baptism administered to them, be considered candidates for baptism, to receive the ordinance as soon as circumstances will permit, but not in full membership until they are baptized.

Art. 5. How is it considered when members of the church, that are sick, call for the elders of the church, and are anointed according to the gospel, and then again resort to the use of medicine; is it wrong to do so? Answer: We do not consider it wrong, according to the gospel, to do so.

Art. 6. As we see a difference in the words used in anointing the sick, we therefore ask for the most proper ceremony and manner for observing the same, according to the gospel and practice of the old brethren. Answer: As the difference is not stated in the query, we know of nothing better than that which the brethren have given us in the appendix to the minutes of 1853. The following is the order referred to:

About the anointing of the sick. (See Art. 43.) (From the minutes of the Yearly Meeting, in Augusta County, Virginia, in the year 1827.)

* * * * * * *

Of the order of anointing the sick. The order has ever been, in the first place to sing a few lines, and to turn to God in a united prayer. Then (there ought always to be two brethren) the one holds out his hand, and the other pours the oil on it, and the first putteth the same on the head of the sick, and says the words which the Apostle James teacheth (chap. v. 14): "Thou are anointed in the name of the Lord," and thus three times, but the words only once said. Then both brethren lay their hands upon the head of the sick, and pray over him, for it is not considered to be intended only an inward unction, but an outward anointing, whereof the apostle speaks, as mentioned before.

(From manuscript accounts of elder brethren concerning the same, and exhibiting it more particularly.) As regards the anointing, it requires two brethren in order to perform it according to the advice of the apostle, since he says: "Let him call for the elders of the church, and let them pray over him." These words require more than one. Now, when we are going to perform the same, the first we do, after singing a few appropriate lines and briefly exhorting, is to turn to God, unitedly, and to pray God for a blessing upon ourselves, upon the sick member, and upon all, as we do in a meeting, and there is liberty to pray for all the brethren present. If time will permit, and strangers are present, the passage from James v. may be read, as far as relates to this matter, and briefly commented upon. Then the sick member is raised to a sitting posture, and the elder brother reacheth forth his hand, and the other brother pours the oil upon it, which he, the first, puts upon the head of the sick, and thus three times saying the words of the apostle: "Thou art anointed in the name of the Lord, unto the strengthening of thy faith, unto the comforting of thy conscience, and unto a full assurance of the remission of thy sins," or as the Lord may give utterance; and then the brethren both put their hands on the sick, even as it is done when a brother is ordained, and pray chiefly for the sick member. Such an example we have of the Savior, as we see in Mark VI. 15, and XVI. 18, and this is the order the brethren have administered the same. Brethren, also, who are not ordained, may administer it in cases of necessity.

* * * * * * *

ART. 7. How is it considered when a brother has been elected to the ministry, but who has never exercised in his office, and who has no confidence in his ability to be useful, asks, after eighteen months from the time he was elected to the office, to be released from serving? Answer: We think the time specified above is too short to try a brother, and we think the brethren had better encourage such a brother to speak and exercise in his office, but let him not be over urged.

Art. 8. Inasmuch as in the minutes of 1849, tenth query, the stock of railroads and banks are coupled together, we desire the Annual Meeting of 1860 to consider each subject separately, and to give an answer to each. Answer: We advise brethren not to invest their money in bank stock at all, and would advise them to be cautious of all incorporated companies.

Art. 9. We, the brethren, assembled in general district council, at the Valley meeting-house, in Botetourt County, Virginia, desire that the brethren in the Annual Council meeting of 1860 devise some plan or way to remodel, or enlarge by appendix, our hymn-book, so as to satisfy the wants of the brethren. Answer: To comply with the above request, this Annual Meeting appoints a committee of five to make a new hymn-book, with the understanding that as many of the hymns in the present book as possible be retained. The following brethren constitute the committee: James Quinter, Ohio; Samuel Garber, Illinois; John Metzger, Indiana; John H. Umstad, Pennsylvania; John Kline, Virginia.

Art. 10. A brother has a wife, who is not a member of the church, and she refuses to live with him peaceably; and having been living apart from him for more than two years the brethren acquainted with the circumstances believing the wife to be the cause of the trouble, she now demands a divorce. Now, brethren, we would be very glad if you will give us advice in this case. Answer: We think a brother can not grant or accept of a divorce for any cause but that of fornication. "But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery." Matt. v. 32; I. Cor. vii. 15.

Art. 11. Is it consistent with the order of the brethren, and the gospel, to receive a member into the church without the counsel of the church, when it is practicable to have a council? Answer: It is not consistent.

Art. 12. Whereas, the brethren in California and Oregon have earnestly desired and requested a delegation of two or three brethren to be sent, by the Annual Council of the brethren, to encourage and strengthen them, and "to set in order the things needed" for a proper organization of churches according to the gospel of Christ, as well as to preach the gospel where Christ is not known. The meeting, therefore, receiving with favor the request, came to the following conclusion concerning the subject: It was decided that the standing committee of this Annual Meeting form a board for the purpose of corresponding with brethren, and of ascertaining if any seem to be called to the work, and of judging of their fitness for it, and for making the necessary arrangements for carrying out the purpose of this Annual Meeting, to comply with the request from the brethren in California and Oregon. And in order to obtain the necessary pecuniary aid, this meeting recommends to all the churches to make contributions for the purpose, and to report to the board the result of their operations. James Quinter, of Columbiana, Columbiana County, Ohio, was appointed corresponding secretary, and Daniel P. Sayler, Double Pipe Creek, Carroll County, Maryland, treasurer.

Art. 13. Requests for committees: 1. A request for a committee to visit the Limestone congregation, in Washington County, Tennessee, to settle existing difficulties. The request was granted, and the following brethren constitute the committee: John Wine, Martin Miller, Jacob Miller, Peter Crumpacker, Benjamin Moomaw, Jacob Wine, and Martin Garber. 2. This Annual Meeting ascertaining that difficulties exist in the church in Cedar County, Missouri, appoints the following brethren as a committee to visit said church, and to settle the difficulties: John Metzger, Jacob Brower, and David Brower. 3. A request for a committee to visit the Ridge Church, in Cumberland County, Pennsylvania, to investigate grievances therein existing. The request was granted, and the following brethren were appointed on the committee: Henry Koontz, Christian Keefer, George Beer, Peter Long, and David Bosserman.

ART. 14. Requests for the Annual Meeting: 1. A request from the Miami churches, Ohio, for the meeting of 1862, was renewed. 2. The request from the Clover Creek Church, Blair County, Pennsylvania, for the meeting of 1863, was renewed. 3. A request from the Wayne County Church, Indiana, for the meeting of 1862. 4. A request from Appanoose County Church, Iowa, for the meeting, but no time named. 5. The request from the Valley of Virginia, for the meeting of 1861, was renewed, and granted. Hence, our next Annual Meeting will be held, the Lord willing, with the brethren in the Valley of Virginia, on Pentecost, 1861 Beaver Creek congregation, Rockingham County, has been selected as the place for the meeting. Correspondence can be held with the following brethren: John Wine, Martin Miller, and Daniel Thomas, Bridgewater, Rockingham County, Virginia. Directions to brethren coming to the Annual Meeting of 1861, by public conveyance: Those coming from the south and southwest, will come to Staunton by railroad, and from that place to Mt. Crawford, which is seven miles from the place of meeting. Those coming from the northwest and east, will come by the city of Washington, to Alexandria, and then take the Manassas Gap Railroad to Mt. Jackson, and thence to Harrisonburg by stage. The place of meeting is ten miles from Harrisonburg. Further information will be given through the "Visitor" in due time.

Standing committee, etc.: Peter Nead, J. P. Ebersole, of Ohio; Henry Koontz, D. P. Sayler, of Maryland; John Kline, Daniel Barnhart, Abraham Neff, Peter Nininger, of

Virginia; John Metzger, of Indiana; Christian Long, of Illinois.

D. P. SAYLER, } Clerks.
J. QUINTER. }

D. P. SAYLER, Moderator.

ANNUAL MEETING OF 1861.

Pursuant to appointment made on Pentecost last at Annual Meeting in Washington County, Tennessee, the brethren met in Annual Council. A very large congregation having assembled, public worship was commenced on Sunday morning, at the usual time, and conducted at three different places: in the meeting-house, in the tent, and in the grove, at each of which places the people assembled in dense crowds, as far as the speaker could be heard understandingly, and still there were many who did not get any benefit of the preaching, for which there seemed to be an ardent desire; so much so, that all the meeting-houses in the surrounding country and villages were opened for our use, and pressing invitations given to the brethren to occupy them.

It was therefore to be regretted that there were not more ministering brethren present. The brethren here had also made extensive preparations for the bodily comfort of those who should be with them, and seemed to lament much that the brethren from distant parts were not with them to share in their hospitality, as well as in the spiritual feast they had anticipated. Nevertheless, as there were many brethren and sisters present, we enjoyed a feast of fat things together, forgetting, for the time being, the confusion of the political affairs without, owing to which many of the churches, composing our common fraternity, were not represented.

But, not wishing, by any means, to change the regular usages of the church whereby the fraternal bond of our common brotherhood might be affected, we have, therefore, with those elders and brethren who have assembled, after having dedicated ourselves anew to God, concluded to proceed, with the business before us, in the regular way. Accordingly, the queries presented were considered, and disposed of in the manner following, to-wit:

Article 1. Are we to understand by the grant of social meetings, as decided in Annual Meeting of 1858, to make public appointments frequently where there is an organized church and preaching every two weeks, and in conducting them, liberty to be given to any brother or sister, or, if time admit, for all to rise to their feet by course, and exhort; and, if not so to be understood, what will the Annual Council say the order of social meetings shall be? Considered, that the order should be according to that rule laid down by the apostle in I. Cor. xiv. 27–40. And to unite with other professors in worship in our meetings is inconsistent with the gospel and the practice of the church.

Art. 2. Is it in harmony with the spirit of the gospel, when brethren teach school, at the expiration of the term, to hold exhibitions, attended with music? Considered, that it is not, and that brethren would better close by singing and prayer. (See James v. 13, and Eph. v. 19.)

Art. 3. Inasmuch as the brethren have decided, in conference, that members who would not conform to the order in dress as generally practiced by the old brethren and sisters, that they could not have the privilege to the communion. But, as this does not restrain them into the order, we wish to know whether the church has the right to deal with them as offenders when they will not conform in dress or to wearing caps, and leave off wearing hoops? Considered, that such members should be admonished, and that warmly, too, to lay aside all superfluities and conform to the order of the church. Otherwise they must and will be regarded as disobedient members. (See Romans XII.)

ART. 4. How would it be considered where a brother and sister hold personal property and real estate, and the brother dies; has the sister a right to take the benefit of the law and hold three hundred dollars of the personal property and one-third of the real estate, and by so doing so injure the sale of the other two-thirds of the real estate that it will not sell for near its value, and will not pay more than one-half of the indebtedness of the estate, whereas, if she had let the whole of the land be sold together, it would have paid all the debts, and then left to her one-third of the money. Considered, that as it is impossible for all the circumstances to be known in such cases to an Annual Meeting, therefore such things ought to be settled by committees at home, selected by the parties and the church.

ART. 5. Is it considered right, according to the gospel, for a member to hold forfeit-money under any circumstances whatever? Considered, that it is not right when the holder s not injured by the transaction, and if he is, he should only keep enough to indemnify himself for such loss.

ART. 6. Will this Yearly Meeting grant the privilege to reprint all the minutes of the Yearly Meetings, so that those wishing to have them may have a full copy? Resolved, by this Annual Meeting, that this subject should be attended to, and we therefore recommend that a committee be appointed to gather up all the minutes, as far back as can be had, and bring them together in such a way and form as may be thought best, and we hereby appoint brethren Henry Kurtz, of Ohio, Andrew Spanogle, of Pennsylvania, John Kline, of Virginia, Christian Long, of Illinois, and Philip Boyle, of Maryland, to attend to said business, and report to next Yearly Meeting.

ART. 7. Contains a remonstrance from the Sugar Creek Church, Allen County, Ohio, as follows: "Having assembled in council, and having under consideration the missionary question, we, the church aforesaid, enter our remonstrance against all plans that have been recommended through the 'Visitor,' save the one on page 279, of September number last.'' All business upon this subject is referred to the next Yearly Meeting.

ART. 8. Is it according to the gospel for brethren to administer the communion to the sick or disabled members in the day time, and without celebrating the other ordinances connected with it? Considered, not according to the gospel, because the Master instituted it in the night. However, there is no impropriety in attending to it, if done in the regular way and at the proper time, in connection with the other ordinances instituted with it.

ART 9. When expelled members, upon application, are readmitted, how shall they be received by the church? Considered, that the applicating member be received by the hand of fellowship and the kiss of charity; but that the (reinstated) brother or sister go around to all the members, and (in order to) be received by them.

ART. 10. How is it considered if brethren suffer their children to take an active part in school debates and exhibitions? Considered, that there can be no objection, if conducted in an orderly manner; and we advise brethren (at the same time not to forget) to bring up their children in the nurture and admonition of the Lord.

ART. 11. Shall members be allowed to go to the Lord's table and partake of the bread and the cup of the Lord, and when so done afterward bring up old complaints again, or, shall the church act upon such complaints or not? Considered, that when any matter has once been fairly investigated by the church, or settled between two parties, the decision should be final, and if a member should afterward revive it, they should be held responsible and fall into the dealings of the church, more especially after having partaken of the communion.

ART. 12. Shall the church receive a complaint against a member before the offended brother go and tell his brother his fault between himself and him alone or not? Considered, that if we would read the rule of life as contained in Matt. XVIII, we would find no need of originating such questions.

ART. 13. Resolved, that we are opposed to a treasury for the exclusive benefit of the ministry, but that every church should encourage their ministers to be active in their calling, and also to support them in all cases of necessity. Considered, that we fully concur in the sentiment above expressed.

ART. 14. That we are in favor of postponing the revision of our hymn-books. Considered, since a committee was appointed, by last Yearly Meeting, to attend to this business, and circumstances preventing their action, we are in favor of extending the same committee, to consummate the work assigned them at their earliest convenience.

ART. 15. Would it not be better, and give more satisfaction to the brotherhood at large, if the brethren serving or composing the standing committee at our Annual Meetings would be changed every year, so as to have at least two-thirds of the same fresh members? Considered, that we do not think it advisable to make any change in the manner of choosing the standing committee, and are still satisfied with the decision of the Yearly Meeting of 1853. (See Article 1, in the minutes of that year.)

ART. 16. Is it proper or profitable for brethren to engage in public discussions with other professors upon religious or other subjects? Considered, that we think it right to defend the gospel, when interrogated (or assailed) either in private or public; but that we should not engage in worldly or political subjects, at least not to discuss them publicly.

ART. 17. A committee being requested to go to Kansas, Breckenridge County, etc., to settle all matters of difficulty existing there, we, the standing committee, do appoint the following brethren to attend to this business to-wit: John

Metzger, of Indiana, Christian Long, of Illinois, and Samuel Lehman, also of Illinois.

Art. 18. And there being a call for a committee to attend and settle matters in the Leading Creek, and also in the church on Dryfork, in Randolph County, Virginia, the call is favorably received, and the following brethren are hereby appointed, viz.: Joseph Arnold, of Hampshire, Jacob Miller, of Rockingham, and Jacob Wine, of Shenandoah, Virginia.

Art. 19. As to the mode of setting apart suitable brethren for the proposed Pacific mission, we recommend that the vote of the whole church be taken, and that the two brethren receiving the vote of the greatest number of churches shall be declared elected, and if either of them could not go, then the next highest, etc.; and we further recommend that all the churches take immediate action, and report to the corresponding secretary of the board appointed for that purpose. For information, refer to the minutes of last Yearly Meeting (1860.)

Art. 20. The request of the churches in the Miami Valley (Ohio) for the Yearly Meeting in 1862, was favorably received and granted; therefore, the Lord willing, our Yearly Meeting will take place, on Pentecost next, in Bro Abraham Erbaugh's district ten miles from Dayton, Montgomery County, Ohio, three miles from Brookville station, on the Dayton & Union Railroad. Letters addressed to Bro. Erbaugh, New Lebanon, Montgomery County, Ohio, will be attended to.

We, the brethren composing the standing committee, do hereby annex our names in testimony of our consent to the decisions of the queries before the meeting:

Joseph Arnold, George Shaver, Peter Crumpacker, Martin Miller, Daniel Miller, of Ohio.

John Kline, Moderator.

Benjamin F. Moomaw, Secretary.

ANNUAL MEETING OF 1862.

A very large number of persons having assembled on Saturday, meetings for worship were held on that day. The congregation being very large on Lord's-day, arrangements were made for having divine service conducted in five different places, and in the German and English languages. A large number of the ministering brethren present participated in the labors of the day, and good attention was given to the Word preached.

After the devotional exercises, on Monday morning, the council-meeting was organized by appointing the following standing committee: John Berkley and John Zug, of Pennsylvania; Daniel P. Sayler, of Maryland; John Kline and John Wine, of Virginia; John Brower, Henry Kurtz, and Joseph Showalter, of Ohio; John Metzger, and Jacob Miller, of Indiana; Sam. Garber and Dan. Sturgis, of Illinois; John Bower, of Kansas; John Ogg, of Minnesota; Abraham Replogle, of Iowa. Daniel P. Sayler and James Quinter were appointed clerks, and John Kline moderator.

The delegates then presented themselves before the general committee, and presented the papers which they brought from the churches, by whom they were sent as delegates. It was ascertained that there were represented at this council-meeting one hundred and thirty-six congregations, by about two hundred and forty delegates. The general committee, having received the papers addressed to the meeting, distributed such as contained queries to twenty sub-committees, who retired and prepared their reports.

On Tuesday morning the brethren assembled in General Council, to receive and consider the reports of the sub-committees. The meeting was opened with devotional exercises. The object of the meeting was then explained. After this the queries were considered, and the following answers given by the meeting:

Article 1. Is it agreeable to the order of the brethren to hold Sabbath-schools; and, if so, how should they be conducted? Answer: The decision of the Annual Meeting of 1857 is re-adopted.

Art. 2. With regard to prayer-meetings, how should they be conducted? Answer: All our meetings for divine service should be conducted according to the gospel, which requires all things to be done decently and in order.

Art. 3. If a sister is married to a man, who, after living with her awhile, leaves her, and she, not hearing from him for several years, marries again, can she be held as a member? Answer: No; she could not be held as a member.

Art. 4. In installing official members into office in the church, is there to be any difference observed between near relations? Answer: There is no difference to be observed

Art. 5. In case a complaint is found against a brother because he was sued at court for an honest debt, and then took the stay, and when he is visited he denies the charge, and says that he was not sued; but the brethren, having evidence to the contrary, agree to send two brethren to the county clerk's office, and the clerk shows, by his record. that the brother was sued, and took the stay for nearly six months, and then paid the debt, together with the costs Now, the question is, which is to be taken as truth, the brother's word, or the record in the clerk's office? And have the brethren a right, or have they not, to send brethren to the world to investigate church matters? Answer: It is not wrong for brethren to have such matters closely investigated, and to obtain all the light possible.

Art. 6. Is it proper for the visiting brethren, at our public meetings, when there are from three to six laboring brethren present, to rise to their feet, and line out a hymn, and exhort, in preference to the laboring brethren, or are tney to keep their seats? Answer: The laboring brethren are to conduct the meeting, and it is the duty of the visiting brethron to exhort when liberty is given them.

Art. 7. Is it allowed by the brethren, in Annual Council, for the members of the church to attend singing-schools on Sundays, or at night, or in the week? Answer: While we would caution our members, especially the young, against the abuses of singing-schools, we would not absolutely forbid them, if conducted orderly, and if they do not conflict with the time of preaching.

Art. 8. Is it wrong for brethren to put bells on their meeting-houses? Answer: We do not think it advisable to encourage brethren to have bells on their meeting-houses.

Art. 9. When official members move from one district to another, should they be received with hand and kiss, or is a letter sufficient? Answer: Art. 9, of the minutes of 1846, re-adopted, and here to be re-printed: "Is a brother, that was a speaker or deacon, and has moved into another church, properly reinstalled in his office, if an ordained brother takes the counsel of the church, and announces the same to him, without he being received by the members with hand and kiss? Considered, unanimously, by the elders, that inasmuch as he was properly received into his office by the church in which he was chosen, he would be sufficiently established.

Art. 10. How are we to proceed with members who will neglect to attend council and public meetings, and that for months? Answer: Such members should be admonished, again and again, and their reasons for non-attendance ascertained, and the danger of living in such a manner set before them. (See Heb. x. 25.)

Art. 11. Inasmuch as there are so many secret societies, such as Freemasons, Odd-Fellows, Sons of Temperance, etc., and as the members of Christ's church are not allowed to belong to any of them, would it not be best to ask all applicants for membership whether they belong to any secret order; and if they do, to inform them that they must renounce all such before they are received into the church

Answer: If there is a suspicion of any applicant for membership having fellowship with such societies, we think it not wrong to ask such a question.

ART. 12. How is it considered for brethren to wear the beard on the upper lip, they being conscientious in doing so? If a brother does not shave any, we would leave it with his conscience; but if he lets it stand on his upper lip only, we consider it wrong.

ART. 13. How is it considered if a church did, some years ago, in presence of two ordained elders, put in avoidance a member, having committed one of those sins mentioned in I. Cor. v. 11, and at a later date the same church did decide a similar case differently, by a strong majority, in opposition to one ordained elder and the housekeeper in the church? Answer: Inasmuch as Brethren Henry Kurtz and Jacob Snyder have taken this matter in hand, we leave it to those brethren to come to a union with the church concerned.

ART. 14. How is it considered when a church has several ministers of equal standing, and none of them ordained, has the housekeeper, or have the ministers, a right to call to their assistance an ordained brother, without the counsel of the church? Answer: They have not the right to do so without the counsel of the church.

ART. 15. How is it considered, if a minister defends and justifies slavery, even in a public debate? Answer: It is utterly wrong for any brother to do so, according to Matt. VII. 12.

ART. 16. Inasmuch as the Yearly Meeting has allowed of brethren's children taking an active part in school exhibitions, if properly conducted, is it wrong for brethren to go with them, to investigate such exhibitions? Answer: We consider it best to leave the answer to query 10 of last Yearly Meeting, as it is; and in answer to the additional question whether the parents may go to school exhibitions, we would say we consider it best for them not to go, if their going would be likely to encourage any thing that is of an evil character.

ART. 17. Is it considered right, according to the gospel, for a brother to marry a woman (not a sister) that is divorced from her husband, when it is not known whether that divorced husband is dead, and the ordained elder, who performed the marriage ceremony, contends that all is right? Answer: We consider it wrong for any brother in the ministry to perform such marriage, and also wrong, according to the gospel, for any brother or sister to be married to any such party.

ART. 18. The brethren assembled in council in the Valley of Virginia, being impressed with the importance of having the public more fully enlightened upon the ordinances, have agreed to adopt the plan at our communion meetings, when it is expedient, in the afternoon service, to occupy the time in discussing these subjects before the commencement of the evening exercises. Will the Annual Meeting approve of this plan, insert it on the minutes, and recommend it? Answer: While we strongly recommend the defense of the ordinances, we leave it to the discretion of the churches to decide the time and place of their defense.

ART. 19. Inasmuch as it is the order of the brethren that sisters should wear caps, what should be done with a sister in case of stubbornness? And should there be any allowance made for the unmarried? Answer: We consider it is the duty of all the sisters to have on a plain covering at the time of worship.

ART 20. What shall be done in such a case as follows: There is a brother and sister living here who claim to have stood in full fellowship with a church called Dunkards, in Lycoming County, Pennsylvania? When asked for a certificate, the brother said the church from which they moved did not give certificates, allowing that their conduct should suffice, and this has been quite satisfactory to the members of this church. Answer: We consider it right in all cases when members move from one arm of the church to an other, that they shall present to the church wherein they wish to reside, a certificate, to prove their membership in the church from whence they came, or give satisfaction to the church of which they wish to become members

Art. 21. Would it not be better, instead of asking the consent of each individual member concerning the reception of an applicant, to make the request general, that is, ask the church as a body whether they are willing to receive such applicant, and if they are, let silence give consent; and if not, that member who is not willing to receive such applicant, shall have full privilege to state his or her objections? Answer: This is left optional to each arm of the church.

Art. 22. How is it considered for sisters to wear hoops, and to conform themselves to the new fashions of the world—shall we tolerate it or not? Answer: The answer to the third query of last Yearly Meeting is re-adopted.

Art. 23. Is it agreeable to the gospel and the rule of the brethren for a bishop to put the office of elder or second degree of the ministry upon a brother, when it appears the majority of the members present are opposed, and so are also two elders who are present? And when it is proposed to take the voice or vote of the church, that is also refused, but he puts the office upon him when he has got his hat on and when he is quarreling with another brother, and when nearly all the members have left, all but eight or ten? And is such a brother legally installed into office? Answer: We consider such a brother not legally installed. And we consider, according to the gospel, that the bishop who did so, should make satisfaction to the church.

Art. 24. How is it considered when a brother commits an offense against the church, and the church takes his case into consideration? He acknowledges the offense, and is sorry for it, and asks forgiveness; has the church a right to advise him not to commune? Answer: If the church forgives him, and receives him into full fellowship, it has no right to forbid him to commune.

Art. 25. Is it right, according to the gospel, for a brother to buy land that is sold by the county for taxes? Answer: We consider that it is wrong for brethren to do so, when done for speculation.

Art. 26. What is to be done with a brother that buy whiskey by the barrel, and sells it to such as he thinks use it temperately, and when admonished once and again not to sell, he says he will be more careful to sell to none but those who use it temperately? Answer: Any brother dealing in intoxicating liquors, if he continues to do so after being admonished, can not be fellowshiped as a brother.

Art. 27. A person was baptized, and thus became a member of the church; afterward thought he was not in the right state of mind when he had been baptized, and felt that if he would die in this state he would be lost, and then made application to be re-baptized. The brethren in the congregation tried to reconcile him, and could not, and also sent strange and elder brethren to talk with him, who also failed to satisfy him. After repeated and continued application for re-baptism, a brother, without the counsel of the church, baptized him over again, when he became reconciled. Now, did the brother who re-baptized the person do his duty? Answer: We think he did not do his duty, but did wrong.

Art. 28. Can the church hold in fellowship persons living as husband and wife, while the husband's former wife is living, from whom he was divorced, but not for the cause of fornication? Answer: We consider, according to Matt. xix. 9, that the church can not hold such in fellowship.

Art. 29. Is it right for a son to put his father on the county to be kept, both being members of the church? And if not right, where does the father belong? in the district where he is on the county, or in that from which he was taken? Answer: We consider it wrong for a son or brother to do so. And the father, under the circumstances stated, would, of course, belong to the district from which he was taken.

Art. 30. What shall we do with brethren of whom the world complains to the church for neglecting to pay their debts, and for causing disappointments to their creditors? Answer: If the brethren can and will not pay their debts, they should be dealt with according to the gospel, as offending members.

Art. 31. Will the brethren, at Annual Meeting, consider it right to establish Sunday-schools? and if they do consider it right, will they also consider it right for members of the church, and their children, to attend Sunday-school celebrations? Answer: We consider it right to have Sunday-schools, if conducted by brethren, but not to have celebrations.

Art. 32. Where ministering brethren have difficulties in the church, and when they are not in full fellowship with the church, in breaking bread, etc., may they still continue to preach and appoint meetings? Answer: We consider that such brethren should be reconciled to the church before they make appointments to preach.

Art. 33. Would it not be advisable, when an election is to be held for both a speaker and a deacon, at the same time, to hold the election for the speaker first, and make the result known, and then hold the election for the deacon or deacons, as the case may be? Answer: We consider it would be advisable to do so.

Art. 34. Can this Annual Meeting allow brethren, and especially the bishops and ministering brethren, to suffer their children, while under their control, to follow all the foolish fashions, such as wearing of hoops, and unnecessary ornaments of the body? Answer: We consider that such things should not be tolerated by the brethren while they can reasonably be prevented.

Art. 35. Is the practice of one ministering brother doing all the vocal praying in the assemblies of Christians, and ending his prayer with the Lord's prayer, more like the apostolic advice and practice than that of our brethren formerly, when two exercised in vocal prayer? Answer: We consider it is not, when there are several brethren present.

Art. 36. Is the practice good and sustained in the gospel for the church enjoining on the believing wives of teachers the duty of aiding, by their humble example and chaste conversation, their husbands in the solemn duty laid upon them? Answer: We consider such a practice in perfect harmony with the spirit of the gospel.

Art. 37. Why are not the sisters, who become wives of ministers after they are appointed to the ministry, called upon in the church to promise the same duties as the sisters who are wives at the time their husbands are appointed to the office? Answer: We consider they should be, according to the practice of the church touching those who are wives of brethren when the latter are appointed to office.

Art. 38. If the servants of the church, receiving the office of teaching, and after a while become more worldly in appearance and manner, whose duty is it to admonish them? Is it the duty of any member, or only the duty of the minister? Answer: We consider it to be the duty of any member to admonish such in the spirit of meekness and love.

Art. 39. How is it considered when visiting brethren will, in meeting, get upon their feet and speak when there are elected speakers present, and sometimes speak thirty minutes or upward, and that without liberty from the speakers? If that is not in order for visiting brethren, what is the order? Is it to stand upon their feet when they have any thing to say, or to keep their seats? Answer: We consider it out of order for visiting brethren to do so, without liberty being given by ministering brethren if such are present.

Art. 40. Has a church a right to exclude a member before informing him of the charge they have against him; and if not, what course should a member pursue that has been disowned that way? Answer: The church has no right to do so without duly notifying him, and if they do so, he is entitled to a re-hearing, with the assistance of elders from other churches.

Art. 41. What will the Annual Council advise in the following cases, viz.: A number of brethren in district A become prejudiced against the body of the church and will not attend council and other meetings, after being cited frequently to do so. But they will attend meetings and councils in district B, or the adjoining district, and they also will contribute means and money for the benefit of the said district B, to the entire neglect of their own district? Also, what will Annual Council say of the brethren in district B who encourage those brethren of district A to continue in such a practice? Answer: We consider it wrong for brethren to aid other districts and to neglect their own, and we also consider it wrong for a neighboring church to pursue such a course as district B is said to have done.

Art. 42. How is it considered if a brother has any grievance against another brother, so that he will say he will never break the bread of communion with that brother? But the offended brother does not pursue the course directed in Matt. xviii., but will go and break bread where the brother who has offended him is not present, and after some years tells this brother that he will never go to the communion with him. Is it right for members to do so, or, have members any right, after they go to a communion, to say any thing afterward about difficulties which had existed before? Answer: We consider a brother has no right, under such circumstances, to commune until he shall have become reconciled to his brother.

Art. 43. Is it in accordance with the word of God to have supper on the table before washing feet? Answer: We consider that it is.

Art. 44. Is it according to the word of God when a committee of brethren come into a church or district to examine and settle difficulties, to withdraw before they have heard the members in church council, or to withdraw afterward, and then hear each member separately, and then decide without giving the members concerned any knowledge of it or any opportunity to answer complaints made against them? Answer: We consider that it should be left optional with the committee, after having the parties face to face.

Art. 45. Is it in accordance with the gospel for the standing committee of the Yearly Meeting to send a committee into a church, if desired by such that are expelled from the church according to Matt. xviii., the church having no knowledge of it? Answer: No; but the church which has expelled him should call a committee, if the expelled member requests it.

Art. 46. Is it according to the word of God for such persons as are excommunicated from the church council, the salutation, and the communion, according to Matt. xviii., to come before the committee, and can their complaints against members be received as evidence? Answer: No.

Art. 47. How is it considered when two members of the church, a visiting brother and his wife, see another visiting brother intoxicated; afterward these two brethren visit the church and commune together, and some two months afterward the first brother named and a private brother saw the same brother again, as they thought, with too much liquor. Still there is no complaint made to the church until some six or seven months after the first transgression, though there have been two or three church meetings held in the time. Then the first brother named lays in complaint. What is now the duty of the church in this and such like cases? Answer: We consider both parties are in fault, and they should be dealt with according to Matt. XVIII.

Art. 48. How is it considered if a visiting brother, at a meeting where there are five or six ordained brethren, hears something said which does not suit him, and, after two or three have spoken, arises up and explains the subject according to his own view? Answer: We consider it out of order for visiting brethren to rise and speak when ministering brethren are present, unless asked by them to do so.

Art. 49. Should the hand be withheld or offered, as connected with the admonition, in admonishing a brother? Answer: We consider that the right hand of friendship may be offered, supposing it to be included in the admonition.

Art. 50. Is it advisable to hold an election for a minister or deacon in one part of a congregation (in that in which it is most needed), and none but the members in that part voting, it being too small to form a separate church, providing the whole church consents to hold such an election? Answer: We consider it advisable to do so.

Art. 51. How is it considered if a member that has been excommunicated, makes application to be received again, and there is a council-meeting held, and a complaint is made against him so that he can not be received, and some one goes and tells the excommunicated member all that has been said against him in council? How is such a member to be dealt with? Answer: We consider it very wrong to report any thing done in council to such persons, except the charges made against them.

Art. 52. Would it be against the order of the gospel, or of the brethren, for a church, if the members agree to do so, to hold a love-feast, without tendering an invitation to any of the members of the adjoining churches but the ministering brethren? Answer: We consider if a church, for want of room, or for other good reasons, thinks it proper to hold a love-feast without giving a general invitation, it may be permitted to do so.

Art. 53. Is it in accordance with the gospel to pronounce a benediction over the people at the close of a funeral service at the grave? And, if so, what should be the form? Answer: We have no authority in the gospel for doing so, and no such custom among the brethren to sanction it.

Art 54. Who are the elders spoken of by James, that are to be sent to anoint the sick in the name of the Lord? Answer: The ordained elders, if they can be obtained; if not, the next in office.

Art. 55. Which is the most advisable in holding council-meetings, to ask each individual member for his consent, or to take silence for consent? Answer: In all weighty matters it is best for each member to answer

Art. 56. Is the testimony of one witness sufficient authority to expel a member, under any circumstance, when the accused denies and objects to the testimony? Answer: One witness is not sufficient, in general, but we will not say that under no circumstances one is not sufficient.

Art. 57. Can a member, who is accused of some fault, give testimony before the church? Answer: While a person is a member of the church his testimony can not be altogether set at naught by the church.

Art. 58. Inasmuch as the brethren in Annual Council of 1856 have recommended the churches to hold district or council-meetings, and with this we have complied; now, we wish to know whether we should take minutes of our proceedings? Answer: We consider that no query of importance, acted on by the sub-district meeting, should be confirmed until presented to the Annual Meeting for its sanction.

Art. 59. If a man and his wife leave one church and go into another, with a recommendation from the former, which is received by the latter; after awhile the sister leaves her husband, the brother, and returns to the church which she first left, charging her husband with crimes committed before the recommendation was given. Not bringing a recommendation from the church from which she last came, the former receives her or retains her as a member, and acts on the case of her husband and expels him. Did this church do right? Answer: We consider that no church should receive a member from another without a certificate, or to expel a member without a hearing.

Art. 60. How shall we regard the conduct of a brother who travels through different churches, and when he comes into the congregation he falls down on his knees and makes a private prayer, mortifying some of the members? Had he not better make his private prayers where no human eye can see him? Answer: We think it is out of order to do so, and the brother should do so no more.

Art. 61. Is it consistent with the gospel, and the order of the brethren, for wealthy brethren to make it a rule or custom, when they lend money to poor brethren or others, to make those who borrow the money pay the tax on the money, when they receive interest on the money? If not consistent with the gospel, what is to be done with such a brother? Answer: We think it is not consistent with the gospel to take more than lawful interest. (See Luke iii. 13.) We think such a brother should be admonished by the church, and if he will not hear the church, he should be dealt with according to Matt. xviii.

Art. 62. Has a brother the right to put the law in force against his brother, to collect money, in any shape or form whatever, without giving him notice before? Answer: In no case whatever.

Art. 63. Will the brethren, in Annual Council, consider it right for ministering brethren to receive members into the church without requesting them to lay off the fashions of the world in regard to apparel, and to conform to the order of the brethren? Answer: We consider it would not be right to do so. (See Rom. XII. 2.)

ART. 64. How is it considered if members owe a just debt, and suffer themselves to be sued? Has the church a right to bring such members before the church, and to investigate the case, to see whether such members have done their duty? Answer: We consider it has.

ART. 65. Would it not be more in accordance with the gospel, and the example of Christ, to omit returning thanks between the supper and the communion? Answer: We think it best to return thanks, according to I. Thess. v. 18.

ART. 66. We wish to have the first query in the minutes of the last Yearly Meeting reconsidered, and a more definite answer given. Answer: In reconsidering the query alluded to, we conclude that we can not give a more definite answer than was given in 1858, query 40, and in 1861, query 1.

ART. 67. When a person, having received baptism in the same way that we perform it, but by a minister of a different denomination, wishes to be united to the brethren, must such a person be re-baptized in order to be received into our church? Answer: We refer to the minutes of the Annual Meeting of 1848, Art. 5.

ART. 68. How shall we proceed in case a sick member requests the communion? Will any time do? And must feet-washing and the supper accompany the communion? Answer: We consider it best to administer it in the evening, according to the example of Christ. John XIII.

ART. 69. How is it considered when ministering brethren, after preaching, go into the congregation and invite persons to join the church? Answer: We consider it best to do as was done in Acts II.

ART. 70. Requests for committees: 1. A committee for Rush Creek Church, Hocking County, Ohio. The following brethren form the committee: John P. Ebersole, Elias Dicky, and H Davy 2. A committee to visit the Elk Lick

Church, Somerset County, Pennsylvania. John Kline and John Wine were appointed on this committee, with authority to add one to the number.

Art. 71. Resolved, by this council-meeting, that no query shall be presented to the Annual Conference without being signed by the elders, in the name of the church in which it originates.

Art. 72. Requests for the Annual Meeting: 1. A request from northern Illinois, for the Annual Meeting of 1864, or as soon as it can be had. 2. A renewal of the request of the Nettle Creek Church, Wayne County, Indiana, for 1864. 3. The request of the Clover Creek Church, Blair County, Pennsylvania, for the Annual Meeting of 1863, was renewed, and granted. Our next Annual Meeting will, therefore, the Lord willing, be held with the brethren in Blair County, Pennsylvania, on Pentecost, 1863.

Brethren from the east and southeast will go to Huntingdon, on the Pennsylvania Central Railroad; there take the Huntingdon and Broadtop Railroad to Cove Station, which is four miles and a half from the place of meeting. Those from the west will stop at Altoona, and take the branch to Hollidaysburg, which is about fourteen miles from the place of meeting; or, if they prefer to do so, they can go to Huntingdon, and then take the route the brethren from the east are directed to take. Correspondence can be held with Daniel M. Holsinger and George Brumbaugh, Martinsburg, Blair County, Pennsylvania.

P. S.—Inasmuch as the old clerk, Henry Kurtz, declined the clerk's office, offered him by the standing committee, the giving out of certificates and return tickets on the railroads was left to him, with authority to call in the assistance of other brethren, especially since illness made him almost totally unfit for business.

Signed in behalf of the meeting and general committee

D. P. Sayler, } Clerks.
J. Quinter. }

John Kline, Moderator.

ANNUAL MEETING OF 1863

The religious exercises began Saturday morning, and were continued on the Lord's-day in different places, and likewise every evening while the meeting lasted. On Monday morning the meeting was organized for business, by the nomination of a standing committee, before which appeared the delegates of the several churches, handing in their letters and queries. The business then was distributed among fourteen committees for investigation, and on Tuesday morning the public discussion commenced of those matters laid before the meeting. They were as follows:

Article 1. How are we to deal with our brethren who have enlisted and gone to the army as soldiers or teamsters, or those who have been drafted, and are gone to the army? We think it not expedient to consider (or discuss) these questions at this time. Still it is believed, and was expressed, the gospel gave sufficient instruction.

Art. 2. How is it considered if a brother goes to law with an outsider, without the counsel of the church, and causes quite a conspicuous lawsuit; how are we to deal with such an one according to the gospel? Are we to visit him, according to Matt. xviii., or bring the case before the church at once? Bring it before the church at once.

Art. 3. How are we to deal with sisters who are wearing hoops? They should be admonished once and again; and if they will not heed the admonitions, they should be dealt with according to Matt. xviii. (See Minutes of 1861, Art. 3.)

Art. 4. Is it contrary to the gospel to have lamb's meat at the Lord's Supper? We think not; but since the gospel does not give a precept or example of what the supper did or shall consist, the members should try to be in union, love, and forbearance in this matter. (See Minutes of 1853 Art. 21, and 1855, Art. 20.)

Art. 5. What should be done with a brother that would preach that slavery was right according to the Scriptures, and cause discord among the brethren? Inasmuch as the brethren always believed, and believe yet, that slavery is a great evil, and contrary to the doctrine of Christ, we consider it utterly wrong for a brother to justify slavery, either in public or in private, and that he should be admonished, and. if obstinate, shall be dealt with according to Matt. xviii.

Art. 6. Would it not be expedient and consistent that the brethren forming the standing committee of the Annual Meeting of the brethren should open and examine all questions (sent in by the several churches, and assort them), and thereby save an amount of unnecessary labor and time spent, as there are frequently two, three, and even more, queries of the same import and meaning sent in, and acted upon (separately reported hitherto by different committees) at the same conference, which, we think, could be avoided in a great measure? Considered, it is expedient.

Art. 7. A woman leaves her husband because he committed adultery, and he then leaves the neighborhood. About three years after the woman marries again, having obtained a divorce from her former husband, and after the expiration of another three years, both the woman and the husband she now has, apply to the church to become members, the woman not having heard from her discarded husband all that time; can she be received? We think they can not be received without the church being satisfied that the first husband be dead. I. Cor. vii. 39.

Art. 8. How is it considered if brethren appoint meetings, and invite speakers from other congregations, who conform themselves too much to the fashions of the world by wearing apparel, and those appointments and invitations are made without the consent of the church or bishop, and are offensive to some members? We think members should not do so without the consent of the elder or the church.

Art. 9. If one brother should demand and receive more interest from another brother than the law allows, and the latter acquiesces for years, but finally becomes dissatisfied, must he make the complaint to the church, or commence in the ordinary way, by going first privately to the offending brother, etc.? Answer: The dissatisfied brother should proceed according to Matt. xviii., and the offending brother should refund the unlawful interest as far as the church in which both reside may judge equitable.

Art. 10 If one brother clandestinely slanders another, then gets a letter of recommendation and removes from the church before the slandered brother is aware of the offense against him, how is the offended brother to proceed? The offended brother should request the church where he lives to assist him in getting a reconciliation.

Art. 11. Is it in accordance with the direction of the apostle (I. Tim. ii. 1, etc.,) to have any exhortation before prayer, on opening meeting? We do not consider Paul's exhortation confined to opening the meeting, and therefore believe a word of exhortation to prayer very proper in opening the meeting, provided the exhortation is short, and confined principally to prayer

Art. 12. Inasmuch as it is the decision of the council of the Yearly Meeting that members who commit the sin of fornication should be expelled from the church, according to I. Cor. v., how is it considered when a church retains members who have committed that sin, upon a confession of being sorry for it? Answer: Not consistent with the word of God (I. Cor. v.), nor with the ancient order of the church.

Art. 13. When a member of the church is known to be in a fault, the church sends the visiting brethren to the offending members, to invite them to the council-meeting; the visiting brethren, on their way, are apprised of another member having committed a fault; have they a right to invite this member, also, to the council-meeting, or must they first go back to the church to get authority for this second case? They have a right to visit and invite the member to council-meeting.

Art. 14. How is it considered concerning a brother in the following case: A certain man, not a member of our church, forges a note to the amount of three hundred and seventy-five dollars against said brother, and a summons is issued and served by the sheriff for this (false) debt against him. In consequence of this, the brother testifies against the forger before a court of justice, who is convicted, and sentenced to the state prison for a term of years? Considered, that the brother should have first taken counsel of the church.

Art. 15. Is it in accordance with the gospel to have stands or pulpits erected in our meeting-houses? We have no direct gospel upon this subject, but we advise the brethren not to put pulpits or stands in their houses of worship, when by so doing confusion and disunion may be produced.

Art. 16. Has an ordained elder, according to the brethren's order, the right to come into an adjoining district, and bring a committee along with him, and there reconsider matters without the counsel of the church, over which, also, an ordained elder presides? Considered, that no ordained elder has a right to do so [in ordinary cases.]

Art. 17. What plan will the Yearly Meeting recommend or adopt, that all the brethren must bear an equal share in paying the fines government will impose upon those brethren who may be drafted into the military service? In this case it is recommended by this Yearly Meeting that each member should be willing to contribute according to the true avails of their property, according to Gal. vi. 2.

Art. 18. Inasmuch as some brethren manifest a desire to prohibit brethren from voting at our common (political) elections, do not the brethren in Yearly Council see it to be best to make no change differing from the counsel and practice of our ancient brethren in these days of trouble?

In the present crisis we recommend that brethren abstain as much as possible from attending elections, according to John XVIII. 36; II. Cor. VI. 14–17.

ART. 19. Is it consistent with the gospel and the order of the brethren for a brother who lays a complaint of bad conduct of another member before the church, to state the case himself, in the presence of the member complained of and the church, or shall the elders of the church state it for him, and thus conceal him? Let the manner of proceeding in such cases be left to the discretion of the church.

ART. 20. Can an arm of the church (or a local church) be congregational or act independent from all the churches of our fraternity, and still be in full union with the church? It can not, according to the gospel and the order of the brethren. (See Romans XII. 4, 5; I. Cor. I. 10; Eph. IV. 3, 4, etc.)

ART. 21. Whereas, there has obtained, of late years, some difference in observing the Lord's Supper among different churches, some setting the supper on the table before feet-washing, while some do not till after (the latter being the old universal practice); whereas the proceedings of the Annual Meeting of last year, in Article 43, have grieved some of our brethren: and, whereas, a conciliatory course should always be pursued when brethren have a preference, as it regards the mode or way of observing an ordinance, so that it is properly observed, and no part of divine truth sacrificed, we therefore recall the decision of the Annual Meeting above referred to, and let the subject of the time of putting the supper on the table stand precisely where it stood previous to the decision of 1862, with the understanding that the churches may and should continue, without making any change either way, until we have further light on the subject, to bring about a more full union.

ART. 22. Which is according to the gospel, to transact church business at our common council-meeting? Shall they be public before the world, or in the presence of our members only? Considered, to be according to the gospel that members only should compose the council-meeting. (See Matt. x, which whole chapter is directed to disciples alone; Matt. xvii. 17, where it says of the disciples coming to Jesus apart; and in Mark vi. 31, Jesus says himself to his disciples, "Come ye yourselves apart," etc., etc., etc.)

Art. 23. Would it not be better for the church if this Yearly Meeting would adopt the district meetings, so that the different states may form their districts as they may see proper? Considered, to leave this matter as it stands on the minutes of 1856, Article 23.

Art. 24. Would it not be for the better to have the minutes of the Annual Meeting in the "Visitor" once a year, provided the editors were willing? Considered not advisable to have the minutes printed in the "Visitor."

Art. 25. Is it according to Scripture for (any or) each brother of the church to have the privilege to appoint meetings, attend the same, and preach? We think it is not in accordance with the gospel, nor promotive of love and union, but rather a fruitful source of contention, strife, and disunion; therefore, no brother should assume such authority, neither should any brother encourage such in their proceedings; and if a brother will preach contrary to the will of the church he can not do it in the name of the church. Approved by this Yearly Meeting.

Art. 26. If brethren, not elected, being endowed with the gift of prophecy, and moved by the Holy Ghost to occupy, with their talents, as their Lord commands, and being called on by the people to preach, have the bishops of the church any authority from the gospel to forbid it, merely because they are not elected, provided he or they preach Jesus to edification, exhortation, and comfort, and their appointments do not conflict with any regular meetings of the church? As the apostle directs the spirit of the prophets to be subject to the prophets (I. Cor. xiv. 35), and as God is said to be the author of peace, and not of confusion (verse 33), and as the apostle asks the question, "How shall they preach except they be sent?" (Romans x. 15), and as Christ selected, from the number of his disciples, those that he designed to preach the gospel, it appears by the gospel not only proper but necessary that there should be a regular induction of those who are to officiate as ministers into the office of the ministry, and therefore we can not sanction the idea entertained by some, that any brother may go out and appoint meetings for preaching.

ART. 27. Would it not be well to have the ninth query of 1861 reconsidered? Considered, that we can not better it.

ART. 28. With regard to the question whether a brother minister was rightly dealt with who has taken the liberty to do servile work on the Lord's-day repeatedly, and notwithstanding he has been admonished again and again, continues to defend and pursue his course to the offense of many in and out of the church, it appears that the church, with a chosen committee of elders, has decided that the brother has either to quit this practice, or the exercise of his ministry. The standing committee unanimously confirms this decision.

ART. 29. Requests for committees. 1. A committee for Tulpehaccon Church, Pennsylvania; granted, and Henry Kurtz, Peter Long, John G. Glock, and Isaac Myer, appointed. 2. A committee for Lower Shenandoah Church, Virginia; granted, and Henry Kurtz, Henry Davy, Jacob Wine, John Kline, Daniel P. Sayler, and Daniel Thomas, nominated. Another request for a committee was not granted, because it did not come from the church, which it ought to do in all cases.

ART. 30. Requests for the Yearly Meeting. 1. From the Nettle Creek Church, Indiana; twice repeated before. 2. From Northern Illinois; repeated the second time. 3. From Antietam Church, Pennsylvania, for the meeting in 1865.

The request of our brethren in Wayne County, Indiana, was granted—to have the Yearly Meeting in 1864. Hagorstown, of said county, on the Cincinnati & Chicago Air-Line Railroad, will be the station to stop at; the place of meeting is one mile from this station. Bro. David Hardman and David Bowman (Hagerstown post-office), will give all further information to those who may address them.

ART. 31. About railroad privileges for next year. Bro. David Hardman and other corresponding members of the above church, where the next Yearly Meeting will take place, will make proper arrangements for the privilege of railroads, usually granted, to make timely applications at the different companies in their immediate vicinity. Bro. D. P. Sayler was appointed to attend to the obtaining of the favor from the Baltimore & Ohio Railroad; Bro. C. Custer to attend to the same on the Pennsylvania Central; John Metzger for other roads in the west, and Henry Kurtz for the Pittsburg, Fort Wayne & Chicago Railway.

ART. 32. Resolved, that this meeting return its thanks to those railroad companies that have granted the favor of excursion tickets, for their kindness.

From our records it appears that this year one hundred and fifty-three churches were represented by thirty-seven ordained elders, sixty-five ministers in the second, and seventeen in the third degree, twenty-nine deacons, and ten private members, and the whole meeting passed off in a pleasant, and, we trust in God, profitable manner, and was closed Wednesday afternoon with prayer, the crowd dispersing fast.

Signed by the standing committee: John Wine, of Virginia; D. P. Sayler, of Maryland; Samuel Lehman and Christopher Long, of Illinois; Andrew Spanogle, Isaac Meyer, and John Holsinger, of Pennsylvania; Henry D. Davy and Daniel Miller, of Ohio; John Metzger and F. P. Loehr, of Indiana; David Brower, of Iowa.

HENRY KURTZ, }
JAMES QUINTER, } Clerks.

JOHN KLINE, Moderator.

ANNUAL MEETING OF 1864.

By the kind permission of our heavenly Father a very large number of brethren were permitted to meet, according to previous arrangements. The religious services commenced on Saturday, and were continued until Monday noon. The multitude present was very large. On Lord's-day there was preaching at six places. There seemed to be a considerable desire manifested to hear preaching, and good attention was manifested to the word preached.

On Monday morning the meeting was organized for business by appointing a standing committee and the necessary officers. The delegates then reported themselves; whereupon it was ascertained that there were represented in this meeting one hundred and fifty churches. These churches were represented by two hundred and thirty delegates; these delegates were divided as follows: Ordained elders, seventy-two; elders, ninety-two; teachers, twenty-two; deacons, twenty-five; private members, eighteen The business was then distributed among twelve sub-committees. These commenced reporting on Tuesday morning, and the business to be transacted was thus brought before the General Council, and we hope, in the fear of God, acted upon. The following queries were presented to the meeting and the annexed answers given:

Article 1. In no less than four papers the question is presented, whether it is right and proper for a brother to go to, or take part in, political elections, it being specially stated that it had caused hard feelings and disunion? Answer: We have been led to think that at all times it would be best and most consistent with our profession, and specially most proper and safe in the present critical state of things, to have nothing at all to do with politics, and entirely to abstain from voting. (See II. Cor. vi. 14–17, also Minutes of the Annual Meeting of 1863, Article 18.)

Art. 2. If a sister has a husband that is not a member in the church, and it is known that he is an adulterer, is it consistent with the gospel for her to live with him and be his wife? And if it is not consistent for her to do so, has she a right to get a bill of divorcement according to law? Answer: As to the first part of the query, we think it should be left to her choice whether to live with him or not. And as to the second, we say, with Paul (I. Cor. VII. 10, 11), "But and if she depart, let her remain unmarried."

ART. 3. Is it right, according to the tenor of the gospel, for brethren to erect lightning rods upon their buildings, and to have their property and lives insured? Answer: As to lightning rods, we fully agree with the answer given by the Yearly Meeting of 1851, Article 7: "Considered, that we would not advise brethren to do so, nor would we say to those who have them, to take them down, but advise all our dear brethren to bear with each other in such matters, and to try to put their chief trust in God." We likewise agree with the Annual Meeting of 1847, concerning the insurance of property: "Considered, that we can not advise brethren to do so, neither could we forbid its being done in a mutual way." But as to getting their lives insured, we advise the brethren to make use of no such privilege.

ART. 4. Inasmuch as there are many members of our churches traveling from one state to another, and staying from home from four to eight months, would it not be better for members, under such circumstances, to obtain a certificate of membership from the church in which they live? Answer: We think it would be better to do so.

ART. 5. Is it in accordance with the gospel for brethren to donate money toward building meeting-houses of other denominations? Answer: Finding no gospel upon the subject alluded to in the query, we leave it to every one's conscience to direct in the case.

ART. 6. Have the brethren a gospel-right to serve as jurors when the authorities call for them? Answer: No; as we are admonished by the apostle (II. Cor. VI. 14–18.)

Art. 7. When the apostles prohibit the wearing of gold and pearls (I. Tim. II. 9; I. Peter III. 3), are gold watches to be included? Answer: As the carrying of gold watches may, and is likely to, lead to pride, we think it advisable not to wear them.

Art. 8. How is it considered by the brethren in yearly council assembled, in relation to members who do not conform to the order of the brethren in the wearing of apparel, and in the wearing of their hair, but follow the fashions of the world? Answer: We think that the ministering brethren should heartily admonish and urge the members to conform to the order of the brethren, and set them a good example; and if those who are admonished again and again, and that by the church too, as well as by the ministers, will not hear, the word of God directs us what to do with them. (Matt. XVIII.)

Art. 9. How does the Annual Meeting decide upon the following case: A brother is totally blind, and his occupation for a living is dealing in groceries and in nearly all kinds of intoxicating liquors. He was engaged in that business before belonging to the church, and now claims that the church should not prohibit him from selling liquor, since he could not othewise make a living. Answer: We consider that it is entirely wrong for any brother, whether blind or not, to sell intoxicating liquors.

Art. 10. Is it considered right, according to the gospel, for a minister to wear a soldier's overcoat when in the pulpit, or at other times; and, if it is not, how is such a brother to be dealt with, if he should continue to wear it after being admonished? Answer: It is considered not advisable for any brother, whether a minister or private member, to wear any military clothing, and if he is admonished, and still persists in being disobedient, he should be dealt with according to Matt. XVIII.

Art. 11. As the Annual Meeting of 1862 has justly condemned the selling of intoxicating liquors, what does the Annual Meeting say of the practice of such brethren as engage in producing corn and other grain, and sell it to distillers? Answer: As the Scripture explicitly commands us to "abstain from all appearance of evil" (I. Thess. v. 22), we consider it best to advise brethren not to sell any grain to distillers.

Art. 12. Inasmuch as there is still a difference of opinion relative to the applicant for baptism declaring his agreement with the church in regard to the principles of non-resistance, non-swearing, and non-conformity to the world, whether this should be done in the presence of the whole congregation, or of the church only, we wish a decisive answer, and not only a reference to the minutes of 1848 and 1858, as we have referred to these, but still get into difficulty. Answer: We think it should be done in the presence of the church only.

Art. 13. As the Annual Meeting has recommended the holding of district meetings, we wish to know from it whether it would be advisable to make a record of the proceedings of such district meetings? Answer: We would advise to keep no record of proceedings but what is to be submitted to the Annual Meeting.

Art 14. Does the decision of the Annual Meeting of 1862, Article 58, prohibit us from taking the minutes of the proceedings of our district meetings, for our own benefit? Answer: Yes, we consider that it does.

Art. 15. How are we to hold a brother that keeps Saturday for the Sabbath, works on Sunday, and strongly contends that he is right? Answer: Inasmuch as the old brethren have always observed the first day of the week as a day of rest and public worship, we think such a brother should be heartily admonished to conform to the order of the brethren and the gospel, and if he does not do so, he should be dealt with according to the gospel.

Art. 16. Is it right, and according to the gospel, for a brother to invest money in government bonds? Answer: We consider it not wrong to do so.

Art. 17. Is it wrong to baptize or immerse sick persons in a house? Answer: We consider it is not advisable to do so whenever it is possible to avoid it.

Art. 18. In case a brother commits a trespass openly before the world, should not such one make his acknowledgments openly before the world also? Answer: No, he should not.

Art. 19. Inasmuch as all that our Annual Meeting has hitherto done to suppress the excessive or intemperate use of tobacco, in smoking and chewing, has virtually proved a failure, could not this meeting adopt some method by which the excessive use of this growing evil could be suppressed in our brotherhood? Answer: As the use of tobacco is offensive to some brethren and sisters, and the excessive use of it an evil, we advise and counsel brethren not to use it in time of worship, so as to be either filthy or offensive to others, and we think our ministering brethren should admonish their members not to indulge in the excessive use of it in any way, because it is wrong to do so.

Art. 20. Is it in harmony with gospel principles, and with the practice of the church, for the housekeepers of one church district to reject the counsel or aid of members from neighboring districts, that have come to council or church meeting, as it is customary for brethren to do, and even tell them that they were not needed, so as to sway their council? And if it be not proper, what shall be done with brethren pursuing such a course? Answer: We consider it improper for the members of one congregation to go, without being invited by another church, and take part in their deliberations, and it is proper to inform them that their aid can be dispensed with, if it is not wanted.

Art. 21. What is to be done with a person, who, after being dismissed from the church, rails against the brethren, and speaks evil of them? Answer: We think he should be dealt with according to I. Cor. v. 11: "Not to keep company with such a one; no, not to eat."

Art. 22. Is it right for a brother to go to an election, and there elect, or help to elect, a brother (who takes no part in elections) to fill an office in which he must either serve or pay his fine? Answer: We consider it utterly wrong for brethren to do so.

Art. 23. Does this Annual Meeting consider civil government of divine authority, or a mere association for mutual well being? Answer: We consider that it is of divine authority, from the testimony of the Apostle Paul. (See Rom. xiii 1–8.)

Art. 24. Does the gospel of our Lord Jesus Christ allow brethren to act as executors or administrators, especially brethren in office or in the ministry? Answer: We think the gospel does not forbid brethren to act as executors or administrators.

Art. 25. Is it in accordance with the gospel, and the order of the brethren, for the church to receive and take candidates in with (or by) hand and kiss previous to the reading of Matt. xviii., and then baptize them upon their public confession? Answer: We think it is neither in accordance with the gospel nor the order of the brethren to do so.

Art. 26. Is it inconsistent with the gospel for the bread and wine to be on the table with the supper, if a mojority of any branch of the church thinks it well to have it so? We think, in case of any change being desired in the established order in any branch of the church, especially with regard to the communion, it would always be best and safest, for the preservation of love and union, to take no steps in any change of this kind until the whole church is united, and neighboring churches or the district meeting consulted.

Art. 27. Is it right for members of our church to meet members of other denominations, with hand and kiss, the same as we meet our own members? Answer: We think it not right to salute them as members.

Art. 28. Is it according to the gospel, and the order of the brethren, to receive and baptize into the church such as are in the military service, bearing arms in this war, or to go into the camps and baptize such, and let them remain in the service, or should they not first get a full discharge before they can be received into the church by baptism? Answer: We can not encourage such proceedings; but in case of extreme sickness, and when there is a promise to shed no more blood, we will let the churches applied to decide what shall be done; but let the principles of the church be acceded to by all candidates.

Art. 29. A brother being legally elected to the ministry a year ago, and refuses to be installed, and seldom attends church; what shall be done in such a case? Answer: The brother should be admonished, and encouraged to attend meetings and accept of his office, and the brethren should try and bear with him as long as the wants of the church will permit; but if he will not serve, and the church needs laborers, then it should elect others.

Art. 30. A minister in the first degree moves into another district, and while absent from the first, is advanced to the second degree in the district into which he moved. During this time another brother was chosen to the ministry in the first district, and advanced to the second degree, his election having taken place after the first-named speaker's advancement. Now, the first-named speaker moves back into the first district, after an absence of ten years, with a certificate certifying his good standing in the church in which he had been living. Now, according to the gospel, and the order of the brethren, which of the two is next to the elder or bishop? or does the first brother forfeit his standing by moving away from the flock? Answer: The brother longest in the ministry, if a worthy minister, is next to the elder.

Art. 31. Since the Yearly Meeting favors district meetings for the purpose of adjusting local difficulties, and to lessen the labor of the Yearly Meeting, would it not be advisable to form regular districts in each state, and close them with lines, that individual churches may know to what district they belong? And, if so, should not this Yearly Meeting appoint brethren in each state to form such districts in their respective states, and close them by making such lines? Answer: Yes; but we will leave the districting of the states to the churches in the respective states.

Art. 32. What authority have we in the New Testament for three orders or grades in the ministry? And if there be not three grades, how many are set forth in the word of Christ and the apostles? Answer: We defer this question to the next Annual Meeting, recommending the brethren to examine the scripture upon the subject

Art. 33. Will this Annual Meeting adopt some form or order for forwarding ministers from one degree to another, as it has been differently performed heretofore? Answer: The order of the brethren, as already given by the Annual Meeting, is to forward brethren by the hand and kiss.

Art. 34. How is it considered by the Annual Meeting, if a brother or sister present a certificate of membership where they wish to reside, and after awhile demand it again, and receive it; do they thereby withdraw their membership from said district of the church? Answer: We think they can not withdraw their membership legally by so doing, and that certificates should not be given up under such circumstances.

Art. 35. As our national troubles, consequent upon the rebellion now existing in our country, have caused considerable difficulty in our church, and have tried our non-resistant principles, and have caused several questions concerning the paying of bounty-money, voting, etc., to come before this council-meeting, what counsel will this Annual Meeting give upon these subjects? Answer: We exhort the brethren to steadfastness in the faith, and believe that the times in which our lots are cast strongly demand of us a strict adherence to all our principles, and especially to our non-resistant principle, a principle dear to every subject of the Prince of Peace, and a prominent doctrine of our fraternity, and to endure whatever sufferings and to make whatever sacrifice the maintaining of the principle may require, and not to encourage in any way the practice of war. And we think it more in accordance with our principles, that instead of paying bounty-money, and especially in taking an active part in raising bounty-money, to await the demands of the government, whether general, state, or local, and pay the fines and taxes required of us, as the gospel permits, and, indeed, requires. Matt. XXII. 21; Rom. XIII. 7. And lest the position we have taken upon political matters in general, and war matters in particular, should seem to make us, as a body, appear to be indifferent to our government, or in opposition thereto, in its efforts to suppress the rebellion, we hereby declare that it has our sympathies and our prayers, and that it shall have our aid in any way which does not conflict with the principles of the gospel of Christ. But since, in our Christian profession, we regard these gospel principles as superior or paramount to all others, consistency requires that we so regard them in our practices.

ART. 36. It having been agreed upon, at a former time, that our Yearly Meetings should be held alternately in the east and west, the Allegheny Mountains being considered the dividing line, it is requested that this meeting change that line to the Ohio River. This request was granted.

ART. 37. Would it not be good to make some change in holding our Yearly Meetings, for the purpose of preventing so great a multitude of people from being present? And would it not, also, be better to have the conference more private, and not to name on the minutes who were chosen on the standing committee, or who was clerk, etc.?

Answer: We think it not expedient to make any change at this time.

Art. 38. Requests for committees: 1. A request from the church of Appanoose, Iowa, for a committee to visit it to settle difficulties existing therein. The request was granted, and the following brethren appointed: David Brower, Jacob Brower, John Murray, and Jacob Waters. 2. A request from the Paint Creek Church, Ross County, Ohio, for a committee. Referred to the elders present April 28th last,and to the church at Bear Creek, to do as they may see fit.

Art. 39. Requests for the Annual Meeting: 1. Request from the Antietam Church, Franklin County, Pennsylvania, for the meeting in 1865, which was granted. 2. A request from northern Illinois, for the meeting in 1866. This request was accompanied by a request to have the meeting two weeks later than the ordinary time of holding it, because of the latitude of that locality, and it was concluded that if the meeting is held in northern Illinois, the request of the brethren there, as regards the time, should be granted, it being understood that the change of time is only for that special occasion. 3. A request from the Pipe Creek Church, Carroll County, Maryland, for the meeting in 1867. The request from the Antietam Church being granted, the Annual Meeting of 1865 will, the Lord willing, be held with that church.

The following information is given for the satisfaction of brethren wishing to attend the meeting: Those going from the west, via Pittsburg, on the Pennsylvania Central Railroad, will take the Cumberland Valley Railroad at Harrisburg, and stop at Greencastle. Those going by the Baltimore and Ohio Railroad, will stop at Martinsburg, Virginia, and then take stage to Hagerstown, Maryland. They will then take the Cumberland Valley Railroad to Greencastle. The distance from Greencastle to the meeting, and the names of the brethren with whom correspondence can be held, will be given hereafter in the "Visitor," as soon as ascertained.

Art. 40. Resolved, that this meeting returns its thanks to such railroad companies as have granted the favor of excursion tickets for their kindness.

The meeting closed Wednesday noon, after the proceedings, and all who were present, were commended to God by prayer. Much Christian love was manifested among the brethren, and it is hoped the labors of the meeting will be acceptable and profitable to the church.

Standing committee, etc.: John Kline, John Wine, Virginia; Daniel P. Sayler, Maryland; Leonard Furry, David Gerlach, Pennsylvania; Henry Davy, James Quinter, Ohio; David Miller, John Bowman, Daniel Bowman, Indiana; Christian Long, Sam. Gerber, Illinois; Jacob Brower, Iowa; John Bower, Kansas.

ANNUAL MEETING OF 1865.

As usual, a very large number of persons assembled at the place of meeting on Saturday, when the religious services commenced, and they were continued until Monday afternoon. There were represented in the council one hundred and forty churches, by one hundred and eighty-two delegates.

The meeting was organized on Monday morning, after which the delegates from the churches presented themselves and handed in their papers. As the amount of business before the meeting was considerable, it was thought advisable to form sixteen sub-committees. After the devotional exercises on Tuesday morning, these committees commenced reporting, and the General Council, in the fear of God, entered upon its labors. The following questions were before the council and answered as herein stated:

Article 1. Could not this Annual Meeting make some change in the manner of holding our Annual Meetings, which would be advisable and acceptable to the brotherhood? Answer: This meeting feels the importance of a change, but, not to make any change too hastily, it appoints the following committee to take this matter into consideration to propose the result of their wisdom and labor to the next Annual Meeting, for its acceptance or rejection: D. P. Sayler, Philip Boyle, Benjamin Mumaw, Andrew Derrick, J. H. Umstad, John Wise, H. D. Davy, John Hershey, Jacob Miller, Hiel Hamilton, Christian Long, John Metzger, David Brower, and Frederick Loehr.

Art. 2. Which would be nearest to the gospel, and the order of the church, when a committee is chosen to settle a difficulty, to make known the accusation to the accused and to the church before the committee withdraws, or to withhold it from him and a part of the church till the committee has heard the witnesses and made their decision and report? Answer: The accusation should be made known to the church and the accused, and the accusers and the accused should be face to face, that the latter may have liberty to answer for himself, according to Acts xxv. 16.

Art. 3. The apostle James says, "Is any sick among you? let him call for the elders of the church," etc. Now, inasmuch as the apostle says *elders*, and not *ministers*, in the first and second degree, would it not be more consistent with the gospel to send for ordained elders in all cases? Answer: We consider the decisions of the Annual Meeting of 1850 and 1862 upon this subject satisfactory and correct. (The following is taken from the minutes of those years: Who are the proper persons in the church to administer the ordinance recorded in James v. 14? Considered, the bishops or ordained elders. Article 30, 1850: Is there any second order of persons in the church who may administer the above ordinance in cases of great and pressing necessity, when the proper administrators can not be had in time for the urgency of the case? Considered, in such case brethren in less office, if at least one of them is authorized to baptize, might serve. Article 31, 1850: Who are the elders spoken of by James, that are to be sent to anoint the sick in the name of the Lord? Answer: The ordained elders, if they can be obtained, if not, the next in office. Article 54, 1862.)

Art. 4. How is it considered when elders in different churches teach that it is not necessary to send for elders to anoint the sick, but that brethren in the first and second degree can do it as well as elders? Answer: We do not consider it consistent with the gospel for elders so to teach.

Art. 5. Have committees, appointed to investigate difficulties in churches other than the church in which they hold their membership, the power to disown members in the absence of the church council, or without consultation with the elders of the church in which the difficulty exists? Answer: We consider that they have no such power.

Art. 6. Has any church a right, according to the order of the brethren, to send a letter to the standing committee of the Yearly Meeting, demanding of them that a certain brother should have no right to assist the brethren in selecting committees that may be called for? Answer: We consider that no church has any right to make such a demand.

Art. 7. Whereas, the brethren at our last Annual Meeting decided that "Civil Government is of divine authority" (minutes of Annual Meeting, Article 23, 1864); and, whereas, all civil governments are, and always have been, sustained by the sword; we therefore wish to know if it is right for brethren to bear arms, when called upon to do so by the authorities, in order to sustain the civil government? Answer: We consider that we have no right to take up arms.

Art. 8. How is it viewed for a brother or for brethren to write against the ancient order and customs of the church, and have their manuscripts or writings printed, and thus distributed in and out of the church? Answer: We think it is not right to do so.

Art. 9. Whereas, the brethren have heretofore advised against publishing the proceedings of the Annual Meeting in the "Gospel Visitor," will they still disapprove of publishing them in our papers? Answer: We think the minutes of our Annual Meeting had better be kept separate from our public papers.

Art. 10. Since the counsel of the brethren, assembled at our Annual Meetings for the last two years, is, that brethren should have nothing to do with politics, and to entirely abstain from voting, how should we deal with such brethren as will not hear said counsel? Answer: We advise that such brethren be admonished in love, again and again, to be subject to the counsel of the Annual Meeting.

Art. 11. A church needs a meeting-house, and by a unanimous counsel of all present, agrees to build one by taxation, each one paying in proportion to his true valuation; is it then consistent to make a non-compliance with said counsel a test of fellowship? Answer: We consider that all those who fail to comply with the counsel, would fall into the judgment of the church, but we recommend in such cases that disinterested brethren from some other church or churches be called to the council.

Art. 12. In case a member commits a trespass, and the church views it as such, but the said member can not see it as such, but says, "wherein I have done wrong I want you to forgive me." Now, shall such an acknowledgement be considered sufficient, or shall the offending member be required to acknowledge to the wrong that he has done? Answer: We consider that the church must judge of the sufficiency of the acknowledgement of an offending member.

Art. 13. Is it right, according to the gospel and our profession, for brethren to buy county bonds, bearing six per cent interest, and shave them twelve and a half per cent?

Answer: We think it most consistent with our profession not to deal in such stock. (The five articles which follow next in order came from a district meeting in Virginia, and were presented to this meeting for confirmation,

ART. 14. Is it the duty of the church, in all cases, however aggravated, to reclaim an offending member upon an acknowledgment, or should he be expelled, in extreme cases, even though he should make acknowledgments? Answer: We consider that, in extreme cases, such as mentioned by the apostle in I. Cor. v., the offending members should be expelled and put away from the church until they give evidence of true humility and contrition.

ART. 15. Can a brother be held as a member of the church who will, when put into the army, take up arms and aim to shed the blood of his fellow-man? Answer: He can not.

ART. 16. As some brethren are of the opinion that the communion should be observed more frequently, say three or more times in a year, what is the counsel of this meeting in regard to it? Answer: We think it should be submitted to the discretion of each arm of the church to have as many as two or three in a year, but we exhort brethren in this, as in all other cases, to guard against extremes.

ART. 17. What is the decision of this meeting in case brethren (especially official brethren) exercise a private influence in the election of members to office in the church? If wrong, what is the extent of the offense, and how can it be remedied? Answer: We think such brethren should be admonished, and earnestly entreated to desist from such a course; and, if that will not control him, a committee should be appointed to inform him that if his course is persisted in he will fall into the judgment of the church. The committee should be called from another church.

ART. 18. What is the decision of the council in the case of an elder who refuses to fill the duties of his office? Answer: (As the answer to this question is precisely the same, word for word, with the answer to the last article, we presume this statement and a reference to that answer are sufficient.)

Art. 19. How is it considered if a brother who is drafted hires a substitute to perform military service, and afterward removes into another district—shall the church grant him a certificate of membership? Answer: Since the law has exempted brethren from military duty, by paying a tax in lieu of service, we consider that brethren do wrong to resort to other means, unless they are ignorant of the provisions of the law.

Art. 20. Is it according to the spirit of the gospel to receive expelled penitent members, as directed by the Annual Meeting of 1840, Article 13, which reads thus: "It was, and is, the mode of the brethren for the members to remain in their places, and the members to be received again, to go from one to another, and thus to be received," etc. Answer: We think there is no necessity for a change in the manner of receiving fallen members.

Art. 21. Is it according to the order of the brethren, and the spirit of the gospel, for the brethren to order and obey those proclamations made by the President of the United States, and the governors of the states, recommending the observance of certain days, such as Thanksgiving days? Answer: Yes, if such proclamations do not conflict with the spirit of the gospel.

Art. 22. As the decisions of the Annual Meeting are not obeyed by all the overseers of the church, would it not be better to district the churches, and extend to those the power to return to the standing committee all those who fail to carry out the advice of the Annual Council? Answer: Yes.

Art. 23. When a member is expelled, according to Matt. xviii., and does not ask for a rehearing, or a committee at the time he refuses to hear the church, how long is it thought advisable to allow the right to a rehearing, or is a church in duty bound to grant it at any time? Answer:

We consider it best not to limit the time in which a rehearing may be obtained, but an expelled member, wishing a rehearing, should apply for one as soon as practicable.

Art. 24. How will the brethren, assembled in Annual Council, consider the case where elders and ministers have taken sides with the rebels in this bloody rebellion, and voted for separation; can they be held as divine teachers, or not? Answer: They can not, according to the gospel.

Art. 25. Is it consistent with the gospel to retain members in the church who have voluntarily aided and abetted in the rebellion by voting for separation, or by otherwise encouraging it? Answer: No; such should be put away from among us.

Art. 26. Is it right for ministering brethren, or for private members, to speak evil of the rulers of our land in public, and pray that God would open their eyes and change their wicked hearts? And, if it is not right, what is to be done with those who do so? Answer: We consider it wrong to do so (Acts xxiii. 5), and that brethren that have done so should make an acknowledgment for it and promise to do so no more.

Art. 27. What portion of God's word furnishes us with authority, either by commandment, precedent, or example, for funeral preaching, and especially after the interment has been done for months and even years? Answer: We have positive scriptural authority to preach the word at all times and on all occasions when called on. (See II. Tim. iv. 2.)

Art. 28. Has any brother a right to preach that is not elected by the voice of the church? Answer: We think not, according to the apostolic practice and teaching. (See Acts i. 26; vi. 3; II. Tim. ii. 2.)

Art. 29. Has any brother a right to call on a brother to preach in public, who is not yet elected to preach? Answer: We think not, for it is contrary to the gospel, and it causes offense and confusion in the church.

Art. 30. If a brother remove from one arm of the church to another, and can not obtain a certificate of membership from the former church, can the church into which he moved, understanding the difficulty with the former church, be the judge in the matter? Answer: We think not. The church from which the member moved should give the certificate

Art. 31. Is it right for any of our ministering brethren to entertain pro-slavery principles, and preach them publicly and privately? Answer: It is considered not right, according to Luke vi. 31, and if any brother should persist in doing so, he should be dealt with according to Matt. xviii.

Art. 32. How does this meeting consider that part of I. Cor. v., which treats on "avoidance," as practiced by some of our churches? Referred to the next Annual Meeting.

Art. 33. Will this Annual Meeting reconsider Art. 5, of the minutes of 1864? Answer: No. The following is the query referred to, with the answer: "Is it in accordance with the gospel for brethren to donate money toward building meeting-houses of other denominations? Finding no gospel upon the subject alluded to in the query, we leave it to every one's conscience to direct in the case."

Art. 34. Does the Annual Council make laws, or give advice only, in cases where it has no direct gospel on the subject? Answer: It gives advice only.

Art. 35. Would it not be advisable, in case of an evil report against a member, to take the evidence of persons without the church, if considered by the church as persons of truth, to test the matter, if such evidence be carefully handled? Answer: Yes, for the purpose of testing the truth of the report; but an action or condemnation without an acknowledgment of the accused, or without the evidence of members, would not be proper.

Art. 36. Does this Annual Meeting consider the decisions of sectional councils, which are not brought to the Annual Meeting, the same as those decided by the Annual Meeting;

and if they do, why not take minutes of them, so that satisfaction could be returned to their brethren, who were dissatisfied, by epistle or by word of mouth, as the apostles and elders did at Jerusalem, in the first council? Answer: We consider that all district councils should be careful not to undertake to pass resolutions or decisions concerning the general principles or practice of the whole fraternity, but refer them rather to the Annual Meeting, and confine themselves simply to the settlement of local matters.

Art. 37. Is it a violation of the gospel to feed the people on communion occasions? Answer: We think it is not.

Art. 38. A request to reconsider Art. 23, of 1864. Answer: We consider the answer sufficient as it is. The following is the query referred to, with the answer: "Does this Annual Meeting consider civil government of divine authority, or a mere association for mutual well being? Answer: We consider that it is of divine authority, from the testimony of the Apostle Paul. (See Rom. XIII. 1–8.")

Art. 39. A request to reconsider Art. 16, of the minutes of 1864. Answer: We judge it best to make no change at present in relation to the question alluded to. The following is the query referred to, with the answer: "Is it right, and according to the gospel, for a brother to invest money in government bonds? Answer: We consider it not wrong to do so."

Art. 40. Is it contrary to the gospel to raise funds by taxation? Answer: It is not contrary to the gospel to do so.

Art. 41. What is the order of the church in ordaining a minister by laying on of hands? Answer: It is as follows: 1. A request is deemed necessary to be made by the church, and approved by the elders present. 2. Then the elders take the sense of each member, one by one, to know whether they are satisfied with ordaining the brother oldest in office. And if they agree, and no serious objection is made, the ordination is proceeded with, which is done by laying on of hands, with prayer, and then the members receive the brother as at the first installation.

Art. 42. As we profess to be a plain people, is it right for brethren to use gilt-edged hymn-books and Bibles, when plain ones are just as good, and more becoming our profession; and should the brethren be allowed to make and sell such? Answer: We advise the brethren to be careful in such matters.

Art. 43. A church being in council assembled, agree pretty much unanimously no more to countenance voting at political elections, according to counsel of the Annual Meeting; is it consistent, then, to make a violation of the counsel of said meeting a test of fellowship, if there is no disposition on the part of those who violate said counsel to make an acknowledgment for it? We want a more definite answer than heretofore given. Answer: Such brethren should be admonished again and again, and if they will not adhere to the counsel of the church, then they should be dealt with according to Matt. xviii.

Art. 44. When a church makes a choice for an officer, or for officers, and the bishop and ministers in the church in which the election is to be held, vote, when is the proper time for them to vote, at the beginning or at the close of the election? Answer: We think they should, by all means, vote at the beginning, if they vote at all, and that they should be careful to observe the well-established rules of the brethren relative to such occasions, especially in calling elders from adjoining churches to be present at such times.

Art. 45. What is the difference (if there is any difference) for brethren to have their property insured, or to have their lives insured, as it appears from Art. 3, of the minutes of 1864, that there is quite a difference? Answer: We think there is quite a difference, since we do not think it right to put a money value upon human life, while we may on property.

ART. 46. Inasmuch as some districts have taken council to entirely abstain from voting at political elections, what does the Annual Meeting say to those housekeepers and districts that still continue to vote, and cause hard feelings by doing so? Answer: We admonish such housekeepers and districts to submit to the decisions of the Annual Meeting of 1864, query 1; and if they refuse to do so, they will be dealt with according to Matt. XVIII.

ART. 47. How are the churches to hold and proceed with those members, who, in heart and soul, have been in sympathy with the rebellion, denouncing the government, and speaking evil of our rulers, especially of President Lincoln? As many members are unwilling to commune with such, a scriptural answer is required. Answer: We consider such brethren as transgressors of the Word, and admonish them to make satisfactory acknowledgment to the church; and if they refuse to do so, they should be dealt with according to the gospel. (See Acts XXIII. 5; Rom. XIII.; II. Peter II. 10; Titus III. 1.)

ART. 48. Is it considered according to the gospel, and according to the order of the brethren, for absent members to send their votes to an election in the church by the hands of other members? Answer: It is not.

ART. 49. Inasmuch as there is still a difference of opinion relative to brethren having lightning-rods on their buildings, we wish a decisive answer; and not only a reference to the minutes of 1851 and 1804, as we have referred to them, but still get into difficulty. Likewise the same satisfaction in regard to having our property insured is desired. Answer: We consider it would not be advisable to encourage brethren to do so, but think we should bear with brethren who have already done so.

ART. 50. If a bishop be accused with a fault in ruling or keeping house, and the church calls a committee of elders and delivers unto them the charges, and the committee, upon deliberation, suspends him, or relieves him of his office, without informing him (the accused) of the charges against him, and giving him no privilege of answering to the charges, and of defending himself, are the proceedings of the church and committee according to order and justice? Answer: No.

Art. 51. As many brethren seem to so far disregard the advice of the Annual Council as to send to the "Gospel Visitor" and "Christian Companion" articles exposing, through their editors, the counsel of the old brethren, will this meeting adopt means to put a stop to these things? Answer: We consider it wrong to do so, and think we should not disregard the counsel and decisions of the Annual Meeting; and such articles as oppose the order of the brethren should not be published, and if the brethren still persist in doing so, they should be dealt with as offenders.

Art. 52. Where is the gospel, either in command, precept, or example, that justifies the idea that there is a first, a second, and a third degree in the ministry? Answer: We have plain scripture to teach a grade of officers in the church. (See Eph. iv. 11): "He gave some, apostles; some, prophets; some, evangelists; and some pastors and teachers."

Art. 53. If there is a council-meeting appointed in one arm of the church, has the elder of that district a right to invite another elder of another arm or district to come and assist him in his church, or must the elder of the church, in all such cases, first ask the congregation before he invites another elder to help him? Answer: We think it is advisable for the elder to consult the church, or at least his co-laborers.

Art. 54. Inasmuch as there is a difference of opinion, and some aggrievance, in regard to bells on church houses, we wish the Annual Meeting to decide the matter. Answer: Decided not to have them.

Art. 55. Can the brethren, assembled in our annual district church meetings, pass decisions contrary to the decis ions of our Annual Conference, and compel the brethren to practice the same? No.

ART. 56. Inasmuch as there is a difference in the brotherhood in holding an inquest where there is application made for baptism, and for letters of recommendation, some doing it before the whole congregation, and others doing it before the church only. It is desired that in this all the churches practice alike, as members are moving from one state to another, and such difference causes hard feelings and trouble. Answer: We consider such inquest should be held before the church only.

ART. 57. Inasmuch as the brethren in last Yearly Meeting advised brethren to abstain entirely from voting, and when one church receives the minutes, they are read to the church, and the members are admonished not to go to the election, and the elder takes the counsel of the church, and there is a united voice not to go, but there are a few brethren who were not present at the council-meeting, and the decision of the church is sent to them, and they are advised not to go to the election; and then some of the brethren go to the election, when the visiting brethren are sent the second time to notify them not to go, but they go again, after which they are requested to come to the council-meeting, but do not come. The church is then admonished to bear with them, and they are admonished again not to go. If, after all this, they still will go, what is to be done with such brethren? Answer: They should be dealt with according to Matt. XVIII.

Whereas, it has been plainly proved to the brethren assembled at this Annual Meeting, that William C. Thurman did, on different occasions, say things publicly in his preaching against the practice of the brethren, and has done the same in his writings, and by the course he has pursued he has given offense to the brethren; it is, therefore, the decision of this meeting that we can not recognize him as a minister of the gospel among us until he gives satisfaction to the church.

Requests for committees: 1. The following brethren constitute the committee to the Beaver Dam Church, Maryland: H. D. Davy, J. P. Ebersole, John Wise, and Jos. R. Hanawalt. 2. For Kansas: Christian Long and J. Metzger. 3. For Jasper County, Iowa: Christian Long, Jacob Berkey, John Metzger, and J. P. Ebersole. 4. For Berlin, Somerset County, Pennsylvania: H. D. Davy, J. P. Ebersole, and John Wise. 5. For the Wabash Church, Indiana: Jacob Miller, of Portage, Daniel B. Sturgis, Hiel Hamilton, and John Bowman. 6. For Bourbon, Indiana: Abraham Whitmer, Christian Wenger, David Rupple, and John Nisely. 7. For Salamony Church, Indiana: H. D. Davy, J. P. Ebersole, Jacob Miller, of Portage, and John Metzger.

Contributions for the brethren in Virginia and Tennessee: Bro. Wrightsman, from Tennessee, and Bro. Mumaw, from Virginia, stated to the meeting that the brethren in those states need assistance, and that they must suffer unless they get assistance; whereupon the meeting appointed D. P. Sayler as a receiver to receive contributions for the relief of said brethren. The meeting likewise directed him to appropriate the funds now in his hands, collected for the Oregon mission, to the same purpose. Bro. Sayler's post-office is Double Pipe Creek, Carroll County, Maryland. If money is sent by express to him it should be sent to him in care of the agent of the express company, Frederick City, Maryland.

Request for the Annual Meeting: The Pipe Creek Church, Maryland, renews its request for the Annual Meeting for 1867.

The meeting closed on Wednesday afternoon with devotional exercises.

Standing committee, etc.: D. P. Sayler, Maryland; Joseph Arnold, Virginia; Joseph R. Hanawalt and John Wise, Pennsylvania; Peter Nead and H. D. Davy, Ohio;

Jacob Miller and Hiel Hamilton, Indiana; Isom Gibson and John Metzger, Illinois; Frederick P. Loehr, Michigan; David Brower, Iowa; John Bower, Kansas.

JAMES QUINTER, Clerk.

H. D. DAVY, Moderator.

ANNUAL MEETING OF 1866.

The meeting was organized on Monday morning, after which the delegates from the churches reported themselves, and it was ascertained that one hundred and sixty-five churches were represented by two hundred delegates. The delegates were divided into fifteen sub-committees, and to these the business was committed, that they might report to the General Council. The General Council commenced business on Tuesday morning, after devotional exercises. The deferred business of last Annual Meeting being the first business in order before the council, the committee appointed at that meeting to devise some plan for holding our Annual Meetings, which will be more satisfactory to the brotherhood, was called upon for its report and submitted the following:

INTRODUCTORY REMARKS.

The authority for holding general conference meetings is founded on the fifteenth chapter of the Acts of the Apostles, and a strict compliance with the example therein is advisable. By reference to said Scripture, we learn that the question in dispute, and upon which the disciples differed, was not referred to a General Council until all efforts had failed to settle it in the church in which it originated. The following language occurs in the chapter above referred to: "When, therefore, Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem unto the apostle and elders about the question." Here seems to be authority to send questions upon which the brethren differ in their judgments to a General Council, and that the bishops ought to go, and also to have certain others with them. It is further said: "And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the gentiles; and they caused great joy unto all the brethren." Here we see that those who were sent were brought on their way by the church. So should we do; that is, help such to go that we send. It is said further that "the apostles and elders came together to consider this matter." Hence we see that the Council Meeting should be for conference only.

THE ANNUAL MEETING.

We recommend that the Annual Council be formed by the delegates sent by the district meetings, and by all the ordained elders present; that the meeting be held at the place designated by the council the preceding year, to commence on the first Tuesday after Whit Sunday, the previous Lord's-day (Whit Sunday) to be spent as it has hitherto been by the brethren in worship, at such places in the vicinity in which the meeting is to be held as shall be desired, and as may be judged most profitable; that there be no public meeting for worship where the council-meeting is held, though the meeting should be opened with devotional exercises, and the reading of the fifteenth chapter of Acts, and likewise closed with devotional exercises; that the meeting still be held alternately, in the east and in the west.

THE DISTRICT-MEETINGS.

We recommend that each state form itself into convenient district-meetings. These meetings shall be formed by one or two representatives from each organized church, and we recommend that each church be represented in the district meeting, either by representatives or by letter. We think it best to hold those meetings in simplicity, and as much like the common council-meetings are held, as possible. A record of the district-meetings may be kept. but not published. They should endeavor to settle all questions of a local character. But those of a general character, or those that concern the brotherhood in general, should be taken to the Annual Meeting. And all questions that can not be settled at the district-meetings should be taken to the Annual Meeting. In taking questions from the district to the Annual Meetings, they should be correctly and carefully formed; and all queries from district-meetings should be accompanied with an answer But in case those meetings can not agree upon any questions, then they shall be referred to the standing committee, and this shall form answers to the questions before they be read before the General Council. And it is considered very desirable, and indeed necessary, that in all cases in answering questions, both in district and Annual Meetings, that some Scripture authority or reason be given for the decision, though it should be done as briefly as possible.

No business can come before district meetings until it has passed through the church in which it originated. It is understood that any member falling under the counsel of the church, and being dissatisfied with the decision, may appeal to the Annual Meeting by presenting a petition, signed by a number of the members of the church. Nothing in this arrangement shall be so construed as to prevent any member from presenting himself before the standing committee of the Annual Meeting, to offer any thing that can not be brought before it in the manner prescribed, and the committee shall hear his case and dispose of it according to its judgment.

The church holding the meeting shall make arrangements to receive and entertain all the brethren and sisters privately. There shall be no boarding-tent put up at the place of meeting to entertain and feed a mixed multitude, as heretofore.

All churches shall have the privilege to call on the General Council-meeting for committees to investigate grievances, and it shall be its duty to appoint such committees as heretofore.

THE ORGANIZATION OF THE ANNUAL MEETING.

The bishop and elders of the church holding the Annual Meeting shall select, from among the bishops present, the standing committee. Virginia, Maryland, Pennsylvania, Ohio, Indiana, and Illinois, shall each be entitled to three, if present, and two, if present, from each of the remaining states in which churches are established, and whenever said states shall contain ten bishops each, they also shall be entitled to three. The standing committee shall choose its own officers, and these shall be a moderator, two clerks, and a door-keeper. It shall be the duty of the moderator to keep order among the members of the committee, and also in the public meeting. He shall not permit two brethren to speak at the same time, and he shall decide who is entitled to the floor. He shall also keep the speakers to the question, and declare the query passed, after general consent, by silence. It shall be the duty of the first clerk to keep a faithful record of all the queries and answers, and prepare them for publication. It shall be the duty of the second clerk to read distinctly all papers as often as requested. It shall be the duty of the door-keeper to take charge of the room in which the committee meet for business, and he shall allow no intrusion in time of session.

As soon as the standing committee has been named they shall retire to a private room for organization and the reception of the queries presented by the delegates from the district-meetings (or churches), after which all proper queries shall be read to the General Council-meeting for adoption or amendment, and sub-committees be dispensed with.

The proceedings of the Annual Meetings shall be published, and it is earnestly recommended that all the overseers of churches, whether ordained or not, have them faithfully read and observed in their respective charges. And if it be represented to the Annual Meeting that this recommendation is disregarded, it shall be the duty of the standing committee to appoint faithful brethren, whose duty it shall be to visit said churches, and see that the minutes are properly read and observed, and to set in order things that are lacking. The above is unanimously recommended to the Annual Meeting by the committee.

Signed by the committee: D. P. Sayler, Henry Koontz, of Maryland; Benjamin Moomaw, of Virginia; David Derick, of Tennessee; John H. Umstad, John Wise, of Pennsylvania; H. D. Davy, James Quinter, John Hershey, of Ohio; Jacob Miller, Hiel Hamilton, of Indiana; Christian Long, John Bowman, of Illinois; David Brower, of Iowa.

Three members of the committee not being present, John Bowman, Henry Koontz, and James Quinter, were appointed to fill their places.

This report being read before the General Council, was adopted by the following resolution:

Resolved, That we try the committee's report for at least a sufficient length of time to give it a fair trial.

Article 1. A number of questions being presented upon the subject of voting, and some asking for a repeal of former minutes, the following resolution, as an answer to those questions, was adopted:

Resolved, That we think it most expedient not to repeal any minutes touching voting; that this Annual Meeting recommends to the members of the church to refrain from voting, fearing that by voting we may compromise our nonresistant principles: but we recommend forbearance toward those who vote, not making voting a test of fellowship, hoping that in time they will see with the body of the brethren upon this subject.

Art. 2. Inasmuch as the Annual Meeting has frequently decided against the brethren voting, is it not inconsistent, and even injurious to the brotherhood, for brethren to write, and editors to publish, any thing in opposition to those decisions? Answer: We think that our brethren, who write and print articles, should be very careful not to promote strife and divisions in the church, but peace, love, union, and holiness.

Art. 3. Is it according to the gospel to hold church meetings in secresy, as we are commanded to take Christ for our example; and he said: "In secret have I said nothing?" John xviii. 20. Answer: It is according to the gospel, inasmuch as the Savior only says: "In secret have I *said* nothing." Consequently this does not prohibit us from transacting church business in secrecy, his language not applying to church meetings. In holding church meetings secretly, we act according to Matt. XVIII, where the Savior says: "Tell it unto the church."

Art. 4. If an elder rejects the decisions or counsel of a committee sent by the Annual Meeting, the majority of the church sustaining him, what course should be pursued to bring him to submit? Answer: We consider it wrong for an elder, with a part of the church, to reject the decision of a committee sent by the Annual Meeting; but in such a case the minority should have the privilege to apply for the same, or another committee.

Art. 5. If a member receives a certificate of membership. is he still considered a member of that arm of the church in which he received the certificate, until he presents it in another arm? And, if so, how long can a member hold a certificate, without presenting it, before he loses his membership entirely? Answer: We think he is, until he nad sufficient time to hand in his letter, and has willingly neglected to do so. (See Paul to Philemon.)

ART. 6. Does this Annual Meeting judge it expedient to reconsider Art. 13, of the minutes of 1840, and Art. 20. of the minutes of 1865? Answer: We think it not expedient to do so.

ART. 7. Is it according to the order of the gospel for brethren, being mourners, to keep their hats on in time of funeral services, at prayer, and preaching, etc.? And should brethren dress their dead after the fashion of the world? Answer: We think not; for the apostle says: "It is a shame for a man to pray or prophesy having his head covered" (I. Cor. II.); and we think a white shroud becomes our dead the best.

ART. 8. A man was baptized by the brethren, but he afterward left the church, with the plea that he never believed there was a God, and that he joined the church for worldly gain; but afterward he wishes to join the church, and to be baptized, and says he now believes in Christ, and lives as becomes a Christian. Can he be received without being re-baptized? It was considered best to defer this question to the next Annual Meeting.

ART. 9. A member is charged with a crime, but before the case was investigated he removes to a distant country. Is it in accordance with the gospel for the church from which he moved to expel that member without first investigating the case, either when he is present, or by writing? Answer: We think that churches should be very careful not to expel members without giving them an opportunity of defending themselves; and, as a general rule, we consider it improper to do so; but there may be cases in which the church is justified in expelling members in their absence.

ART. 10. Would it be profitable and apostolic to number the brethren and sisters, and report the numerical strength of the brotherhood at the next Annual Meeting? Answer: We consider it not apostolic, inasmuch as the apostles never gave the exact number of believers. Acts II. 4–47; IV 4.

Art. 11. There being a considerable number of persons in Tennessee, belonging to a body of professing Christians, known as the J. A. Bowman Church, he having been at one time in fellowship with the brethren. This body expressed a wish to our brethren in Tennessee to become united to the brethren, and a committee of brethren in Tennessee was appointed to confer with the J. A. Bowman Church relative to a union; but the brethren in Tennessee preferred to submit the case to the Annual Meeting, and it appointed the following brethren as a committee to visit the J. A. Bowman Church to confer with it, and to receive it into fellowship with us, if judged proper to do so: J. P. Ebersole and H. D. Davy, of Ohio; John Metzger and C. Long, of Illinois; Jacob Miller and J. Bowman, of Indiana; J. Wise and D. M. Holsinger, of Pennsylvania; D. P. Sayler and H. Koontz, of Maryland; Daniel Thomas and Solomon Garver, of Virginia.

Art. 12. Can the brethren in Missouri take the oath of loyalty, as set forth in the new constitution of that state, to get the privilege to preach the gospel? Answer: They can not take that oath, if it conflicts with the principles of the gospel, as the brethren receive those principles, but we think that a proper construction of the constitution will not require any compromise of our principles. And we recommend to our brethren in Missouri to ascertain from the proper officers the true import of the oath, to see whether it does conflict with our Christian principles.

Art. 13. As it is the practice in some congregations to have the supper on the table at feet-washing, while in others they have it not on, can not this Annual Meeting bring about a uniformity upon this subject? Answer: Though we desire uniformity, yet we would refer the brethren, at present, to Art. 21, of the Annual Meeting of 1863.

Art. 14. How is it considered if a minister violates his marriage contract, by committing adultery secretly, and continues the transgression for over one year, and in the meantime seeks and obtains the ordained elder's place, discharges all the holy functions of that office, preaching, baptizing, anointing the sick, solemnizing marriages, and breaking bread; can he ever be received again? And, if so, how long after having been expelled? Answer: We think he can, as a private member, but not until the church in which he lives is fully satisfied that his conduct throughout proves that he has indeed repented. II. Cor. II. 6–8.

ART. 15. Is it right for a brother to lease a piece of ground to an agricultural society, for ten years, for the purpose of holding county fairs on? If not, what shall be done with such a brother? Answer: We consider it not right; and we think he should give satisfaction to the church; and should he refuse to do so, let him be dealt with according to Matt. XVIII.

ART. 16. What shall be done in case a husband will not live with his wife, and she obtains a divorce, and marries another, and after living with him for several years, she desires admission into the church, and is received; but some object to her reception, saying they can not fellowship her; can she be retained as a member? And, if so, what shall be done with those who refuse to fellowship her? Answer: We think, under existing circumstances, she can not be retained as a member. (See Minutes of 1850, Art. 12.)

ART. 17. Is it in accordance with the gospel for ministering brethren, when traveling, to keep and have published a record of their travels, telling how many meetings they attended, how many were converted, who took them from place to place, with whom they staid over night, besides many little incidents seen by the way, etc.? Answer: We have no gospel command to do so, but if it is done it should be to edification, and a too minute detail of particulars should be avoided, deeming that useless.

ART. 18. Should not brethren, according to the gospel, be prohibited from selling and circulating books, circulars, etc., at our Annual Meetings—hymn-books and Bibles excepted? Answer: We think the gospel does not prohibit us from selling books comporting with the gospel, and approved by the brethren. But we consider it not consistent to do so on the Sabbath-day.

Art. 19. A request to reconsider answer to Art. 40, 1865: It was reconsidered, but postponed.

Art. 20. Inasmuch as the subject of lightning-rods has been before the Annual Council, and brethren have only been advised to bear with one another, which we consider is no decision at all; for, if right, why not recommend it to all, and, if wrong, why tolerate it at all? Answer: As we have no command to erect or forbid lightning-rods, we would not advise brethren to put up such rods, but the brethren should bear with one another in love in such matters. (Minutes of 1851, Art. 7, and of 1856, Art. 25.

Art. 21. Inasmuch as the freedmen of the south are in a starving condition, and also destitute of education and Christianity, would not this district council-meeting (southern district of Indiana) think it advisable to adopt some plan for their relief, and present it to our next Annual Conference for their deliberation? Whereupon it was resolved that this meeting make arrangements to raise funds, and appoint two brethren to go into the Southern States as soon as the nature of the case will admit of it, and distribute those funds among the needy, irrespective of color, and also preach the gospel whenever opportunity may present itself. (Some further particulars relative to the manner of raising the funds were given, but are here omitted for want of room.) It was further concluded to submit the above to the Annual Meeting, and if not approved of, it was not to be carried out. The following is the action of the Annual Meeting upon the above: We heartily approve of the above, and bid our brethren God speed, and recommend to our brotherhood to imitate the worthy example of our dear brethren in southern Indiana.

Art. 22. Whose duty is it to perform the annual church visit? the visiting brethren's duty alone, or is it also a duty enjoined upon the speakers to help to perform it? Answer: We consider it is the deacon's duty to perform the yearly visit, by order of the church, as it belongs to their commission; yet, if speakers see proper to assist them, they can do so.

ART. 23. Inasmuch as there is a difference of opinion among the brethren in reference to what constitutes a reasonable excuse for going upon stands or pulpits in meeting-houses of other denominations, will the brethren in Annual Council give a more definite answer upon this subject? Answer: We recommend the brethren to bear with one another, allowing every brother to keep his conscience clear, as we have no "thus saith the Lord" for it.

ART. 24. Is it allowed for brethren to travel through the country selling patent rights, and buying stock for speculators, being looked at as sharp traders? If not approved of, what shall be done in such cases? Answer: This meeting does not approve of brethren doing so, and if it is done, we recommend the churches having the care of such who do it, to attend to it.

ART. 25. What do the brethren call fallen members, those that are in avoidance only, or all of them that are put out of the church? Answer: We think that all that are put out of the church by avoidance, or according to Matt. XVIII., are so called.

ART. 26. What shall the church do with a ministering brother that has promised three times to the church to conform to the order of the church in point of dress and apparel, and the time set for him to do so, but the time expires, and he does not make his promise good, and also influences members against conforming to the rules laid down in the gospel relative to non-conformity to the fashion of the world? Answer: We advise the church having brethren who fail to comply with their promises, as above stated, to deal with them according to Matt. XVIII.

Art. 27. Inasmuch as pride and an inclination to follow the fashions of the world are still increasing among us, in wearing fine apparel, frock and sack coats, dusters, shawls, etc., with the hair parted off to one side, or shingled and roached, moustaches, etc.; the sisters also wearing fine apparel, going without caps, wearing hoops, hats, vails, overcoats, jewelry, etc.; and, as admonition, in some cases, has not effected any thing, can not this Yearly Meeting propose some plan by which this growing evil may be arrested? Answer: We think members of the church, conforming to the fashions of the world as above stated, should be admonished again and again, and if they will not hear the church, the Savior has given directions in Matt. xviii. how to deal with them.

Art. 28. Should not colored members be held equal with white members in church privileges? Answer: We refer to minutes of 1835, Art. 1; and 1845, Art. 2; and 1849, Art. 31.

Art. 29. Inasmuch as the Annual Meeting has decided that bells on meeting-houses, giving offense, is wrong, does this Annual Meeting say that bells on meeting-houses in towns or cities (though of great advantage) should be taken down, or should they be regarded as lightning-rods, dinner bells, and like things, giving like offenses? and if not so regarded, will this Annual Meeting give gospel grounds for not admitting church bells on meeting-houses in towns or cities? Answer: We think it best for brethren to be subject to the decision of the Annual Meeting, and if reconciliation can not be made, it would be best to take them down, according to Romans xiv. 15–21, and avoid giving offense.

Art. 30. A young man enlists in the service of the government of the United States, and after being in camp a month, deserts and returns home secretly, and, with the consent of his parents, changes his name to his mother's maiden name, retaining his given name as a middle name. He then goes into another part of the state and gets married, and becomes a member of the church under his assumed name. Some six or eight months afterward the church gets to hear of this, and when he is asked concerning it, he frankly admits that it was so, and was sorry that it so happened. What is now the duty of the church in this case? Answer: Inasmuch as said brother entered into the marriage contract under a fictitious name, and also in violation of Romans XIII. 1, and has also deceived the church, the duty of said church would be to make it his duty to have the marriage legalized, and make good satisfaction for said deception.

ART. 31. Does this meeting approve of a brother who is a physician to forward his reputation by stating in his bills and circulars that he is a member of the German Baptist Church? Answer: We do not approve of it.

ART. 32. Is it agreeable with the gospel for brethren to put a reward on their horses or other property when stolen, and try to recover the same? Answer: Is it not according to Luke VI. 30.

ART. 33. Will the Annual Meeting inform what course to pursue in the following case: A member is put in avoidance, and an elder from another state, knowing it, visits, salutes with the kiss, and eats with the avoided person; and when he is told that in doing so he has grieved the brethren, he threatens the church or district. Answer: We consider that the church aggrieved should select a committee of three ordained elders, who shall notify the offending elder of the time and place of meeting, and then investigate the case, and dispose of it according to their judgment. And we decide that an elder has no right to disrespect the action of another church in this manner. If a church should do wrong, it should be proceeded against in the regular gospel manner.

ART. 34. Is it considered conforming to the world for ministering brethren, or others, to have musical instruments, such as melodeons, pianos, etc., in their houses, and for their children, who are members of the church, to spend their precious time in playing on such instruments? Answer: Considered, that it is tending too much in that direction, the world being largely engaged in it, and we have no example in the New Testament that it was ever indulged in by Christians. Yet, if strictly confined to sarced music, we can not positively prohibit it, but advise all the beloved members to deny themselves of this indulgence, believing that it is attended with dangerous consequences.

Art. 35. Is a single brother eligible to the office of bishop or deacon? And does Paul mean, when he says to Timothy, "Let the deacon be the husband of one wife," that he must be a married man, or does he mean that he shall have but one wife at a time? I. Tim. III. 12. Answer: We consider that a single brother can hold the office of a bishop or deacon, if duly qualified in other respects, and that married brethren can hold either office, being the husband of one wife at a time.

Art. 36. What is the proper course for members to pursue when they hear a slanderous report against a member of the church, or even persons of the world? Answer: In all cases we should hear reports with great allowance, and when it is confirmed against a member, it should be brought before the church through the official body. As to persons of the world, we should, by no means, circulate slanderous reports of them, it being, in all cases, calculated to engender strife and confusion.

Art. 37. Inasmuch as the subject of avoidance, at our last Annual Meeting, was laid over for a more mature consideration at this Annual Meeting, we, the brethren assembled at an annual district council-meeting, petition this conference to make no change, but let the avoidance be enforced in certain cases. Considered, the majority of us are not willing to make any change.

Art. 38. Can a man be received into the church, and hold his office as assessor? We think he can not consistently with the gospel. John xviii. 36; Matt. vi. 24.

Art. 39. Is it allowed for brethren, and especially preachers or deacons, to travel through the country, trafficing in fruit-trees, and, in their anxiety to sell, use great efforts to sell at extravagant prices, making it quite a speculative business to themselves and to their employers? Answer: We consider it wrong, according to Matt. vii. 12, and brethren who deal in trees should deal honestly, as they should in all their dealings.

Art. 40. How is it considered if a neighboring church still holds persons as members who joined a secret society, without calling them to answer for their conduct, the elders knowing such to be the case? Shall we go to their communion, or invite them to ours? Considered not according to II. Cor. vi. 14.

Art. 41. Is it according to the gospel for members, or any body of members, to pay a stated salary to our ministering brethren, for the support of their families, that they may give themselves wholly to their ministerial labors? Answer: Not wrong to support the ministry, where it is needed. I. Tim. v. 18; Luke x. 7. But we do not approve of paying a stated salary.

Art. 42. How is it considered by the brethren in Annual Council, for sisters, who are in needy circumstances, to avail themselves of the benefit of an act, passed by the legislature of Pennsylvania, granting a gratuity and pension to the soldiers of the war of 1812, or to their widows? Considered right for them to receive it.

Art. 43. Would it not be more consistent with the teaching of the gospel, in receiving disowned members, for the members of the church to go to the disowned members, and receive them, than for the disowned members to go around to the members of the church, and be received by them in that way? Answer: Inasmuch as we find that the practice laid down in the minutes, referred to above, has not been a general one hitherto, and as it seems a union of sentiment can not be effected at this meeting, we would feel to leave the matter optional with the churches for the present.

ART. 44. This question refers to the case of the church receiving a class of persons separated from their former partners in the marriage contract, and who have married again. It was concluded to postpone this question to the next Annual Meeting.

ART. 45. We ask this Annual Meeting to reconsider Art. 6, of 1864, and, if not changed, to give a more scriptural reason why brethren should not serve as jurors. Answer: We advise our brethren not to serve as jurors when they can avoid it.

ART. 46. Resolved, that Art. 47, of the minutes of 1865, be altered to read, "The President of the United States," instead of "President Lincoln."

ART. 47. The following resolution was proposed to the Annual Meeting, by a district meeting, with a request that it be adopted:

Resolved, by this Annual Meeting, That the churches throughout the brotherhood enforce plainness of dress, and a plain manner of wearing the hair and beard, upon the preachers and officers of the churches. By plainness of dress, we mean the common order of giving shape to dress, as practiced by the old brethren and sisters generally, and by plainness of hair we mean the hair parted on the top of the head, or all combed back in a plain manner, or combed straight down all around the head, and not having the hair and beard trimmed according to the custom of the world.

Considered, that this Annual Meeting unanimously adopt this resolution, according to Rom. XII. 2; I. Peter I. 14; I. John II. 15, 16; and that all preachers and officers that follow the fashions of the world in the foregoing particulars, violate the order of the gospel by doing so, and render themselves liable to be brought under the counsel of the church.

ART. 48. Requests for committees: 1. For a committee to visit the White Oak Church, in Lancaster County, Pennsylvania. The following brethren are on this committee: Joseph Hanawalt, Moses Miller, Isaac Meyers, Daniel Keller, and Andrew Miller. 2. For a committee to visit the Swatara Church, Lebanon County, Pennsylvania. David Gerlach, Moses Miller, Andrew Miller, and Daniel Keller. 3. For a committee to visit the Antietam Church, Franklin County, Pennsylvania. H. D. Davy, John P. Ebersole, John Wise, John M. Holsinger, and John G. Glock.

In response to a petition from the brethren in Virginia, for pecuniary help for Bro. Peter Crumpacker, an elder in the church, who lost three thousand dollars in getting his brethren out of prison, and by being robbed by the rebels, this Annual Meeting recommends to all the churches in the north to assist liberally this worthy brother to bear his loss which he, through love to his brethren, sustains. And we appoint Bro. Benjamin Moomaw the receiver, to receive the funds collected. His express office is Bonsacks, Roanoke County, Virginia, and his post-office is the same.

Bro. William C. Thurman appearing at the meeting, and giving satisfaction to the brethren, was restored to his office as a minister. The following was submitted to him, and he accepted it by signing it: "He shall consent to give and take counsel, and to teach and obey the gospel, omitting to mention, in preaching on the doctrine of feet-washing among the brethren, and everywhere else, that the one who washes should wipe. His course shall be referred to the Annual Council, if any objections whatever are urged against him. He shall go to Virginia, where he was chosen to the ministry, and be installed in his office, according to the order of the church, and be subject to the church.

"W. C. THURMAN."

It was considered advisable that the several states make provision to bear the expenses of the committee appointed to go to Tennessee. Each state will provide for the brethren who go from it.

There was a request made by the district meeting of northern Indiana, for the Annual Meeting of 1868.

The request from the Pipe Creek Church, for the meeting in 1867, was renewed; and the next Annual Meeting will be, the Lord willing, with the Pipe Creek Church, Carroll County, Maryland. Brethren going there are recommended to go to Baltimore City, then take the Western Maryland Railroad for Linwood Station, it being one mile and a half from the place of meeting. Brethren having occasion to write for information, will address Philip Boyle, New Windsor, Maryland, or David Miller, Frizzleburg, Maryland.

Standing committee: Daniel Keller, John Wise, of Pennsylvania; H. D. Davy, J. P. Ebersole, of Ohio; Christian Keefer, Henry Koontz, of Maryland; John Wine, Daniel Thomas, of Virginia; Jacob Miller, J. Knisely, of Indiana; C. Long, S. Garber, of Illinois; D. Derrich, of Tennessee.

H. D. Davy, Moderator

James Quinter, Clerk.

◆ ◆ ◆

ANNUAL MEETING OF 1867.

After the devotional exercises on Tuesday morning, the standing committee was appointed, and the fifteenth chapter of the Acts of the Apostles was read.

The following brethren were named as the committee: Joseph Riser, H. D. Davy, and James Quinter, of Ohio; David Miller, Jacob Metzger, and Jesse Myers, of Indiana; Christian Long and John Fitz, of Illinois; Peter Long, Andrew Miller, and John Holsinger, of Pennsylvania. Peter Crumpacker, Daniel Thomas, and John Wine, of Virginia; David Rittenhouse and John Murray, of Iowa; F. P. Loehr, of Michigan; Henry Koontz, Isaac Pfoutz and D. P. Sayler, of Maryland.

The meeting was then organized by appointing H. D. Davy, moderator, J. Quinter, first clerk, D. P. Sayler, second clerk, and John Weybright, door-keeper.

After the organization the following delegates reported themselves to the standing committee: 1. Southern district of Ohio, Joseph Riser, Abraham Flory. 2. Northwestern district of Ohio, J. P. Ebersole, Joseph Kauffman. 3. Eastern district of Ohio, H. D. Davy, Jacob Garver. 4. Southern district of Indiana, Hiel Hamilton. 5. Middle district of Indiana, Jacob Metzger, Jesse Myers. 6. Northern district of Indiana, D. Miller, F. P. Loehr. 7. Southern district of Illinois, I. Gibson, J. Fitz. 8. Northern district of Illinois, C. Long, J. W. Price. 9. Eastern district of Pennsylvania, D. Gerlach, William Hertzler. 10. Middle district of Pennsylvania, D. M. Holsinger, D. Bosserman. 11 Western district of Pennsylvania, John Wise, Ephraim Cober. 12. First district of Virginia, Abraham Neff, P. Nininger, B. F. Moomaw. 13. Second district of Virginia, J. Wine, D. Thomas. 14. Third district of Virginia, M. Cosner. 15. District of Iowa, David Rittenhouse, John Murray. 16. District of western Maryland, David Long, E. Slifer. 17. District of eastern Maryland, Philip Boyle, D. P. Sayler. 18. District of Tennessee, P. Wrightsman, J. B. Pence.

Article 1. The district of southern Ohio respectfully requests the Annual Meeting to give some more definite direction than we now have for dealing with a church that is altogether out of the order of the gospel. Answer: We think that the direction for meeting such cases as alluded to above, is contained in the minutes of last Annual Meeting, and if that direction is understood and carried out, nothing further is necessary.

Art. 2. Would it not be well to have the same questions asked throughout the brotherhood, on our annual visits? Answer: We think it would, and the following form of questions is given: 1. Are you still in the faith of the gospel, as you declared in your baptism? 2. Are you, as far as you know, in peace and union with the church? 3. Will you still labor with the brethren for an increase of holiness, both in yourself and others? 4. Liberty should be given to members to bring any thing they may desire to, and that they may think the good of the church requires, before the visiting brethren.

Art. 3. What is the order of the brethren when members have become entirely dependent upon the church? Have they the privilege of moving from one branch of the church to another without the consent of the church into which they propose to move? Answer: The church into which such members propose to move should first be counseled before they move, and if this is not complied with, the charges should be paid by the church from which they moved.

Art. 4. A request to change the word *enforce*, in Art. 47 of 1866, to *advise*. Answer: We consider it not best to change the word in the connection in which it stands, as it applies to the officers of the church, for whom it was designed.

Art. 5. Is it according to the gospel for brethren to act as administrators or executors, in the capacity that the law requires? And if it is, has the church a right to require such to absent themselves from the communion? The Annual Meeting is also requested to reconcile Art. 24, of 1864, with Art. 2, of 1821. Answer: We consider it not advisable for brethren to act in the capacity of administrators or executors, as it is attended with much difficulty. And, as it regards reconciling the two articles above named, there is not really as much difference as at first appears, since in Art. 2, 1821, permission is granted to the brethren to serve in the capacity alluded to, under certain circumstances.

Art. 6. Is it in accordance with the gospel for a brother to refuse paying his just debts, declaring his wife to be the lawful owner of all his property? Answer: We consider it unjust for a brother to do so, and that such conduct should not be tolerated.

Art. 7. Is it consistent with the gospel for members of the church to have their profiles or miniatures taken; and, if inconsistent, how shall the church deal with such members who do so? Answer: As the brethren, in Annual Council in former years, decided it to be wrong, or inconconsistent, for members to have their profiles or miniatures taken, we advise them not to do so.

Art. 8. When there are two places of meeting in a congregation, the elder attending at one place, and two other ministering brethren at the other, is it according to the gospel for a minister in the second degree to authorize a brother in the first degree to baptize, after counseling the members present, in the absence of the elder or bishop? Answer: We unanimously consider it consistent and valid, when authorized by a minister in the second degree and the members present.

Art. 9. If a member of a certain church is put in avoidance, how should members of those churches that can not see that avoidance is necessary hold such that are put in avoidance? Answer: The adjoining churches, and members of adjoining churches, are to hold them as such, and also avoid all speaking against avoidance to the avoided one.

Art. 10. Can we not get a more scriptural plan to elect church officers? Answer: We consider it best to defer this query for further consideration.

Art. 11. Would it not be better for all the churches to have one mode for holding the Lord's Supper? Answer:

We think it would be better, and hope the time will come when there will be a unanimity of practice among the brethren upon this subject, and we recommend all the brethren to pray and labor for this.

Art. 12. Inasmuch as it seems to have been the practice of the apostles, in setting a member apart for any special duty in the church, to do so by prayer and laying on of hands, would it not be more in accordance with the gospel to establish visiting brethren and speakers in their offices by prayer and laying on of hands, according to Acts vi. 6, and xiii. 3? Answer: Inasmuch as it does not appear plainly to all the brethren that it was always the practice of the apostles to lay hands on those appointed to any special duty, we therefore think it best to make no change at present in the order of installing speakers and deacons in their offices.

Art. 13. Inasmuch as the church of the brethren has always endeavored to maintain the principle of temperance, will the brethren composing this Annual Meeting admit that members may join a temperance society, in the present form such societies take, outside of the church? Answer: As our brotherhood has, again and again, taken decided ground against intoxicating drinks as a beverage, and recommended to the brethren to abstain from their use as such, we see no necessity of joining ourselves to any other organization; and, therefore, we can not allow brethren the privilege of doing so, but renew our solemn protestation against the use of intoxicating drinks as a beverage, and consider it the duty of every member of the church to use his influence against them.

Art. 14. Is it expedient for brethren to put a reward on their property, when stolen, and try to recover the same? Answer: We consider the Scripture to be satisfactory in the above case, without human expediency. Luke vi. 30.

Art. 15. Would not the following be a better way for organizing the Annual Meeting than that which is now practiced? Let each district council select one ordained elder as a member of the standing committee of the Annual Meeting, and should any vacancy or vacancies occur, the elders of the church holding the Annual Meeting shall supply the same from among the ordained elders present at the meeting. Answer: We think it best to lay this question over until next year, with the understanding that the brethren where the next Annual Meeting will be held be instructed to select the standing committee, as much as practicable, according to the foregoing plan.

Art. 16. Does the fornication committed, as in Matt. xix. 9, place the parties in such a position that they can never be reconciled to each other and live together again? Answer: The guilty party giving evidence of true repentance, they may be reconciled. (See I. Cor. vii. 11; II. Cor. ii. 6, 7.)

Art. 17. We desire this Annual Meeting to consider Art. 18, of the minutes of 1856, and give us the scriptural rule to govern such cases. Answer: If the cause of separation be malice and ill-will, they can not be retained in the church, according to Heb. xii. 14, 15.

Art. 18. Do the Scriptures teach that it is committing adultery to marry a person who is divorced, while the first partner is living? Answer: They do. (See Luke xvi. 18.)

Art. 19. In the minutes of the Annual Meeting of 1866, page 2, it is said that "any member falling under the counsel of the church, and being dissatisfied with the decision, may appeal to the Annual Meeting, by presenting a petition, signed by a number of the members of the church." Would it not be better to reconsider this clause or paragraph, and put it back to the decision of the Annual Meeting of 1849, Art. 26? Answer: We think it not advisable to repeal the paragraph, but that we add what was intended, namely, this: The Annual Meeting shall hear their petition, through the standing committee, and if they deem their claim just, they shall grant them a committee, who shall examine the case, and their decision shall be final.

Art. 20. If a brother wrongs a neighbor, who is not a member of the church, by not fulfilling his promise, so that his neighbor suffers damage; and the church, taking the matter into consideration, expels the brother for doing this and other crimes. Now, we wish to know whether the church has the right to receive that brother into the church again before he has made restitution. If it is wrong for a church to do so, what is to be done? What is to be done with a church that has done so? Answer: The proceedings are wrong; and unless the church requires the brother to make restitution, the church shall make restitution.

Art. 21. Who are the proper persons to perform the duty of anointing the sick? James v. 14, 15. Answer: We think the minutes of former Annual Meetings give a satisfactory answer to this query.

Art. 22. Has Bro. E. Heyser a right, being a ministering brother, to receive pay from the government for teaching school in the South, under the employment and protection of the Freedmen's Bureau? Answer: Inasmuch as Bro. Heyser is employed by the government in teaching school, and not in preaching the gospel, we can see no impropriety in the government paying him for teaching.

Art. 23. Do not the Scriptures enjoin fasting, in connection with prayer, as a frequent service? and will not this meeting recommend it, as a means of promoting a higher degree of perfection and holiness? Answer: We think that according to the Scripture fasting, in connection with prayer, is attended with great advantages to those who observe it, and we earnestly exhort the brethren not to neglect this duty and privilege, as a private institution (Acts x. 30); and that in important cases it should be enjoined upon the members as a means of sanctification and qualification for important duties. Acts xiii. 1-3.

Art. 24. What is the established usage of the church in the use of the civil law in collecting debts, etc.? Is it altogether forbidden? If not, what is the extent of the privilege? If it is, can it be allowed for members, and especially ministers, to advise persons to sue, and publish a notice to their creditors that if their bonds are not paid when due they will be coerced by law? Answer: We consider it is contrary to the gospel, as understood by the brethren, to use the civil law in collecting debts, or in any other case where it would involve strife or litigation. Friendly suits are admitted, when the case is decided to be such by the council of the church. But to advise others to sue, or to publish that we will sue, is inconsistent with our principles, and would subject a brother to the judgment of the church, according to the gospel. (See Matt. v. 40; Luke vi. 29.)

Art. 25. Can brethren be allowed to officiate in reconstructing the government, in holding elections, and participating in conventions? Answer: We consider it contrary to the gospel, as understood by the brethren, to act officially in any government matter whatever. Luke xvi. 13.

Art. 26. What is to be done with the housekeeper in an arm of the church, who neglects to examine the applicant for baptism, as laid down in the minutes of 1848, and republished in the minutes of 1858? Answer: We think the elders of the adjoining churches should visit the housekeeper, and admonish him to proceed according to the order of the brethren, as laid down in the minutes.

Art. 27. Inasmuch as there are some members who are dissatisfied with the present manner of washing feet, and think that the one that washes should also wipe, can not the Annual Meeting grant a change, and bear with those that wish to practice as they understand it? Answer: We consider it not advisable to make any change in the practice of feet-washing as heretofore practiced by the brethren.

Art. 28. Would it not be more consistent with all other rules and orders of the brethren to elect elders by votes, in all cases? Answer: We consider it best to make no change in the general manner of appointing elders, but we think cases may occur when the church, acting in concert with the elders who visit a church to ordain an elder, may take the voice of the church in which the ordination is to take place, to know which of the ministering brethren in the church desires to be ordained.

Art. 29. Is it consistent with the gospel to apply the term reverend to ministers of other denominations, or to our own brethren, either in speaking or writing? Answer: We consider it not right to do so, since it is applied in the Bible alone to God.

Art. 30. Should not our church adopt some general plan for the spread of the gospel, as the duty is enjoined upon her by the Savior himself? And does not an efficient plan imply some pecuniary provision? Answer: This Annual Meeting hails the desire to have the gospel spread, and which is growing among the brethren as a favorable indication, and it would encourage this and recommend to the several states to take such measures as a prayerful consideration of the subject would suggest, to engage in this good work; and it would also recommend that such plans be adopted as would suggest themselves by such consideration, since no one plan can now be united upon, hoping that, as the work progresses, and as further light is elicited by reflection, observation, and experience, a greater and more efficient system may be adopted. In the meantime, let whatever is done be done according to the spirit and word of the gospel, as work done in any other way will not be approved by the Lord.

Art. 31. Should not the Annual Meeting adopt some definite rule with regard to the action of special committees asked for by any branch of the church, to settle matters that could not be settled otherwise? Answer: Whereas, it is the privilege of any branch of the church, or member, to have a committee when asked for, such committee should have full power to dispose of any case submitted to it, provided the usual methods have been resorted to previously;

and when settled by such committee, the decision shall be final. Acts xv. 22. (The five following articles were deferred to the next Annual Meeting, and will be acted upon as the first business of said meeting. The first four are answered by the district-meeting from which they came, and have only the authority of the district-meeting, and the answers are subject to any change the Annual Meeting may make, before they have the authority of the Annual Meeting. To the fifth or last question no answer was given by the district-meeting from which it came. The Annual Meeting directed these articles to be put on the minutes.)

Art. 32. Do the words of the Savior, "Except for fornication," as they stand connected with his other language, in the ninth verse of the nineteenth chapter of Matthew, *annul* the marriage covenant or contract, or do they only suspend it until fruits worthy of repentance are manifested on the part of the transgressor—to the satisfaction of the church. Considered by this meeting that the words in question do annul the marriage contract. Referred.

Art. 33. Art. 40, on the minutes of the Yearly Meeting for 1865, being in relation to raising money by taxation—considered by this district-meeting that the article should be reconsidered by the Yearly Meeting, inasmuch as this district-meeting concluded that it is not contrary to the gospel to raise funds by taxation, provided all the members in the same church are agreed to do so; but a noncompliance should not be a test of fellowship. Referred.

Art. 34. Art. 8, as it stands on the minutes of the Yearly Meeting for 1866, relates to a brother who had expressed a desire to be re-baptized. Considered by this district-meeting that the case be referred to the church in which it exists, and the brethren there be authorized by the Yearly Meeting to proceed as the nature of the case may require. Referred.

Art. 35. Is it considered expedient for brethren to join debating schools or lyceums? Considered by this meeting that it is not expedient for brethren to do so. Referred.

Art. 36. A man, having a wife, and she leaves him and takes up with several other men, one of whom is compelled by law to marry her; and some time after this the first mentioned man marries a single woman, and this woman made application to be received into the church, and the circumstances, as given above, not being known by the church, she was baptized; and then her husband also made application to be received. We desire the judgment of the Annual Meeting, whether this woman can be retained in the church, and whether her husband can be received?

The following committees were appointed by the meeting by request: 1. A committee to visit the Paint Creek and White Oak churches in southern Ohio. The following brethren were appointed: H. D. Davy, J. P. Ebersole, John Hershey, John Frantz, Peter Nead, and James Quinter. 2. For Cherry Grove, Carroll County, Illinois, Samuel Gerber, Michael Sisler, and Martin Myers. 3. For the Brush Creek Church, Maryland, David Long, David Bosserman, and Henry Koontz. 4. For the Ridge Church, Cumberland County, Pennsylvania, Moses Miller, D. Bosserman, J. G. Glock, Joseph Hanawalt, and Andrew Miller. 5. For New Hope Church, Augusta County, Virginia, Daniel Thomas, Jacob Miller, and Isaac Long. 6. For Otter Creek Church, Macoupin County, Illinois, J. R. Gish, John Fitz, Jacob Negley.

A request from the brethren in Elkhart County, Indiana, for the Annual Meeting in 1868, was made and granted. Accordingly, the Lord willing, the next Annual Meeting will be with the brethren above named.

After a season of devotional exercises the meeting adjourned.

J. Quinter, } Clerks.
D. P. Sayler, }

H. D. Davy, Moderator.

ANNUAL MEETING OF 1868.

On Tuesday morning, the 2d of June, an unusually large number of brethren being present, after the devotional exercises, the following brethren were announced as forming the standing committee: John P. Ebersole, Daniel Miller, Henry D. Davy, James Quinter, B. F. Moomaw, Daniel Thomas, Jacob Wine, D. P. Sayler, Isaac Pfoutz, David Long, Conrod J. Lint, Daniel M. Holsinger, Joseph Rohrer, David Bechtelheimer, Jacob Miller, Daniel Bowman, F. P. Loehr, Christian Long, John Metzger, Samuel Lehman, John Wise, Jacob Brower, Abraham Replogle, and Henry Brubaker. Bro. H. Kurtz and Peter Nead were invited to be present with the standing committee. The meeting was then regularly organized by appointing H. D. Davy, moderator, James Quinter, first clerk, D. P. Sayler, second clerk, and Jacob Miller, doorkeeper. It was then ascertained that the following state districts were represented: Virginia, district No. 1, No. 2, and No. 3; Maryland, the eastern and the western district; Pennsylvania, the eastern, the middle, and the western district; Ohio, the northwestern, the southern, and the eastern; Indiana, the southern, the middle, and the northern district; Michigan; Illinois, the northern and the southern district; Iowa, Tennessee, Wisconsin, and Kansas. The delegates then, as they were called, presented their papers, and the following articles were found to constitute the business before the meeting. These were prayerfully considered and answered as the Scripture, reason, and experience seemed to require. (The first five articles acted upon were referred from the last meeting to the present.)

ARTICLE 1. Do the words of the Savior, "Except for fornication," as they stand connected with his other language, in the ninth verse of the nineteenth chapter of Matthew, *annul* the marriage covenant or contract, or do they only suspend it until fruits worthy of repentance are manifested on the part of the transgressor—to the satisfaction of the church? Considered, by this meeting that the words in question do annul the marriage contract. Answer: We postpone this question indefinitely, but advise the churches to proceed cautiously when they have cases of this character to act upon.

ART. 2. The second query asked for a reconsideration of Art. 40, of 1865, being in relation to raising money by taxation. Answer: Though it may not be contrary to the gospel to raise funds by taxation, yet we think it is not expedient to do so. But we do believe that brethren should, in all their contributions to promote benevolent or charitable causes in the church of Christ, contribute, as a general gospel rule, according to what God has blessed them with.

ART. 3. This query refers to Art. 8, of 1866, and relates to a brother who wished to be re-baptized. Answer: Inasmuch as we are informed that the case to which this article refers was disposed of in the church in which it occurred, we think it best to give it no further consideration at present.

ART. 4. Is it considered expedient for brethren to join debating schools or lyceums? Answer: We think it not expedient for brethren to do so.

ART. 5. A man, having a wife, and she leaves him and takes up with several other men, one of whom is compelled by law to marry her; and some time after this the first-mentioned man marries a single woman, and this woman made application to be received into the church, and the circumstances, as given above, not being known by the church, she was baptized; and then her husband also made application to be received. We desire the judgment of the Annual Meeting, whether this woman can be retained in the church, and whether her husband can be received. Answer: We refer this question back to the church in which it originated.

ART. 6. Would it not be better, and more in accordance with the sentiments of a majority of the brethren, to change our present manner of appointing the standing committee of our Annual Meeting, so that each district-meeting elect some one of the bishops within the district to constitute one of said committee? And would it not also be better to give the committee liberty, after it has elected its moderator, to elect its clerks and other officers from the body of the members present, rather than confine it in its choice to its own members? Answer: We think it would be better so to do.

ART. 7. In choosing a brother to the ministry, would it not be nearer to the spirit of the gospel to cast lots for one among those having received votes, than the way we have been proceeding heretofore? Answer: We judge it best to make no change at present in electing our church officers.

ART. 8. Is it in accordance with the gospel to restrict a brother from preaching that which a branch of the body is permitted to preach and practice, and which is represented at the Annual Meeting from year to year, and is acknowledged as being in full fellowship with the church? Answer: In restricting a brother in his liberty of preaching the gospel, we must not be governed by what any branch of the church may preach or practice, but we must be governed by what a brother preaches, and by the manner in which he preaches. The apostolic precept, "Let all things be done unto edification," is a rule to be observed in preaching as in every thing else.

ART. 9. When ministers of other denominations join the brethren, can they be received as ministers in any other way but in the regular order of the church? Answer: We deem it not prudent to receive them in any other way.

ART. 10. Inasmuch as the questions whether the same member that washes feet should not also wipe, came up again at our district-meeting, we request the Annual Meeting, and the brotherhood throughout, to take this subject into serious consideration. Answer: We think it well to comply with the foregoing request, and also to appoint a committee to visit those churches in which to practice the ordinance of feet-washing differently to the general order of the brotherhood.

Art. 11. Inasmuch as in some of the churches, or districts, the visiting brethren (deacons) are permitted to rise up in meeting to exhort, and even to preach, while in other churches, or districts, they are taught not to rise, but to bear testimony to the truth and to exhort while sitting, and are not allowed to rise for that purpose. As the Yearly Meeting of 1835 has defined the duties in Art. 4, it is agreed to refer this subject to the Annual Council for reconsideration. Answer: We think it best to make no change from the present order.

Art. 12. What is to be done with a person who makes application to come into the church, confessing that he has truly repented, received faith in Christ, and upon that faith has been baptized by a trine immersion for the remission of his sins by another denomination? Answer: We think it best to make no change in reference to the subject alluded to in the article, from the present order of the brethren. (See Minutes of 1848, Art. 5.)

Art. 13. Would it not promote the profit and edification of the annual visit to the members of the churches to have a season of devotion, consisting of prayer and such other exercises as those who make the visit may feel at liberty to perform, in each family, when the circumstances will admit of it? Answer: We think it would promote the edification of the members of the church to do so, and that when convenient it ought to be done.

Art. 14. As the Annual Meeting has given the liberty to hold Sabbath-schools, it is particularly requested that this Annual Meeting give a full and definite answer to the last question in Art. 1, minutes of 1862, that there may be a uniformity of practice among the brethren who hold, or who wish to hold, Sabbath-schools. Answer: We advise that, where the nature of the case will admit of it, for brethren to hold Sabbath-schools, and such schools should be opened by singing and prayer, and closed by singing or by prayer, as it may be thought proper, and they should be superintended by brethren. And we advise the brethren to be very careful in introducing books, to introduce none that inculcate doctrine contrary to the gospel. And we further advise that brethren avoid taking part in or encouraging the Sabbath-school celebrations, common in the world.

Art. 15. Can there not be a more scriptural answer on the article of going on stands to preach, than that passed in our Annual Meeting in 1866, Art. 23? Answer: We can give no better answer to it than that already given in the minutes of 1866, Art. 23.

Art. 16. How is it considered for brethren to open their doors, or give consent that fallen teachers should preach in their houses, or to attend their meetings, etc.? Answer: We consider it wrong to open our houses for such to preach in, to attend their meetings, or to do any thing whatever to encourage them to preach.

Art. 17. Inasmuch as the Annual Meeting has decided that brethren may engage in merchandizing, with no other restriction than that they are not to sell intoxicating liquors should any other restrictions be added, and if so, what are they? Answer: We think it best to refer this question back to the district-meeting from which it came.

Art. 18. Whereas, there is a difficulty in introducing the new hymn-book among the brethren where the German language is yet used, as there are none that contain both English and German hymns, would it not therefore be advisable to revise the German hymn-book, and make a small collection of the choicest German hymns, and combine them with the English book, and thus have some books containing both English and German hymns, to meet the wants of our German members and avoid the necessity of having more than one book in the church? Answer: We consider it advisable to do so, and appoint the following brethren as a committee to select a number of German hymns, not exceeding two hundred, to be added to as many of the English books as it is necessary to supply the wants of the German brethren: Paul Wetzel, Henry Kurtz, F. P. Loehr, and D. M. Holsinger.

Art. 19. As there are some members who do not heed to the admonition given by the Annual Meeting of 1866, Art. 27, will this meeting come to some plan that all the churches will carry out said admonition? Answer: Considered the duty of each church to heed the instructions of the Annual Meeting, in any one or all of the different cases therein named.

Art. 20. Will this meeting consider the query of the Annual Meeting of 1866, Art. 47, allowing brethren three certain modes of wearing their hair? And, if approved of, we wish this meeting to give gospel for the same. Answer: Considered, that in absence of direct Scripture, it is well for the younger to be subject to the older.

Art. 21. Our Annual Meeting has, on different occasions, decided in favor of adopting some plan for a more extensive spread of the gospel; we, therefore, request this meeting to adopt the plan of the Annual Meeting of 1858, Art. 58, or some other one. Answer: This meeting adopts the report presented to the Annual Meeting of 1860. The following is the report referred to: "The committee appointed at the Annual Meeting in 1859, Art. 28, to propose some plan to the present meeting, by which the brotherhood in general may take some part in the good work of the Lord, in preaching the gospel more generally, reports as follows: Whereas, the preaching of the gospel to every creature is a command of Christ, since he said to his disciples, 'Go ye into all the world, and preach the gospel to every creature' (Mark xvi. 15), and, therefore, a duty enjoined upon all his disciples, hence it needs no argument in its defense. The only point to be considered, is: How shall it be done? Now, St. Paul says: 'Who goeth a warfare any time at his own charges?' (I. Cor. IX. 7); and as the Lord Jesus gave every man his work, as well as his servants authority (Mark XIII. 34): 'For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work,' it is, therefore, evident that he did not mean that his ministering servants should be burdened with the duty of preaching his word, and also bearing the expenses incurred in traveling from place to place, while all the members of the body remain idle. The committee understands the Lord Jesus to mean that the church, his body on earth (I. Cor. XII. 27), shall, unitedly, preach his gospel in all the world, by the ministry, through the Holy Ghost; and, therefore, the church should pray the Lord of the harvest to send forth laborers; for so Jesus commanded his disciples, saying: 'The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest.' Matt. IX. 37, 38. And it appears from the following account, in Acts XIII. 2, 3, that this was the practice of the apostolic church: 'As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.' And, in view of the above considerations, the committee offers the following advice: That the churches of the brotherhood form themselves into districts, the brethren in those districts to meet, as often as they may judge it necessary, to transact their business; that each of said districts have its treasury, and each one of the churches which form said districts have its treasury, the former to be supplied out of the latter, and the latter to be supplied by weekly contributions, as directed by the Apostle Paul (I. Cor. XVI. 2), 'Upon the first day of the week, let every one of you lay by him in store, as God has prospered him, that there be no gathering when I come,' a plan for raising pecuniary funds, of divine appointment, and is one which commends itself to our acceptance, both from its authority and excellency. And in order that the funds collected may be the most judiciously, satisfactorily, and economically applied, we advise that each sub-district or church appoint at least one delegate to attend the general district-meetings, and that these meetings so dispose of the funds collected as they shall judge most conducive to the glory of God and the salvation of souls. And in order to preserve a proper harmony between all the congregations of the brotherhood, we further advise that each general district-meeting send a delegate to the Annual Meeting, and, by the delegate, a report of its proceedings, that all such proceedings may be in harmony with the regulations, as made by the brethren assembled in Annual Council, and subject to the inspection and control of that body. And in case any demands of a general character for evangelists are made, sufficiently so to require the action of the Annual Meeting, then, in that case, the funds needed to defray the expenses of said evangelists shall be drawn from the treasuries of the several districts. And, as the conviction of mind seems to be general among the brethren, that greater exertion should be made by the brotherhood to have the gospel preached in every place, the committee would remind the ministry that the foregoing plan is by no means designed to supersede the labors of our ministers in their individual capacities. But we recommend to all our preachers to labor as they have been accustomed to do, without money and without price, as far as their circumstances will permit them to do so, showing, as they have hitherto done in a remarkable degree, the Christian grace of self-denial—a grace which shone brightly in the life of our divine Master, and which occupies a prominent place in his teaching. We further recommend to all our preachers to submit the above plan to their congregations, hoping that it will meet with their acceptance. All of which is respectfully submitted by the committee: D. P. Sayler, John Kline, John Metzger, James Quinter."

ART. 22. Is it in accordance with the order of the brethren for the standing committee of the Annual Meeting to appoint elders to preside over a district, without the knowledge or consent of said district? Answer: We think the standing committee has a right, under certain circumstances, to do so.

ART. 23. Is it consistent with the gospel, and the order of the brethren, for our ministers to teach, at our love-feasts, that members are justifiable in absenting themselves from the communion, after they have had their feet washed and partaken of the Lord's Supper? If this is not right, what should be done with members who will do so without giving any reason? Answer: It is wrong to do as intimated above, and more wrong still to teach it, and it should be neither taught nor done.

ART. 24. Would it not be more in accordance with the example of Christ and his disciples, when the administrator is blessing the bread and wine in the communion, for all the members to keep their seats? Answer: Inasmuch as it is not said that Christ did not rise to his feet, and as it has been the order of the brethren to rise when we give thanks, we think it best to make no change.

ART. 25. Shall district-meetings be held openly before the world, or before the church only? Answer: We think it best to hold our district-meetings as private meetings, but not so much so as to exclude any persons friendly to the brethren.

ART. 26. Can brethren, who do not possess the qualifications for deacons, required by the Apostle Paul to Timothy (I. Tim. III.), hold that office? Answer: We think they can not.

The following committees were appointed by the standing committee: 1. For Marshall County, Indiana, Yellow River Church, Jacob Miller, of Portage, Jacob Berkey, and David Bechtelheimer. 2. For Tippecanoe Church, Indiana, Abraham Airbaugh, David Miller, Jacob Miller, Jacob Flory, Jacob Berkey, and F. P. Loehr. 3. The same committee will go to Eel River congregation, Indiana. 4. For Cedar Creek congregation, DeKalb County, Indiana, Daniel Brower, Allen County, Ohio, Jacob Wagner, Joseph McCarty, and John Brown. 5. For Macoupin County, Illinois, John Metzger, Christian Long, Henry Davy, Joseph Hendricks, and Samuel Lehman. 6. For Marshall County, Iowa, John Wise, Samuel Gerber, George Baker, and Elias K. Beeghly. 7. For Philadelphia and Germantown, D. P. Sayler, H. D. Davy, James Quinter, Daniel Thomas, and Moses Miller. 8. For Salamony Church, Indiana, H. D. Davy, Daniel Brower, John P. Ebersole, John Metzger, and Jacob Berkey. 9. A committee to Somerset County, Pennsylvania, Tobias Blouch, Abraham Stutzman, and D. M. Holsinger. 10. A committee to the Rock Run and Elkhart churches, Indiana, H. D. Davy, Daniel Miller, J. P. Ebersole, John Metzger, and Michael Shotz. 11. To the Newton Church, Miami County, Ohio, Nathan Heywood, George Holler, Joseph Resor, and Isaac Miller. 12. To Pine Creek Church, Indiana, Jacob Berkey, Christ. Wenger, Ab. Witmer, and Jacob Miller. 13. To Waddam's Grove, Illinois, Michael Sisler, Martin Meyers, and David E. Price.

There were two requests foi tne Annual Meeting, one from Virginia, for the meeting in 1869, and one from Iowa, in 1870. The request from Virginia, for the meeting in 1869, was granted, and the next Annual Meeting, the Lord willing, will be held in Virginia. The corresponding brethren in the congregation in which it will be held, and other desirable information, will be given in due time through our periodicals.

After exhortation, singing, and prayer, the meeting adjourned.

James Quinter,
D. P. Sayler, } Clerks.

H. D. Davy, Moderator.

ANNUAL MEETING OF 1869.

A considerable number of brethren assembled in the neighborhood in which the general council-meeting was to be held some days before the time for meeting. The brethren around in various places availed themselves of the opportunity afforded them for preaching, and quite a number of meetings were held, to the edification of the brethren, and, also, it is hoped, to the good of others.

On Tuesday morning the meeting was organized, and opened with devotional exercises, after which it proceeded to business.

The following subjects were presented to the meeting, and acted upon in the fear of the Lord, with the conclusions herein stated:

Article 1. Whereas, there have been certain petitions from southern Ohio presented to this Annual Meeting, and which have been extensively circulated through the brotherhood, wherein the petitioners have set forth certain grievances, and desire some change or modification in holding the Annual Meeting, and, also, in certain practices among the brethren; and, whereas, this Annual Meeting desires to maintain all the practices and ordinances of Christianity in their simplicity and purity, and to promote the "unity of the spirit in the bonds of peace;" therefore, though it can not grant the changes and objects desired by the petitioners to the full extent petitioned for, it will make the following changes in the manner of holding the Annual Meeting, and endeavor to guard, with increased vigilance, against the abuse of the practices referred to in the supplement, by advising and urging the brethren to observe the cautions and directions in reference to said practices, as hereinafter stated: 1. In relation to the appointing of the standing committee, we advise that the district-meetings select old, experienced, and established brethren; and that in signing the minutes we advise that a suitable number of elders sign them, but not as members of the standing committee, and the signers need not be confined to the committee. We also advise that the minutes be read to all at the close of the meeting, provided there is time, and it be found practicable to do so, and that the term "moderator," as applied to the brother who keeps order, be dropped. 2. In relation to holding protracted meetings for worship, we feel much impressed with the propriety of conducting said meetings in strict accordance with the gospel; that all disorder and improper excitement should be avoided; that care should be taken that the understanding be enlightened, as well as the passions awakened; that on all occasions, when candidates for church membership are visited and examined, they be dealt with as the gospel seems to require, and as the order of the brethren has sanctioned; that in noticing the success of preaching, we advise that the number of additions to the churches be omitted. 3. In relation to Sabbath-schools, we feel the great necessity of guarding against the prevailing manner in which these schools are conducted; of cautioning the brethren who take any part in them against having festivals, or any thing of the kind that does not comport with the spirit of Christianity, which such schools are designed to promote; that care be taken lest pride be taught rather than humility, and that nothing be encouraged thereby that will conflict with the established order and character of the brethren.

and that care should be taken that no offense be given to the brethren in these things. 4. In reference to the controversial articles published in our religious papers, we counsel and advise our brethren Quinter & Kurtz, and H. R. Holsinger, to publish nothing in their periodicals that disputes the practice of the precepts and ordinances of the gospel, as handed down to us from Christ and the apostles, through and by the forefathers of the church; and that Brethren Nead, Kinsey, and all the brethren who write, be cautioned upon this head, and are hereby given to understand that a disregard to this counsel will subject a brother to the counsel of the church. 5. In reference to prayer-meetings, social meetings, and Bible classes, we would say, that we advise the brethren to be very careful in conducting such meetings, when they have been introduced, and to conduct them not after the prevailing custom of the religious world, but in the order that the brethren conduct their meetings for worship; that brethren be cautioned against introducing such meetings where their introduction would cause confusion or trouble in the churches, and that elders always be consulted in introducing such meetings.

ART. 2. The committee appointed by the last Annual Meeting to visit the Philadelphia and Germantown churches, reported, and the following is the part of the report judged necessary to be entered upon the minutes, it being the result of the conference between the committee and said churches: "Whereas, the brethren of the Philadelphia and Germantown churches seem to feel assured that the practice of feet-washing in said churches has always been in the single mode, we find it necessary to bear with one another, and will do so, provided you rectore the old order of the brethren, in having a full supper at communion meeting, the salutation of the kiss at the same time, and the practice of the two brethren praying at the commencement and close of our general meetings for worship, where there are two brethren present, concluding each prayer with the Lord's Prayer. If you will agree to this, we will report to the Annual Meeting accordingly. This was the last proposition submitted by the committee to said churches, and was accepted, with the qualification, as far as practicable. We are happy to believe its acceptance will be a step toward a more complete union between the churches we met in conference and the general brotherhood. The foregoing report is respectfully submitted to the Annual Meeting, with the hope that it will take such action upon the subject as will further the blessed cause of truth and righteousness. Signed by the committee: D. P. Sayler, H. D. Davy, J. Quinter, B. F. Moomaw, M. Miller." This Annual Meeting accepts, for the present, the foregoing report, with the clause, "as far as practicable," stricken out.

Report of the brethren appointed by the Annual Meeting to visit the brethren in Adams and Hancock counties, Illinois: "Upon conferring with them, and investigating the subject of difference in the practice of feet-washing, we found that in presenting their papers to the Annual Meeting in 1859, they reserved the right to themselves of practicing feet-washing as they did before, and thereby the Annual Meeting got a wrong impression; and, furthermore, what confirmed that impression was this: they agreed in the paper above alluded to, to give and take counsel, and did not state to the Annual Meeting their reservation in the practice of feet-washing. We found, in our conference with them, that they are still willing to abide by the compromise made in 1856, and fellowship the brethren as it was then agreed upon by the Annual Meeting. And we further got an expression from them, that they have adopted, and will adopt, the minutes of the Annual Meeting in full, except in the practice of feet-washing. And, as we learned by investigation, that there was a misunderstanding between the parties, we laid down our power invested in us by the Annual Meeting to communicate, and return our report to the Annual Meeting, that it may act as it sees fit in the premises. And we further have to say, that we were kindly met and received by the brethren and sisters in Adams and Hancock counties, and found a Christian spirit manifested in them while we were with them, and only feel sorry that we could not effect a union in the practice of feet-washing. Signed by the committee: H. D. Davy, John Metzger, Samuel Lehman, Christian Long."

Whereas, there has been a misunderstanding between the brethren in Illinois, visited by the committee, and the Annual Meeting; and, whereas, said brethren have accepted of the decisions of the Annual Meeting, and conformed to the order of the church in every respect except in the order of feet-washing; and, whereas, the different modes of washing feet have been much agitated among the brethren for some time past, neither to the edification of the brethren, nor to the promotion of holiness in the church; and, whereas, this Annual Meeting has given counsel, which, it is hoped, will stop said agitation and let the subject rest; therefore, this Annual Meeting concludes to bear a little longer with said brethren, and see what the result will be. It also advises brethren, when organizing new churches, to organize them in the practice of the ordinances, according to the general order of the brethren.

Art. 3. Would it not be more in accordance with the Scriptures, and the example of the Savior, to dispense with the salutation of the kiss at feet-washing, and at the communion? Answer: We readopt the decision of the Annual Meeting of 1853, Art. 39

Art. 4. What does this district think of the propriety of requiring brethren, who shall hereafter write and publish books, to submit them to a committee, appointed by the Yearly Meeting, for examination and approval, before they offer them to the public? Answer: We think it advisable for brethren to do so.

Art. 5. How is it considered by the brethren, for a brother to take the benefit of the bankrupt law? Answer: Considered not according to gospel. Matt. v. 40; Luke xvi. 9, 10.

Art. 6. As our fraternity disapproves of its members joining the Masonic order, and all secret societies, when a report is in circulation that some of the brethren belong to some such society, and the nature of the case being such that it is very difficult, if not impossible, to obtain testimony to prove the charge, has the church, under such circumstances, a right to question the brethren charged relative to the truth of the report, and if it has a right to do so, and exercises that right, and the brethren refuse to answer what shall the church do? Answer: Under the circumstances alluded to, we consider that the church has a right to question the brethren, to ascertain whether the report is true, and we think such brethren owe it in honor to themselves, and in justice to the church, to give a direct answer upon the subject, and failing to do so, they throw themselves liable to be dealt with as offending members.

Art. 7. Can a brother, consistently with the gospel, take the benefit of the law by getting up a petition to locate a ditch according to law, and thus compel others to ditch? Answer: We consider it most in accordance with the gospel, and the general principles of the brotherhood, not to use the law to compel men to do any thing.

Art. 8. Shall officers in the church, involved in difficulties, act in their office while involved in such difficulties, and when there are others holding the same office? Answer: we think the case should be first investigated before officers are prohibited from acting in their offices.

Art. 9. Should brethren be allowed to anoint the sick without first knowing of them whether they are at peace with all, as much as lieth in them; and if not, should it not be required of the sick, before anointing them, to confess their faults one to another, that they may be healed, and whether they should not be fully resigned to the will of God whether to live or die? Answer: We consider the direction for anointing the sick, already given by our brethren, sufficient for ordinary occasions, but when any thing further is necessary, brethren called upon to anoint should act accordingly

Art. 10. Do the brethren consider it in accordance with the order of the brethren, and tenor of the gospel, for members of the church to take a drink of water from the table at love-feast, while the tables are being furnished for supper, or thanks are offered at our communion? Answer: Members should tarry one for another, according to Paul to the Corinthians. I. Cor. xi. 33.

Art. 11. Which would be the most consistent with the teachings of the gospel, to have the supper off or on the table at the time of washing feet? Answer: Inasmuch as the teaching of the gospel, in this respect, is differently understood by the brethren, we leave it with the churches to decide which course will give the most satisfaction and peace.

Art. 12. Shall we not determine, at this Annual Meeting, to make voting a test of fellowship? If not, then shall we not leave the whole matter to the decision of the brethren to do as they individually will, with all the discord and confusion we now have throughout the brotherhood? Answer: We conclude to readopt the decision of the Annual Meeting of 1866, Art. 1.

Art. 13. Would it not be well for all committees called to settle difficulties in churches to keep a record of their proceedings, signed by the committee, and also by competent members of the church in which said committee acted for reference? Answer: We think they should keep a record, from the fact that so much misunderstanding occurs without it. A duplicate of the proceedings should also be left with the church, if it desires.

Art. 14. How is it to be considered when a brother is conscientious in wearing his beard on his upper lip (a full beard), and when there are other brethren who are conscientious in not saluting such brethren? Answer: We consider that in all such cases as the foregoing, brethren should bear with one another.

Art. 15. Would it not be more in accordance with the gospel, and the order of the brethren, to have a more uniform practice in giving letters of recommendation to members moving from one arm of the church to another? Answer: We think it best to let the churches write certificates as will suit them, as this has heretofore been the practice of the brethren.

Art. 16. Inasmuch as there is great dissatisfaction as regards the decision of the Annual Meeting relating to insurance, in permitting brethren to insure property but not life, and thus permitting the rich who own real estate to insure, but not the poor, should not a poor man be permitted to insure his life as well as the rich his property? Answer: We defer this subject for the present.

Art. 17. As there seems to be a discord in the decision of the Annual Meeting of 1850, Art. 32, and the Annual Meeting of 1827, Art. 4, we wish to have them harmonized, if possible. Answer: We consider that no unbaptized person can be a member of the church, and therefore can not be anointed.

Art. 18. How is it considered if the majority of a congregation decide against the decisions of the Annual Council, can the bishops of said congregation act with the minority of said church, and the decision of the Annual Meeting? Answer: He can, as the Annual Meeting is of higher authority than any one church.

Art. 19. Could not the Annual Meeting, during its several sessions, arrange a little better for the accommodation of the delegates, sent from the different districts on business, by providing seats for them near the standing committee, it having been the case on former occasions that they were crowded out to the remotest bounds of the assembly to their great dissatisfaction. Answer: Considered that the committee of arrangements should provide a number of seats nearest to the standing committee, sufficient to seat all the delegates sent from districts.

Art. 20. Has an elder, or elders, a right to busy themselves with the affairs of another church, and take accusing queries concerning it to the Annual Meeting, against the bishops and elders thereof, and that secretly? If not right, what course should be pursued with those that would do so, to the very great dissatisfaction of the church? Answer: There may be cases where they have a right to look up the affairs of another church. But it is wrong to accuse elders of a particular church anywhere secretly; and if they do, they should be admonished to desist.

Art. 21. Whereas, it has been repeatedly decided, at our Yearly Meeting, that it is wrong for members of the church to have their likenesses taken, what then is to be done with members that have their likenesses taken? Answer: We consider it not right for members to have their likenesses taken, and if they have done so, they should be admonished to put them away.

Art. 22. What will this Annual Meeting do with regard to Art. 21 and its answer, of the minutes of the Annual Meeting of 1868? Answer: We readopt the answer to said article given by the Annual Meeting of 1868, and recommend the brethren to carry out the plan and give it a fair trial.

Art. 23. Should not the query and answer of Art. 35, of 1865, be repealed? said query relating to outside testimony? Answer: We think the decisions of former years go as far as we can go in taking outside testimony in trying members of the church.

Art. 24. Is it according to the gospel for brethren who are school teachers, whether lay members, ministers, or elders at the expiration of their school, to have exhibi tions, at which their scholars speak dialogues, and have two or three fiddles to keep up time, and have large crowds assembled together? And if it is wrong, can it be done And if it is right, please give us Scripture for it, so that all may be satisfied. Answer: We consider such exhibitions very wrong, and think brethren should not encourage them.

ART. 25. Whereas, Bro. H. Kurtz has requested this Annual Meeting to give the committee getting out the German hymn-book liberty to add a few more hymns than were at first decided, this meeting thinks the book should contain no more hymns than were first agreed to. And as it has been ascertained by this meeting that the German members are very anxious to have the German hymn-book completed, it requests the committee to get the book out as soon as possible, and by the united wisdom of all the committee.

ART. 26. Request for committees: 1. A request from the Miami Church, Ohio. The request was granted, and the following brethren appointed: J. P. Ebersole, Daniel Brower, Joseph Kauffman, and Jacob Garver. 2. A committee for the Bush Creek Church, Maryland, was requested and granted, and the following brethren were appointed: H. D. Davy, John Wise, David Long, and Joseph F. Rohrer. 3. The following brethren were appointed as a committee to visit the Antioch Church, Indiana: H. D. Davy, David Bechtelheimer, Daniel Brower, Jacob Berkey, and J. Miller, of Portage. 4. The following brethren were appointed a committee to Fawn River Church, Indiana: Jacob Miller, of Portage, Jacob Berkey and Christian Wenger. 5. The following brethren were appointed a committee to visit the church in Bedford County, Pennsylvania: Grabill Myers, Jacob Price, and Moses Miller. 6. The following brethren form the committee to Tennessee to organize a church: Abraham Naff, David Derrick, and B. F. Moomaw. 7. The following brethren were appointed to visit the Price Creek Church, Ohio: Peter Nead, H. D. Davy, and Isaac Miller.

Art. 27. The request of the brethren of Black Hawk County, Iowa, for the Annual Meeting of 1870, was renewed, and it was decided, the Lord willing, to have the next Annual Meeting with the brethren in Black Hawk County, Iowa. Brethren E. K. Buechly and S. M. Miller were appointed corresponding secretaries. Their address is Waterloo, Black Hawk County, Iowa.

The business before the council being disposed of, the meeting was closed with exhortation, singing, and prayer, as the brethren felt to praise God that he had favored them with his presence and help, and thereby enabled them to hold a very pleasant and successful Annual Council.

Standing committee and officers: Abraham Naff, John Wine, Peter Nead, John P. Ebersole, Henry D. Davy, Robert H. Miller, Jacob Flory, Jacob Berkey, John Metzger, Samuel Lehman, David Brower, Elias K. Buechly, John Wise, Grabill Meyers, David Gerlach, Isaac Pfoutz, D. P. Sayler, David Long, Abraham Malsby, F. W. Dove, James Quinter.

ANNUAL MEETING OF 1870.

As usual a large number of brethren and sisters assembled in the vicinity of the place of the general council-meeting before the time for beginning the council. Meetings for public preaching were held in a number of places.

On Tuesday morning, June 7th, the meeting was duly organized, and opened with devotional exercises, among which was the reading of the fifteenth chapter of the Acts of the Apostles. The council then proceeded to business, and the following subjects were duly considered and passed by the meeting, as herein stated:

Article 1. Should not a full report of questions and answers passed by the Annual Meeting be given, instead of merely referring to former decisions? Answer: We think a full report of the answers should be put into the minutes when they are not too long.

Art. 2. Is it considered right for a brother to take or receive a pension, back pay, or bounty, for services rendered to the government before he became a member of the church? Answer: We think he may be allowed to do so.

Art. 3. As there has been a petition presented to this Annual Meeting for a committee to go to California and Oregon to organize churches, and to set things in order, the meeting appointed Bro. Jacob Miller, of Portage, and Bro. D. Sturgis, of South Bend, Indiana, as the committee. It was also concluded to make provisions to defray the expenses of the committee, which it was supposed would be about three hundred dollars. Bro. Christian Wenger was appointed receiver to receive the funds collected. His address is South Bend, St. Joseph County, Indiana. To further the collection of said funds, the elders were recommended to lay the subject before their congregations.

Art. 4. We desire an answer to Art. 16 of last Annual Meeting. This article is as follows: Inasmuch as there is great dissatisfaction as regards the decision of the Annual Meeting, relating to insurance, in permitting brethren to insure property but not life, and thus permitting the rich who own real estate to insure, but not the poor, should not a poor man be permitted to insure his life as well as the rich his property? Considered, that we postpone this question.

Art. 5. Inasmuch as excommunicated persons do frequently, under the present system of our Annual Council, call for committees to reconsider their cases, and that most generally to the dissatisfaction of the church where such cases originated, will not this district-meeting petition our Annual Conference to consider this matter, and decide that all such requests for a rehearing shall be made to the elders in adjoining districts; and as they have more or less knowledge of the case, let them consider the propriety of giving such persons a rehearing? This query being taken to the Annual Meeting for further consideration, received the following answer: Answer: This meeting judges it best to make no change from the present practice of the brotherhood in the subject referred to in the preceding query, but it thinks that the Annual Meeting should be very careful in appointing committees, and appoint none but what are absolutely required.

Art. 6. Whereas, there was a letter published in one of our periodicals soon after the last Annual Meeting, in which statements were made unfavorable to the integrity of the standing committee, and thereby involving, more or less, the character of the whole meeting, we therefore think that the correctness of the statements above referred to should be investigated, and consequently ask the next Annual Meeting to make such an investigation. The subject being considered, the Annual Meeting thought that an investigation was necessary, and appointed the following brethren a committee to investigate the subject: Solomon Garber, Jacob Wine, Peter Nininger, Moses Miller, and J. D. Trostle.

Art. 7. Whereas, S. Z. Sharp and H. R. Holsinger have drawn forth many expressions of censure, and have evidently greatly wounded the feelings of the members of the standing committee of last Annual Meeting, and also of very many members of the church, by the publication of certain reports that reflect very unfavorably upon the conduct of said committee; therefore, the brethren composing the western district of Maryland, in district-council assembled, do request the Annual Meeting to appoint a committee to investigate the facts of the case and determine what acknowledgments or satisfaction must be made to restore harmony and love again, and this to be attended to at the

Annual Meeting of 1870. The foregoing request was granted, and Samuel Garber, D. B. Sturgis, Jacob Miller, Daniel Wolf, and John Crist, were appointed a committee of investigation. In due time the following report of the committee was submitted to the meeting and adopted: We, the committee appointed by this Annual Meeting to investigate the cause of grievances set forth in Art. 7, after carefully investigating the matter, decide as follows: First: Bro. H. R. Holsinger assumed an unprecedented and unjustifiable course in employing a reporter without authority from the church. Second: In not regarding the counsel of the last Annual Meeting (Art. 1, clause fourth), in publishing S. Z. Sharp's letter, casting severe reflections on the standing committee, which Bro. H. R. Holsinger knew, or ought to have known, was a misrepresentation of the facts in the case proved to us. Third: In answering the defense of the standing committee, his criticism and language were unbecoming a brother. (See "Christian Family Companion," Vol. V, No. 45, pp. 696, 697, 698.) And we also find that the committee did no more than duty required of them in rejecting the reporter. It is also clearly proved to us that the committee offered Bro. H. R. Holsinger all the privileges he formerly enjoyed, to make his own report.

In consideration of the above, we require, in order to restore peace and harmony, that Bro. H. R. Holsinger acknowledge that he did wrong, and that he asks the forgiveness of the church. S. Garber, D. B. Sturgis, J. Miller, D. Wolf, J. Crist. After the reading of the report, Bro. H. R. Holsinger made an acknowledgment satisfactory to the meeting.

Art. 8. Is it the duty of the members of the church to take special care of their orphan children in getting homes for them among the brethren, and in having them raised up in the faith of the gospel? Answer: We think it is according to Eph. vi. 4.

Art. 9. Whereas, a number of the district-meetings have sent to this Annual Meeting an expression unfavorable to a reporter making a full report of the proceedings of our Annual Meeting, therefore we resolve that no report by a reporter be made.

Art. 10. Is it according to the Scriptures, and the order of the brethren, for a brother who moves from one district of the church to another, and obtains his letter, to carry it for months and still refuse to give it up? And what is to be done in such a case, and which church is to consider it? Answer: We consider the answer to Art. 5, in the minutes of 1866, a sufficient answer to the above query.

Art. 11. Is it the duty of the church to support a widow after she is sixty years of age, having nephews who are able to support her? (See I. Tim. v. 16.) Answer: It is, provided the nephews have not the will or means to support her.

Art. 12. Would it not be prudent, since secret orders, such as Freemasons, Odd-Fellows, etc., are becoming more and more prevalent, to ask every applicant for baptism whether he belongs to any secret order? Answer: We consider it necessary and prudent to do so.

Art. 13. A sister was received into the church years ago by single immersion, but upon the agitation of the subject, the question arises, can she be retained as a member of the church? Answer: We consider that the gospel, and our consistency in regard to our practice of the gospel, require us to adhere strictly to our mode of immersion, as recognized in the minutes of our Annual Meeting. (See Minutes of 1841, Art. 5.)

Art. 14. Whereas, much dissatisfaction exists among the brethren, relative to the answer of the first article of the minutes of 1868, and the insertion of the answer of a district-meeting before the answer of the Annual Meeting, whereby many are unable to understand what the answer of the Annual Meeting to said query was, will the district-meeting agree to ask the Annual Meeting to define plainly to the whole brotherhood, through the minutes of this year, how much of said article is the answer of the Annual Meeting, and authoritative? Answer, yes; for we very much desire a better understanding on that subject, and we therefore ask a reconsideration of Art. 1, of the minutes of 1868. Answer: We agree to reconsider said article, and leave out of the minutes of the Annual Meeting of 1868 the answer of the district of eastern Maryland, which reads as follows: "Considered, by this meeting, that the words in question do annul the marriage contract." And as a large proportion of the brotherhood understand that it only suspends, while others understand that it annuls the marriage contract, and viewing this difference of sentiment among us, and the majority believing that fornication only suspends the marriage contract, and as the tendency of the practice of the age is toward too great a looseness of the binding power of the marriage vow, we think it most advisable, for the present, to act in the church as if the marriage contract is only broken by death.

ART. 15. Is it in accordance with the spirit of the gospel, and the order of the brethren, for a brother voluntarily to inform the civil authorities against a man for selling liquors contrary to law? Answer: It is not.

ART. 16. A man goes to the army, and when he comes home his wife was married to another man, and she continues to be the second man's wife. Some time after he marries a widow, and they live together agreeably for some years. They both then make application to be received into the church by baptism, manifesting fruits of repentance to the satisfaction of the church, his first wife, in the meanwhile, still living in adultery. The church examines him concerning separation, and finds him innocent. Then examines the Scriptures, and the advice of the Annual Meeting of 1857, Art. 8; also, minutes of 1856, Art. 24, in the fear of the Lord, and in the presence of the applicants, and according to the best judgment the church receives

Last line of Art. 13
1870 - Pg. 354
should read
"utes of 1848, art. 5)"

In Index
"Name of our Fraternity"
Pg. 517 should be 519
this was an error in Blue Book. Is ok in black
book
[redacted]

them. Can they be held as members of the church? Answer: They can not while they live together.

ART. 17. How is it considered, according to the gospel, if a man marries a wife, and afterward they part; then he marries a second woman, but puts her away because she is not an honest woman. Then he applies for a bill of divorce, and gets it. But he obtained no divorce from the first woman. Then, to satisfy the law, he marries his first wife, and he and his wife both make application to become members of the church; can they be received into the church? Answer: They can be received by giving satisfactory evidence of true repentance.

ART. 18. How is it considered for members to argue that the old order of the brethren, in wearing a plain garment, is the tradition of men, and say there is no scripture for such order? Answer: We consider it wrong for members to do so, and if they persist in such a course they should be admonished. (See I. Peter v. 5; I. John II. 16.)

ART. 19. How is it considered for members of the church to absent themselves from meeting, from time to time, without any good or lawful excuse? Answer: We consider it wrong for members to absent themselves from meeting, and should they do so for three or four times, they should be visited to ascertain the cause; and if no good cause can be given, they should be admonished. Heb. x. 24, 25.

ART. 20. Since the Annual Meeting has, at different times, decided against the excessive use of tobacco (See Minutes of 1864, Art. 19), but the object desired has not yet been realized, we therefore ask this district-meeting to suppress its use altogether, except for medical or mechanical purposes, and to deal with such as use it according to Matt. XVIII., as we consider it proper to deal with members for wearing fashionable garments. Minutes of 1863, Art. 3, and Minutes of 1866, Art. 27. The district-meeting favored the request, and sent it to the Annual Meeting. Answer: This Annual Meeting renews its disapprobation of the use of tobacco, and especially at the time and in the place of divine worship, and believes it should be classed with other vain and useless things.

Art. 21. Inasmuch as both the district and Yearly Meeting have decided that it is inconsistent with the gospel, and the order of the brethren, for a brother to preach who will not conform to the order of the church, shall not the church have the liberty to take his office from him, if he remains obstinate after being admonished? Answer: We think it shall, after being admonished again and again by the church.

Art. 22. How do the brethren at this meeting consider it, if sisters are not willing to wear a covering on their heads at time of worship, according to the order of the brethren, and what is to be done with a minister that contends that there is no covering necessary but the hair? Answer: We are to deal with such sisters mildly, but strictly But such a minister should be admonished to withdraw such contentions, and if he does not adhere, he is to be dealt with according to Matt. xviii.

Art. 23. Is it right for brethren or sisters to have musical instruments in their houses, such as melodeons or organs? Answer: We think it not expedient to have them in our houses, when they cause offense, and we think, under such circumstances, every brother and sister that have them ought to be admonished, in love, to put them away, agreeably to Eph. v. 19; Col. iii. 16; James v. 13.

Art. 24. What is the rule of the brethren, when a member is expelled, and removes into another or adjoining district, and after living in the other district some six or seven years, and then makes application for membership, which church shall then receive him with hand and kiss, after reconciliation is made with the church that expelled him? Answer: The church in which he lives at the time he is restored.

Art. 25. Does the Annual Meeting consider it wrong for the brethren to hold their Sunday-schools in their meeting-houses? Answer: We consider it not wrong, if such schools are conducted according to order, and by the consent of the church.

Art. 26. In relation to the anointing of Christ, as recorded in Matt. xxvi. 13, and presented by one of the district-meetings, we would say that the subject is worthy of our consideration and attention, but we do not think it best or necessary to give any direction as to time or place at which it should be preached; and because of its length we omit the query, as it came from the district-meeting.

Art. 27. Why is it that the brethren use leavened bread at their love-feasts? Had we not better take the example of Christ and the apostles, and use unleavened bread? Answer: We do not believe it right to keep the Jewish customs.

Art. 28. Will the brethren of this Annual Council take into consideration the importance of having the bread and wine on the table at supper, so as to harmonize with the gospel? Answer: We think it best to adopt the decision of the Annual Meeting of 1864, Art. 26, which reads as follows: "We think, in case of any change being desired in the established order, in any branch of the church, especially with regard to the communion, it would always be best and safest, for the preservation of love and union, to take no steps in any change of this kind, until the whole church is agreed, or the district-meeting is consulted."

Art. 29. Inasmuch as the district-meetings have no regular order for appointing delegates to the Annual Meeting, we offer the following method to the brotherhood: Let three official members constitute a committee for receiving the votes of the delegates from the several churches comprising the district-meetings. The above plan for appointing delegates to the Annual Meeting was submitted by the standing committee and accepted by the General Council

ART. 30. In compliance with the requests made, the following committees were appointed: 1. To the Cold Water Church, Butler County, Iowa, David Brower, Henry Strickler, and Peter Forney. 2. To the Eel River and Washing ton churches, Indiana, Hiel Hamilton, Jacob Wagner, and Jacob Flory. 3. To the Rock River, West Branch, and Yellow Creek churches, Illinois, H. D. Davy, John Wise, and John Metzger. 4. To the Rush Creek Church, Ohio H. D. Davy, James Quinter, John Wise, J. P. Ebersole and Eli Stoner. 5. To the Georges Creek Church, Pennsylvania, H. D. Davy, John Wise, and C. G. Lint. 8. To the Snake Spring Valley Church, Pennsylvania, Joseph Hanawalt, John Gluck, Isaac Myers, Moses Miller, and J. Berkey.

ART. 31. The request from the eastern district of Pennsylvania, for the Annual Meeting of 1371, was granted, and, therefore, the Lord willing, the next Annual Meeting will be with the brethren in the above-named district, in 1871, commencing on Tuesday after Pentecost. Christian Bomberger, Rothsville, Lancaster County, Pennsylvania, and Samuel R. Zug, Mastersonville, Lancaster County, Pennsylvania, are the corresponding secretaries, with whom correspondence can be held. Further particulars, as to place, etc., will be given in due time.

It was resolved that Bro. John Buechly, of Illinois, be the agent for obtaining railroad privileges west of Pittsburgh and the Ohio River, and Bro. Christian Custer, of Philadelphia, for obtaining such privileges east of Pittsburgh.

The business before the meeting being disposed of in much harmony and love, after a short season of devotional exercises, in which the six hundred and eighty-fourth hymn was sung, a short exhortation given, and supplication and thanksgiving offered, the council closed, leaving, apparently, the lingering impression upon many minds that it was good to be together.

Standing committee and officers: J. Trostle, D. Long, D. Gerlach, I. Myers, John Wise, H. D. Davy, D. Brower, D. J. Peck, F. P. Loehr, P. Nininger, Jacob Wine, J. Quinter, Christ. Wenger, Jacob Metzger, Hiel Hamilton, E. Eby, M. Sisler, John Metzger, Jacob Hauger, G. R. Baker, A Replogle, G. Witwer, Wm. Gish.

ANNUAL MEETING OF 1871.

On Monday afternoon the standing committee met, and organized by the appointment of the necessary officers.

On Tuesday morning the meeting was opened with devotional exercises, and the reading of the fifteenth chapter of the Acts of the Apostles, after which the business commenced.

Upon the reception of the papers from the delegates from the district committees, it was ascertained that the following subjects were designed to come before the General Council. They were accordingly considered and acted upon, as herein stated:

ARTICLE 1. What is to be done when a church needs a brother in the second degree of the ministry, but lacks confidence to advance the one that is oldest in office; yet, out of necessity, the church has tried twice to advance him, but was opposed each time by the majority of the members voting against him? Answer: The brother should be informed of the cause of such opposition, so that he may have an opportunity to remove it; and if he can remove the cause, then the church may, and should, advance him, but if the cause is not removed, then the church may advance the next one in office.

ART. 2. Inasmuch as the brethren, assembled in Annual Council in 1858, saw no inconsistency in deacons rising to their feet to exhort, and as some of the elders, when installing deacons, still charge them to keep their seat, would it be inconsistent, when thus charged, for them to rise to exhort? Answer: We think all deacons should have the privilege to rise when it becomes their duty to speak, and that elders, when installing deacons, should observe this decision.

ART. 3. Does the Annual Meeting of 1871 claim Salem College, of Bourbon, Indiana, to be under the auspices of our brotherhood? Answer: It does not regard it as a church school, or conducted by the general brotherhood, though it is under the auspices of members of the church, and is supported by those who patronize it, and not by donations of the church.

ART. 4. Will this district-meeting approve of the following amendment to the plan of holding Annual Meetings: Let the districts send one delegate to represent them on the standing committee, and each congregation send one representative, and these to compose the Annual Meeting, and all queries to be decided by that body alone? Answer: We think it best not to make the change asked for, at present.

ART. 5. Is it according to the gospel for a brother to swear his life against a brother? Answer: Not according to the gospel.

ART. 6. Whereas, the eastern district of Maryland has decided that our colored brother, Elias Fisher, be authorized to preach the gospel to the colored people, and since he was installed there have been exceptions taken to the manner of his promotion, will this Annual Meeting confirm the decision of the eastern district of Maryland? Answer: In relation to the above case, it appears, from what this Annual Meeting has learned, that there has been a failure on the part of the elders in the district to authorize Bro. Fisher to preach, and owing to said failure, a brother in the second degree installed him, by the laying on of hands. As this was a departure from the practice of the church, we think it was very improper; and, while we recognize Bro. Fisher as a minister among us, we consider him only in the first degree, regarding the laying on of hands as conferring no official authority whatever.

Art. 7. Should not this district adopt measures to provide and supply ministerial aid for churches where there is no preacher? and also to fill calls, open missions, preach the gospel, and introduce the principles of the brethren in the many sections within said district, which they have not yet reached? Answer: This Annual Meeting approves of the suggestions in the above query, as it is very necessary that churches or bodies of brethren, in which there are no resident ministers, should be assisted; and inasmuch as there are many localities where the gospel, as preached and practiced by the brethren, is not known, we think the gospel should be taken into such places. As it regards the measures necessary to accomplish these objects, we think the district should adopt such measures as it judges best calculated to answer its purpose.

[Note.—This query came to the Annual Meeting without any answer. It was the duty of the standing commit- to form an answer to it, and submit said answer to the General Council. The above answer was accordingly formed and submitted to the committee, and received the unanimous vote of the committee. But owing to the fact that it was not answered, it was deferred, when first introduced, and was afterward overlooked. It then occurred to the mind of the clerk that it had been overlooked, and he regretted it very much. Having an opportunity to do so he mentioned the circumstances to several of the standing committee after the meeting closed, and they thought it might be put on the minutes. We accordingly insert it, not as having received the sanction of the General Council, but that of the standing committee.—Clerk.]

Art. 8. Will the district-meeting petition the Annual Meeting to reconsider and revoke Art. 27, of the minutes of the Annual Meeting, passed A. D. 1856, relative to the holy kiss? Answer: This Annual Meeting thinks it best to make no change of Art. 27, of 1856.

ART. 9. Is it in accordance with the gospel for brethren to belong to the building and loan associations now organized in different parts of the country? Answer: We advise the brethren not to unite with such associations until they understand them properly, and are satisfied that uniting with them does not conflict with the gospel.

ART. 10. Is it the duty of the church to support a widowed sister over threescore years old, and who has nephews that are members of the church, and these nephews being able to support her? Answer: We agree to defer this subject to our next Annual Meeting.

ART. 11. Is it according to the gospel, and the order of the brethren, in case a member wishes outside testimony to prove his position in a matter of difference between members in the church, to have said testimony qualified by an oath or affirmation? Answer: We consider it not according to the gospel for members to require outside evidence under oath or affirmation.

ART. 12. Does the gospel teach that the brethren are (by the gospel) to aid one another in case of loss; and if so, ought they not to establish their own insurance companies, and not insure in those of the world? Answer: We conclude to defer this question until our next Annual Meeting.

ART. 13. Would it not be in harmony with the Scriptures, and the councils of our brethren, when there is considerable difficulty in a church, and the cause of the Master suffers in consequence thereof, for the elders of the adjoining churches to visit said church and set things that are necessary in order? Answer: We consider it would be in harmony with the Scriptures, and the order of the brethren, to do so.

ART. 14. Is it considered right for a brother in the ministry to exercise his own judgment in reference to remaining in or moving out of the church in which he was chosen, or must he remain in said church or district until the brethren there see proper to let him go! Answer: We consider that it would be best for all ministering brethren, before leaving a church, to counsel it, and it should spare him if it can do so.

Art. 15. Would it not render more general satisfaction if churches which have difficulties to settle would, when they fail to settle them, call upon the elders in the adjoining churches to come to their assistance; and if, in case a committee be after that needed, let them apply to their annual district-meeting, instead of our General Conference. for said committee, and let it be selected from the churches which compose said district-meeting, saving much expenses, etc.? Answer: We think it best to make no change in regard to the authority for appointing committees to make a final settlement of difficulties.

Art. 16. When a brother has fallen into the judgment of the church, and it takes an action in his case to the dissatisfaction of the brother, and he wants a rehearing or an investigation of the church's proceedings, what is the proper course to be pursued to get a rehearing? Answere The expelled member shall first apply, through the officers, to the church which acted on the case; if, however, the officers refuse to bring it before the church, the elders in the adjoining churches may call said church together to ascertain whether it will grant a rehearing to the expelled member. But, if the church refuses to grant a rehearing, then the said expelled member should obtain what names of the members in the church he can to a petition to the Annual Meeting for a committee to investigate the case

Art. 17. Will not this Annual Meeting recall the privilege granted to establish Sunday-schools, especially where the church is not entirely unanimous? Answer: We do not recall the above privilege, but where the establishing of Sunday-schools would cause trouble or division, brethren had better desist from introducing them.

Art. 18. Is it right for members of the church, even elders and deacons, to make dinners or feasts on Sundays, or on other days, spending much time in baking and cooking, and setting their tables with many luxuries, and then inviting other members, and such as are not members, to come and feast with them; and then, while eating, be engaged in vain conversation, such as jesting and joking, and perhaps eating to excess? Answer: We consider it utterly wrong for brethren to do so. (See Eph. v.; I. Peter iv.)

Art. 19. How is it considered for members of the church to attach themselves to the Washington Mutual Live Stock Insurance Company? Answer: We consider that brethren shoul not join any society by which they jeopardise their non-resistant principles.

Art. 20. Can the church hold a man and his wife, both members of the church, when the one will not live with the other under any circumstances whatever? Answer We consider that the elders in the adjoining church shall investigate the case, and dispose of it according to its merits and the principles of the gospel. Being informed of the case that gave rise to the above query, we name John Metzger, Samuel Lehman, and Daniel Fry to attend to it.

Art. 21. Inasmuch as the Annual Meeting has decided that it is not improper to secure a debt by mortgage (See Minutes of the Annual Meeting of 1825, Art. 2), would it be proper for a brother to close such mortgage when the debt is not paid according to contract? Answer: We have no objection for brethren to secure money by mortgage, but we can not advise brethren to close a mortgage by a process of law.

Art. 22. We desire an explanation, with an answer, on the words "again and again," used in answer to Art. 27, of the Annual Meeting of 1866, as the word or words, "again and again," is or are not scriptural language. Hence, how often must an offending member be admonished to be admonished again and again, before an action can be taken against it? Answer: We still feel, as the brethren have always felt, that it is difficult to lay down a definite rule to apply to all cases concerning the subject alluded to in the query. We think that the wisdom of the churches should dictate the proper method of treating such cases. Where the general conduct of members is such as becomes the gospel of Christ, and there seems to be no inclination to follow the fashions of the world, and their apparel is modest and not gay, forbearance should be exercised toward such members, hoping they will in time adopt the plain garment, as this is considered one of the peculiarities of our fraternity, and in accordance with the Christian grace of simplicity taught in the gospel. In cases, however, where members, instead of conforming to the order of the brethren in plainness of dress, conform to and follow the fashions of the world, such should be dealt with more rigorously; and, if after several admonitions, there seems to be no improvement, they should be dealt with according to Matt. XVIII.; and in dealing with such cases, both the salvation of souls and the purity of the church should be kept in view.

ART. 23. If a speaker's or visiting brother's wife dies, and he marries a woman that is not a member of the church, can he still officiate in his office? A scriptural decision is requested. Answer: We think he can; for where there is no law, there is no transgression.

ART. 24. Whereas, it is generally understood by the brethren, that members of the church are not permitted to attend places of merriment, such as state and county fairs, celebrations, circus shows, mass-meetings, and political conventions, etc., and as we can not find any thing in the minutes on the subject, a decision from the Annual Meeting is desired. Answer: We consider that the answer given by the Annual Meeting of 1859, Art. 14, covers and applies to all the cases referred to in the query. The answer to Art. 14, in the minutes of 1859, reads as follows: "Such brethren should be admonished not to attend such places; and if they still persist in doing so, they should be dealt with according to Matt. XVIII."

ART. 25. Will this Annual Meeting permit brethren and sisters to attend animal shows? Answer: This Annual Meeting can give no such permit.

ART. 26. Is there not some way of bringing members to an account, who speak disrespectfully of and disregard the counsels of the Annual Meeting, and district and sub-district-meetings? Answer: Such members should be admonished, and if they will not hear, they should be dealt with as transgressors. (See, also, Minutes of 1866, and a paragraph under the heading, "The Organization of the Annual Meeting.")

ART. 27. Is it advisable for a brother to serve as manager or teacher of a college or high school, as the tendency thereof is to lead many of the brethren from the simplicity that is in Christ, and also to divide the brotherhood? Inasmuch as the Annual Meeting has admitted the propriety of a high school, as a private enterprise (See Art. 51, 1868), we can not prohibit a brother from engaging in teaching in such an institution; and as it regards the fears that many entertain of the tendency of such an institution to lead brethren from the simplicity of the church, this will depend upon the character of the institution. And to guard the Salem College against any such tendency, this Annual Meeting advises the elders of the church district, in which the college is located, to take into its charge all the teachers and scholars of said college, who are members of the church, and require of them to conform to the general order of the brotherhood.

ART. 28. Would it not be better to dispense with the district-meetings entirely, and go back to the plan of 1848, for holding the Annual Meeting? Answer: We think it best not to make the change asked for.

Art. 29. Will not the Annual Meeting make it binding on all the churches to furnish all members, moving from one place to another, with letters of recommendation, or a reason why not when asked? Answer: The churches shall give recommendations, or a lawful reason why not.

Art. 30. Inasmuch as the brethren are misrepresented and abused by enemies, saying the Brethren's Encyclopedia is our discipline, kept secret by a few leading brethren, would it not be better to advise the publisher to have no more bound? Answer: We do not recognize the Brethren's Encyclopedia to be a discipline of the church, but we consider the reasons given in the query insufficient for making any change in regard to publishing it.

Art. 31. Would it not be best to allow all brethren in the second degree of the ministry to represent the churches in Annual Meeting, and sit on the standing committee, if sent by the district-meeting? Answer: We think it best to make no change.

Art. 32. In order to avoid imposition on the churches, should not all the members of the church, and especially traveling preachers, be furnished with a certificate, properly signed, showing their standing in the church? Answer: We consider it advisable that members of the church, under the circumstances alluded to, should be supplied with certificates.

Art. 33. What course should be taken to bring into order an individual arm of the church, which is much out of order in regard to wearing of apparel, and implicated with the world in attending school exhibitions, and debates, so that their influence extends into neighboring churches. causing trouble there? Answer: We consider it the duty of the elders of the surrounding churches to take notice of such churches, and set them in order.

Art. 34. Inasmuch as the Annual Meeting of 1870, Art

12, has decided that applicants for baptism should be asked whether they belong to any secret order, and as our fraternity is opposed to all secret societies, would it not be well to adopt some plan by which the members may be interrogated yearly, before we hold our communion meetings, upon the subject of secret organizations? Answer: We consider it necessary to interrogate members upon the subject alluded to in the query, where there is any reason to believe they belong to secret societies, but any thing further we think unnecessary.

Art. 35. According to Art. 14, in minutes of 1869, can the church tolerate a brother who assails the Annual Meeting by writing against its decisions in the periodicals of the brotherhood? Answer: We think it is wrong for a brother to do so, and any doing it should make satisfaction to the church.

Art. 36. Would it not be more consistent with the gospel for the brethren to adopt a definite name in writing letters of recommendations? Answer: We think it would be good to head all letters of recommendation as follows: "We, the German Baptist Brethren, send greeting."

Art. 37. Whereas, this Annual Meeting finds, to its great regret, that the subject of feet-washing, in its single and double mode, as the difference is called, has produced serious difficulties already among us, and threatens still greater difficulties in the future. Questions relating to this subject have come from different localities in the brotherhood' and it has assumed such a degree of importance as to commend it to the serious and prayerful attention of the brothhood. Under these considerations, with much prayerful reflection, the propriety has suggested itself to us of calling the elders of the brotherhood together to consider this matter, as the apostles and elders did to consider the case of circumcision. Acts xv. 6. We have therefore concluded to request all the ordained elders of the brotherhood to meet, ni the fear of the Lord, and under a due sense of their responsibility, in solemn assembly, on Whit-Monday, 1872, at the place of our next Annual Meeting, to dispose of this subject as the peace and prosperity of the fraternity require.

In the meantime, no church should be organized under the single mode, neither should any church change from the double to the single mode. And in order to obtain all the information possible to present unto the council of elders above alluded to, we appoint the following brethren as a committee to ascertain, as far as possible, which was the first mode practiced by our brethren in America: D. P. Sayler, Jacob Reiner, and J. Quinter.

ART. 38. Calls for committees: 1. A request for a committee to visit the West Branch Church, in Darke County, Ohio, to settle difficulties. This was granted, and the following brethren were appointed: H. D. Davy, James Quinter, Samuel Mohler. 2. A requst for a committee to visit the Pine Creek Church, Ogle County, Illinois, for the same purpose. This was granted, and the following brethren constitute the committee: Samuel Lehman, Martin Myers, and Michael Sisler. 3. For a committee to the West Conestoga and Chiques Creek churches, in Lancaster County, Pennsylvania, to settle difficulties. The following are the brethren appointed: Joseph R. Hanawalt, Samuel Lehman, Daniel Fry, John G. Gluck, John Metzger, and F. P. Loehr. 4. A request for a committee to visit the Sugar Creek Church, Allen County, Ohio. The following brethren were appointed: Abraham Airbaugh, Abraham Flory, John Brilhart, Noah Henricks, and Samuel Mohler. 5. A request for a committee to visit the Milmine Church, in Piatt County, Illinois, to settle difficulties in said church. The following brethren were appointed: J. R. Gish, George Gish, Daniel Nehr, and D. M. Holsinger. 6. A request from the Limestone Church, Washington County, Tennessee, to settle difficulties. The following brethren were appointed on the committee: Peter Crumpacker, Abraham Neff, and B. F. Moomaw. 7. For Elkhart Valley congregation, for the same purpose. Jacob Berkey, C. Wenger, Jacob Miller, of Portage, D. B. Stutsman, and A. Whitmore.

Art. 39. Requests for the Annual Meeting: 1. A request from the brethren in northern Ohio for the Annual Meeting in 1872. 2. A request from the brethren in the Elklick Church, Somerset County, Pennsylvania, for the Annual Meeting in 1873. 3. A request from northern Indiana for the Annual Meeting of 1874.

There being but one request for the Annual Meeting in 1872, and that from the brethren in northern Ohio, the meeting will be held, the Lord willing, at the usual time, with the brethren in that part of the brotherhood. Information in regard to the place at which it will be held, and other particulars, will be given in due time.

Bro. Christian Custer, of Philadelphia, was appointed to confer with the railroad companies in regard to obtaining half-fare privileges.

The meeting closed as it commenced, with devotional exercises; and after thanking the Lord for the pleasant season of Christian fellowship which many of his children enjoyed, and after commending ourselves to the protection of his providence and the word of his grace, the brethren and sisters separated with mingled feelings of joy and sorrow, produced by the reflections awakened by the occasion.

Standing committee and officers: John Zug, Moses Miller, John Wise, D. P. Sayler, David Long, Peter Crumpacker, Solomon Garber, Martin Cossner, David Derrick, F. W. Dove, D. J. Peck, J. P. Ebersole, H. D. Davy, J. Miller, Jacob Karns, George Hoover, D. Fry, John Metzger, John Harshey, Benjamin Beeghly, and James Quinter.

ANNUAL MEETING OF 1872.

On Monday a large number of elders collected, according to previous arrangement, and conferred with one another upon the subject they met to consider.

On Tuesday morning the general council-meeting was opened in the ordinary manner, by devotional exercises, and the reading of the fifteenth chapter of the Acts of the Apostles.

In opening and examining the papers presented to the council, it was ascertained that the following subjects were sent to the meeting to be considered. Accordingly they were considered in the fear of the Lord, and decided as herein stated:

Article 1. Has the church a right to pass resolutions and decisions, and enforce them to the expulsion of members from the body, without thus saith the positive law of the Lord? Answer: The church shall not expel any member without gospel authority

Art. 2. A request to reconsider Art. 20, of Annual Meeting of 1870. There was a reconsideration of the article referred to, and the answer of 1870 was renewed, and ordered to be put on the present minutes. It is as follows: "This Annual Meeting renews its disapprobation of the use of tobacco, and especially at the time, and in the place, of divine worship, and believes it should be classed with other vain and useless things."

Art. 3. Are members justifiable in refusing to commune with bishops of other churches who tolerate pride in their churches, when the Annual Meeting makes it their duty to enforce plainness? Answer: Not until it is understood that the elders who are said to have tolerated the evil alluded to have been admonished and labored with, to get them in order.

Art. 4. Has the church the right to enforce her decisions according to Matthew XVIII., in matters where the gospel is silent? Answer: There may be evils of sufficient magnitude to require a resort to the extreme of the course we are directed to pursue in Matt. XVIII., though those evils for which members are dealt with may not be specified in the gospel, but at the same time are clearly violations of the principles of the gospel

ART. 5. Is the gospel a perfect law to govern the church in all things necessary to salvation. Answer: It is

ART. 6. What is the ancient and established order of the brethren, when elders are called to labor in another arm of the church? Are they to be taken in the private council with the laboring brethren of that church, or not? Answer: They may be taken into the private council

ART. 7. Is it according to the order of the brethren in private council that there be a unanimous consent of the "official brethren" concerning any matter before it can come before the church? Answer: The official brethren should not bring a matter before the church, if they are divided, until they have called the assistance of bishops of adjoining districts.

ART. 8. Can the church tolerate a member in the body that is a member of the society or order called Grange or Patrons of Husbandry? Answer: No brother or sister should have any thing to do with such an order, it being a secret-bound, and from appearance, a political association; and members who have united with it, and persist in it, should be dealt with as transgressors. (See Minutes of the Annual Meeting of 1870.)

ART. 9. Is it right, according to the gospel and rules of the brethren, for one arm of the church to delegate to another arm the power of restoring back to the church a member who had formerly been disowned by the arm first named above? Answer: It has the power, by sending the charge with the testimony, in connection with the testimony where the member resides.

ART. 10. Does this district understand the Annual Meeting to mean that we should dispose of our likenesses entirely when it advises us to put them away? (See Minutes of 1869, Art. 21.) Answer: This Annual Meeting understands the phrase "put them away" to mean to put them out of public sight.

ART. 11. What is to be done with a district of the church that tolerates its members in taking illegal interest for money loaned, after the Annual Meeting has decided again and again that it is wrong to do so? Answer: This Annual Meeting thinks that that church should be visited by the elders of the adjoining churches, to set in order the things that are wanting.

ART. 12. Is it according to the gospel, and the order of the brethren, for members of the church to teach instrumental music in public schools, or elsewhere? We desire the dear brethren, assembled in district-meeting, to give us an answer on this subject. Answer: Whereas, we know of no direct Scripture on the subject, we can only give our advice on the query. And as we believe instrumental music to be of the world, and not of the true church of God, we think members had better not engage in teaching it. But we submit our answer to the Annual Meeting. This Annual Meeting confirms this answer.

ART. 13. Whereas, the Annual Meeting of 1866, in organizing district-meetings, says: "The district-meetings shall endeavor to settle all questions of a local character; and, whereas, it is known that questions of such a character have been settled, according to truth and justice, by individual churches, aided by elders called by the church. Yet there are always some members who are dissatisfied, and appeal to the Annual Meeting for committees from abroad, at heavy expenses, etc., which are no more competent of deciding correctly than are the elders in the district in which the cases occur; therefore the district of eastern Maryland petitions the Annual Meeting to authorize the several district-meetings to settle all questions and cases arising among them, not of a doctrinal character. The Annual Meeting postponed this question.

Art. 14. Will the Annual Meeting confirm or reject the answer formed by the standing committee to Art. 7, of the minutes of 1871? Answer: This Annual Meeting confirms said answer.

Art. 15. Can brethren in the ministry, who have fallen into the gross crimes mentioned by Paul in I. Cor. v., ever be restored to their office? And if they can, in what way shall it be done? Answer: We think they may, under some circumstances, and the church having to act should judge whether such circumstances exist. But we think it should be, by the unanimous consent of the church, and in the presence of at least three elders. But there are some cases so grievous that we can not receive them into their office.

Art. 16. Will not this meeting urge a change in holding our Annual Meeting, as the present system is very unsatisfactory? A reconsideration of Art. 4, of the last Annual Meeting, is desired. Answer: This Annual Meeting re-adopts the answer of Art. 4, 1871.

Art 17. The following resolution contains the decision of the meeting upon the subject of feet-washing: Make no change whatever in the mode and practice of feet-washing, and stop the further agitation of the subject.

Art. 18. Whereas, both the new English hymn-book, and also the German, are not used in some few of the churches of our brotherhood; and, whereas, the use of the two books, the old and the new, causes at times considerable inconvenience, and for this and other reasons it is desirable that but one book should be used in our churches; and, whereas, the reason given by some brethren for not introducing the new book, is that the Annual Meeting has never given them its sanction; and, whereas, the English book had, before its publication, been presented to the

Annual Meeting for an expression of its judgment upon the character of the work, but for want of time no expression was given; and, whereas, the new books, both the English and the German, have now been before the brotherhood for some time, and have given general satisfaction; therefore, resolved, that this Annual Meeting give the new books its sanction, and liberty to all the members of the churches to use them.

ART. 19. Resolved, that the request of John Dennis and his brethren, of the State of Maine, in regard to a ministering brother being sent to them, to preach the gospel and make known to them the order of the brethren, should not be slighted, but prayerfully considered by the Annual Meeting, and measures adopted to carry the same into effect. Answer: We think the minutes of 1860 and 1868 give the church ample liberty to make arrangements to meet the case above alluded to; we therefore refer the subject to the district-meeting from which it came.

ART. 20. We desire the Annual Meeting to correct the minutes of last year, Art. 5, so as to read: "Is it right for a brother to swear his life against a man for any cause," instead of, "Swear his life against a brother." Answer: We adopt the correction.

ART. 21. Will this meeting allow brethren, and especially ministering brethren, to engage in the banking business? Answer: Not advisable for brethren to engage in such business. (See Matt. VI. 3.)

ART. 22. We desire the Annual Meeting to reconsider Art. 3, of the minutes of 1844, and if the present answer may be adopted, then what shall be done with a brother who violates the decision? The query above alluded to, with the answer, are as follows: "Whether a brother may go to the legislative assembly, as a representative of the people, agreeably with the gospel? Considered, that though we look upon the higher powers of the world as being of God, for the protection of the pious, etc., and desire to be thankful to God for the benefit we enjoy under our government, and feel it our duty to pray fervently and daily for the same, we can not see how a follower of the meek and lowly Savior can seek and accept an office of this kind consistently with the gospel he professeth. (See Matt. xx. 25–28; Mark x. 42–46; Luke xxii. 25; John xvii. 16, etc.") The query was reconsidered, and the following answer given by this meeting: Answer: We readopt the answer to the minutes alluded to, and consider that any brother who suffers himself to be elected to such office as that named, and to serve in it, can not be retained as a member of the church.

Art. 23. Which is the most in accordance with the gospel, and example of Jesus and his disciples, to close our love-feasts in the evening with singing or with prayer? Answer: This meeting thinks singing last is most in accordance with the gospel.

Art. 24. Requests for committees to visit churches, to settle difficulties, and which were granted: 1. A committee to the Shanesville Church, Tuscarawas County, Ohio, John P. Ebersole, Samuel Mohler, and Daniel Brower. 2. For the Donnel's Creek Church, Clarke County, Ohio, John Wise, John Metzger, Joseph Henricks, Hiel Hamilton, and R. H. Miller. 3. For the Beaver Dam Church, Frederick County, Maryland, Moses Miller, Daniel Keller, and Jacob Price. 4. For the Beaver Creek Church, Washington County, Maryland, D. P. Sayler, Jacob Price, and Joseph Rohrer. 5. For the Spring River Church, Jasper County, Missouri; also, for the Cedar Creek Church, Cedar County, Missouri, and perhaps for other churches, William Gish, Christian Holler, Isaac Harshey, John Harshey, and Enoch Eby. 6. For the Salem Church, Montgomery County, Ohio, Samuel Mohler, Isaac Miller, and Samuel Garber. 7. For the church on the north branch of the Wild Cat, Indiana, H. D. Davy, John Wise, and Joseph McCarty. 8. For the Chique's Creek Church, Lancaster

County, Pennsylvania, and the Indian Creek Church, Montgomery County, Pennsylvania, D. P. Sayler, Joseph Hanawalt, J. G. Gluck, Daniel Keller, and Samuel Lehman. 9. For the Chippeway Church, Wayne County, Ohio, Joseph Rittenhouse, Jacob Garver, Conrod Kayler. 10. For the St. Joseph Church, St. Joseph County, Indiana; Bloomingdale Church, Michigan; Elkhart Valley Church, Indiana; Solomon's Creek Church, Indiana; Antioch Church, Indiana; and the Salamony Church, Indiana, D. P. Sayler, J. Wise, H. D. Davy, C. Long, B. F. Moomaw, J. Quinter, and Daniel Brower. 11. For Hurricane Church, Bond County, Illinois, Joseph Henricks, David Wolf, Daniel Nehr. 12. For the Silver Creek Church, Ogle County, Illinois, John Metzger, Enoch Eby, and Samuel Lehman. 13. For the Owl Creek Church, Knox County, Ohio, Samuel Mohler, James Quinter, David Long, A. Flory, and Daniel Brower. 14. For Fall Creek Church, Highland County, Ohio, H. D. Davy, J. Quinter, and J. Franec.

ART. 25. Requests for the Annual Meeting: 1. The Elk Lick congregation, Somerset County, Pennsylvania, renews its application for the Annual Meeting in 1873. 2. A request for the Annual Meeting in southern Illinois in 1874.

As there was but one request for the Annual Meeting in 1873, that from Somerset County, Pennsylvania, the Annual Meeting of 1873 will be held, the Lord willing, at the usual time, commencing on the first Tuesday after Whitsunday, with the brethren of the Elk Lick Church, Somerset County, Pennsylvania. All the needful information concerning the place, etc., will be given in due time.

The following brethren were appointed to correspond with the railroad companies, to obtain half-fare rates for going to the meeting: John Beeghly, of Illinois, G. Witwer, of Missouri, and Jesse Calvert, of Indiana, for the railroad west of Pittsburg; and H. R. Holsinger for the Pittsburg, Baltimore and Washington railroad.

After singing, exhortation, and prayer, the meeting adjourned.

Standing committee and officers: H. D. Davy, Jacob Garver, John Brown, D. B. Sturgis, Jacob Metzger, R. H. Miller, Samuel Lehman, John Metzger, E. K. Beeghly, Christian Long, Daniel Zook, William Gish, Samuel Mohler, A. Malsbee, Ab. Naff, Solomon Garber, Martin Cosner, D. Long, D. P. Sayler, Jacob Riner, Jos. Hanawalt, J. Wise, and J. Quinter.

ANNUAL MEETING OF 1873.

On Monday, June 2d, the standing committee met and organized, and prepared a considerable amount of business for the General Council.

On Tuesday morning the general council-meeting was opened in the ordinary manner by devotional exercises, and the reading of the fifteenth chapter of the Acts of the Apostles.

The following queries were presented by the delegates from the several districts, and were considered in the fear of the Lord, and were decided as herein stated:

ARTICLE 1. Is it consistent for brethren to have their lives insured? and how shall we proceed with those brethren who have their lives insured? Answer: It is inconsistent for brethren to do so.

ART. 2. What Scripture shall we name as an answer to the following question: How shall those officers among us be installed, whose duty it is to serve tables and to attend to the wants and necessities of the poor members? Answer: Inasmuch as it is not certain that the seven persons on whom hands were laid (Acts VI. 6) are to perform the precise work that our visiting brethren are to do, and if they were not, then the manner of installation may differ, and the manner of installing our visiting brethren may be sought for in the general principles of the gospel, and not in any one passage, and so the answer of our brethren may be given.

ART. 3. Is it not sufficient, and according to the gospel, to ask the candidate for baptism, while in the water, the only question, Dost thou believe that Jesus Christ is the Son of God? instead of using the words of the formula, found in the minutes of 1858, Art. 41? Answer: We think one question is not sufficient, and therefore make no change in our present practice.

ART. 4. Whereas, there is a difference of practice among the brethren, in proceeding with members who trespass in congregations in which they have not their membership, some trying the case in the congregation where the trespass was committed, while others would try it in the congregation where they live. Will not this meeting say where the offense shall be tried, and thereby establish a uniform practice in the brotherhood? Answer: The offender should be tried in the congregation in which the offense was committed.

ART. 5. Is it right to gather or boil sugar-water on the Sabbath or Lord's-day? Answer: It is not right to do so.

ART. 6. We request district-meetings and the Annual Meeting to decide that no report of the proceedings of our Annual Meetings, further than than the queries and answers thereto, be published. Answer: We decide that a synopsis of the reasons given as a basis for decision, may be given, but no names of speakers be used, and that the publishers shall be responsible to the Annual Meeting for their report

ART. 7. Whereas, the "Christian Family Companion" and "Pilgrim" have published articles with reference to decisions of questions of Annual Meetings, differing from the sentiment contained in said decisions; and, also, communications from others, even from those who are not members of the church, and even from expelled members, reflecting seriously upon the character of the Annual Meeting; therefore, resolved, that the editors of said periodicals be required to make acknowledgment of their offense, and to promise to be more guarded in the future in this respect. The acknowledgment was made, and the promise given.

Art. 8. Whereas, Bro. H. R. Holsinger has committed great offense to the brethren at our present Annual Meeting by pursuing the course he has. When complaints had been presented from various places or districts in the brotherhood of the language he used in his paper, and when a humble and meek explanation was expected by the brethren, he, before the whole congregation, made assertions and insinuations which grieved the brethren more than his previous offenses, and to the dishonor of the brotherhood. 1. The spirit that he, as a minister of the gospel, manifested, we consider altogether contrary to the gospel, and the profession and character of our brotherhood. 2. He declared that a brother, and the connection in which he made the remark showed that it was a brother of some eminence, would suppress the printing of the Bible. With no testimony before him warranting him to make such a declaration, we consider the charge a dishonor to the brotherhood. 3. In speaking against a brother, in warm and strong language, and in alluding to the business that had been done in the morning, which business pertained to a point which had given the brethren much trouble, but which was apparently settled quite as satisfactorily as could have been expected, and when we felt pleasantly over it, he said, alluding especially to the elders, "They were asked to give the words of the Lord, and refused to do so." We consider this remark, in the connection in which it was used, injurious to the influence of the elders. 4. In saying that one of the brethren used sophistry in his speech, we consider a great violation of Christian courtesy and brotherly love. 5. In declaring that he would never submit to a certain restraint that was under consideration, he plainly showed a spirit of disobedience and insubordination to the church. The offenses alluded to in the foregoing were by no means confined to the elders or standing committee, but they were very extensive in the congregation. The impropriety of the unchristian course pursued, grieved a large number of members, as their strong feelings, expressed after the meeting closed, plainly indicated. Now, in view of the foregoing considerations, we require a very humble acknowledgment of Bro. H. R. Holsinger, for his offenses, and an assurance that his course in the future shall be more respectful to the church and elders, and more in accordance with the meekness and brotherly love inculcated in the gospel. An acknowledgment was made, and the assurance given.

Art. 9. Is it according to the gospel, or is it conforming to the world, when brethren subscribe for railroad stock? Answer: We know of no direct Scripture forbidding it; but inasmuch as it brings us into associations in which we are liable to violate our Christian principles, we would advise brethren not to engage in it.

Art. 10. Is it according to the Scripture, and the order of the brotherhood, to have two or more housekeepers in the same church, at the same time? Answer: It is in accordance with the order of the brotherhood, and also in accordance with the spirit of the gospel. (See Titus I. 5; II. Tim. II. 2.

Art. 11. As the Annual Meeting has given the liberty to hold Sabbath-schools, if held according to the gospel, this district-meeting thinks the Annual Meeting should give the order for holding Sabbath-schools. Answer: This query is answered in, or designed to be answered in, the answer to Art. 14, of the minutes of 1868. And in addition to said answer, we would say that our Sabbath-schools should be held, as all our meetings should be held, to the glory of God. (I. Cor. x. 31.) And as the object of our Sabbath-school is to teach children Christianity, Sabbath-school teachers should observe the directions given by Paul to parents, in which he admonishes us to bring up our children in the nurture and admonition of the Lord. Eph. vi. 4.

Art. 12. This district-meeting requests the Annual Meeting of 1873 to reconsider Art. 15, of the minutes of 1868, touching the propriety of brethren going on stands to preach. Answer: Let this matter rest as it now is.

Art. 13. This district-meeting requests the Annual Meeting to reconsider Art. 19, of the minutes of 1858, concerning the manner of advancing brethren in the ministry, from the first to the second degree. Answer: We consider the order given in Art. 19, of the minutes of 1858, the proper order.

Art. 14. When churches or individuals call for committees, shall the party calling for the committee pay the expenses of said committee, or shall the committee say which party shall pay the expenses? Answer: We think the committee shall say who shall pay the expenses.

Art. 15. Is it agreeable with the gospel, or the old order of the brethren, for members to have musical instruments in their houses, such as organs or a fiddle, for their amusement, or for the amusement of the young people, and to play on them on the Lord's-day, after they return from worship? Answer: We think it unauthorized by the gospel, and clearly opposed to the order of the old brethren, and the doctrine of self-denial, and not calculated to promote vital Christianity.

Art. 16. Will this district-meeting petition the Annual Meeting to grant the right to districts, at their meetings, to appoint, if necessary, committees to investigate and settle difficulties that may exist within the bounds of the district, and such selections to be made of brethren residing within the limits of the district in which such difficulties may exist, except in cases in which a majority of the churches composing a district are involved? Answer: We think it best to make no change from our present practice in selecting committees.

Art. 17. Since the district-meeting of middle Indiana, last year, had under consideration the orphan's home, or a home for orphan children, and expressed itself favorable, but laid it over for further, consideration, will not this meeting take into consideration the propriety of erecting a home for orphan children, and members who are a church charge? Answer: This Annual Meeting does not see the propriety of adopting such measures at present, but if the middle district of Indiana desires to do so, we will not oppose it.

Art. 18. Is it right to put a brother into the office to serve as deacon or minister that does not conform to the order of the church, or allow them to serve in any church business at district or Yearly Meetings? And would it not be best for brethren that officiate where an election is going on to instruct the church not to give their voice to any that do not conform to the order of the church? Answer: We advise brethren to be very careful in giving the brethren power or office who will not conform to the order.

Art. 19. What is to be done in case one of the members of the church pleads guilty in the act of fornication, is it the duty of the housekeeper of said church to take the voice of every member present, whether such an one is only to be excommunicated, or put in avoidance, or is it the duty for such housekeeper to put such a member into avoidance at once, according to I. Cor. v? Answer: We consider that an elder has no right to either expel a member from the church, or to put him in avoidance, without the counsel of the church.

Art. 20. Do the brethren not think it proper to exert their influence against the admission into the church of the new hymn-book with notes? Answer: We advise all districts of churches to keep them out of the church in public worship.

ART. 21. Inasmuch as ofttimes the innocent party must call for a committee and bear all expenses, would it not be more just for the committee to decide who is to pay the expenses? Answer: We think the committee is to decide.

ART. 22. A man who was living in adultery, after making a full statement of his standing to the brethren, was received into the church and afterward received a letter of full membership from said church and moved into another district of the church, and this church rejected him by the decision of the Annual Meeting of 1850, Art. 12; would it be according to gospel, and decisions of the Annual Meeting, for the brethren that received him into the church to make acknowledgment to the man also, or only to the church? Answer: We consider that the brethren who received him should make acknowledgment to the church, and also to the man, if he shall ask it, and give him a reason for receiving him.

ART. 23. Inasmuch as Art. 11, of 1872, is not heeded, will not the Annual Meeting devise some plan to have it enforced throughout the whole brotherhood? Answer: In case a church permits its members to take illegal interest in opposition to the decision of the Annual Meeting of 1872, Art. 11, the aggrieved members may apply to the Annual Meeting for a committee.

ART. 24. Inasmuch as there are constant additions to the church and to the ministry of young brethren who are desirous to learn the proceedings of our Annual Meetings, would it not be advisable to publish, in pamphlet form, all the minutes of Annual Meetings since the last date of those contained in the Encyclopedia, including also those not published in this Encyclopedia, previous to said date, and have said pamphlet arranged so as to admit subsequent minutes. Answer: We think it best to defer this question.

Art. 25. Is it right for the brethren to solemnize marriages in cases where parties are divorced and second parties yet living? Answer: No.

Art. 26. Inasmuch as there are differences of opinion among the brethren as to the nature of offenses that should be settled between the parties immediately concerned, or that may be brought directly to the church, it is desired that this meeting define this subject more clearly, so as to bring about more unanimity of opinion and action. Answer: All offenses that are strictly against a brother or sister should be settled according to Matt. xviii., but such as are of a general nature, affecting the whole body, said body must be concerned in settling of its own accounts. In case a brother neglects or refuses to go according to Matt. xviii., then the church should send brethren to investigate, and report to the church as directed in Matt. xviii.

Art. 27. Is it according to the gospel for council districts to select brethren from among their ministers and send them to preach the gospel in places where there are no ministering brethren, and where people desire the brethren to preach, and to pay the traveling expenses of such brethren? Answer: It is according to the gospel, and the decisions of the Annual Meeting? (See Minutes of 1868, Art. 21.)

Art. 28. Requests for committees to visit churches to settle difficulties, and which were granted: 1. Inasmuch as the elder of the Spring Creek Church, in Lebanon County, Pennsylvania, called for assistance to settle difficulties in said church, we grant them the following committee: D. Gerlach, C. Bombarger, and Samuel Harley, of Ephrata. 2. A request from the Upper Deer Creek Church, Cass County, Indiana. The request was granted, and the following brethren were selected: Joseph McCarty, John E. Shively, and Gotleib Keller. 3. A request for a committee to go to Indian Creek Church, Montgomery County, Pennsylvania. The request was granted, and the following brethren were appointed: Moses Miller, D. P. Sayler, Daniel Keller, J. G. Glock, and Jacob Price. 4. A committee to Salamony and Antioch churches, Huntington County, Indiana, consisting of H. D. Davy, Daniel Brower, and John Wise. 5. A request for a committee to go to Astoria Church, Fulton County, Illinois. The request was granted, and the following brethren were appointed: H. D. Davy, R. H. Miller, John Metzger, and E. Eby. 6. A request from the Yellow Creek Church, Bedford County, Pennsylvania. Request granted, and the following brethren were appointed: Isaac Myers, Jacob Price, and J. G. Glock. 7. A request from the Black River congregation, Van Buren County, Michigan, for a committee. The request was granted, and the following brethren were appointed: Jacob Berkey, H. D. Davy, and D. B. Sturgis. 8. A request from the Waterloo Church to settle difficulties. The request was granted, and the following brethren were appointed: Henry Strickler, Peter Forney, A. Stamy, and Thomas Snyder.

Art. 29. The request for the Annual Meeting in southern Illinois, in 1874, was renewed and granted. Consequently, the next Annual Meeting, the Lord willing, will be held in Macoupin County, Illinois, at the house of Bro. Joseph Filbrun, on the railroad from Chicago to Springfield and St. Louis, and between Virden and Girard.

The following brethren were appointed to correspond with the railroad companies to obtain half-fare rates for going to the meeting: Baltimore & Ohio Railroad, D. P. Sayler; Pittsburgh, Ft. Wayne & Chicago, and Pittsburgh, Cincinnati & St. Louis Railroad, H. D. Davy; Ohio & Mississippi, John Beeghly; Chesapeake & Ohio, J. S. Flory; Pennsylvania Central, H. R. Holsinger. Further information will be given in due time.

A resolution was passed, thanking the railroad companies that had granted excursion rates to persons attending the meeting. After singing, exhortation, and prayer, the meeting closed.

Standing committee and officers: Henry Garst, B. F. Moomaw, S. Garver, M. Cossner, D. P. Sayler, D. Long, David Gerlach, Jacob Price, John Wise, H. D. Davy, John Brillhart, Jacob Garver, D. B. Sturgis, John Baker, Joseph McCarty, E. Eby, John Metzger, Henry Strickler, R. Badger, C. Harader, and J. Quinter.

ANNUAL MEETING OF 1874.

The standing committee met on Monday and organized. On Tuesday morning the meeting was opened in the usual manner, by devotional exercises, and the reading of the fifteenth chapter of Acts. The delegates then, from the different districts, as they were called, presented the queries committed to them, and they were considered in the fear of the Lord, and answered as herein stated:

Article 1. As Art. 6, of the Annual Meeting of 1873, allows only the publishing of a "synopsis of the reasons given as a basis for decision, but no names of speakers," will not this Annual Meeting allow the publishing of a full report of the proceedings of the Annual Meeting, together with the names of the speakers? Answer: We make no change.

Art. 2. Inasmuch as the public mind is awakened on the subject of peace, both among nations and societies, should not the church at large take notice of "the signs of the times," and teach more earnestly at this time this cardinal doctrine of Christ and the church? Answer: We think the church should do so.

Art. 3. The eastern district of Maryland humbly asks the Annual Meeting to pass Art. 24, of the minutes of

1873, and appoint a committee to attend to said business. Answer: The request is granted.

Art. 4. A brother, holding the office of a deacon in the church, and is nominated for the office of county commissioner, and accepts of the nomination, the church then takes his office from him. Does the coming district and Annual Meetings decide and determine that the gospel also demands and requires that the church deprive the brother from the privilege of communing, or, in other words, of partaking of the emblems of the broken body of the Lord? If so, let the gospel authority be produced. Answer: The church is justified, according to the gospel, and the order of the brethren, in prohibiting such a brother from the communion; and any brother who will contend publicly or privately, that it is not wrong for a Christian to hold the office of county commissioner should be admonished in love to do so no more, and if he does, the church should deal with him according to Matt. XVIII. (See Romans XVI. 7, 18; II. Thess. III. 14, 15; Matt. VI. 24; Brethren's Encyclopedia, page 23; Minutes of 1778 and 1779; and first page, Minutes of 1797; also page 110, Minutes of 1822, Art. 6; also Minutes of 1861, Art. 3.)

Art. 5. Since it is fashionable for the world to wear the mustache, the brethren are adopting it and claim for it liberty of conscience, saying that it is good for the eyes, are brethren compelled to salute such if they can not do it without doing violence to their conscience? Answer: Brethren should never wear a mustache only, or fashionable beard, according to the fashion of the world; and if they do, they will fall into the council of the church.

Art. 6. Inasmuch as the answer to Art. 21, of the minutes of 1872, in reference to brethren engaging in the banking business is considered indefinite, and as some take advantage of this circumstance and do engage in the business, will not this district-meeting request the Annual Meeting to reconsider said query, and give a more positive answer?

We agree to ask the Annual Meeting for a reconsideration of said query. Answer: We, according to the above request, are willing to reconsider the query alluded to; but we do not see our way clear to make any decision more positive than we have already made. But we would admonish brethren to be very careful in engaging in all kinds of business, and especially in business done by incorporated bodies, such as railroads and banking companies, since by so doing they may be brought into dangerous associations with ungodly men.

Art. 7. This district-meeting petitions the Annual Meeting to grant to district-meetings the privilege of sending to the Annual Meeting queries and petitions that may originate during their sessions. Answer: Considered best not to grant the right to do so.

Art. 8. Would it not be proper for the Annual Meeting to adopt a form, to be used by the elders installing a brother into the first and second degrees of the ministry, so that all ministers would be installed in office by a uniform charge, as is done in regard to installing deacons? Art. 4, in the minutes of 1835. Answer: The elder installing a brother into the first degree of the ministry, should give the following charge: "The duties of the brother elected, while in the first degree of the ministry, are not very onerous. The church authorizes him to exhort and to preach as an assistant to the elder and older ministers, as they may give him liberty to do. It is his duty, however, faithfully to attend the meetings of the church, and when liberty is given, to exhort or preach, and do it humbly, and willingly, and faithfully, as the Lord will afford him grace to do. But should it happen that none of the older ministering brethren should come to the regular appointment, then it will be his duty, and he is hereby authorized, to conduct the meeting according to the usual order of the brethren, to the best of his ability, and to announce the regular appointments; but he has no authority to make or announce any appointments on his own or private account. In case, however, he is called to preach on a funeral occasion, he is at liberty, and is hereby authorized, to go and conduct the services according to the usual order of the brethren. And it is thought good that the elder and older ministering brethren should be liberal in giving him liberty to preach, and not always confine him to the closing services, or he may not soon learn how to be a 'workman approved of God, that needs not to be ashamed, rightly dividing the word of truth.'" The brother's name should now be announced, and he should be called to come forward, and asked, before all, to promise to conform to the general order of the brotherhood in dress and all matters of non-conformity to the world, whether he accepts the position into which the church purposes to place him, and whether he will so submit himself; and if he answers in the affirmative, the brethren will receive him with the right hand of fellowship and kiss of charity, and the sisters with the right hand of fellowship only. And to advance a brother into the second degree of the ministry, the elder giving the charge, may say: "Dear brother [calling his name], the church having called you into the first degree of the ministry, and on trial has confidence in your fidelity and integrity, now proposes to advance you into the second degree, and thereby your labors will be increased and your duties will become more onerous, and will require a greater sacrifice on your part. The church now authorizes you to appoint meetings for preaching, according to the general order of the brethren, to administer the ordinance of baptism, and, in the absence of an elder, to take the counsel of the church on the admission of an applicant for baptism, to serve the communion in the absence of an elder, or at his or their request, if present, to solemnize the right of marriage according to the laws of the state and the usages of the church. In brief, to perform all the duties of an ordained elder, excepting you have no authority to install officers in the church, neither by giving a charge, as I am now doing, nor by laying on hands in ordaining a brother into the full degree of the ministry. You have also no authority to preside in the council-meetings of the church in which official members of the church are to be dealt with. You have no authority to go into the acknowledged territory of any organized church to make appointments for preaching, unless called by the elder or council of said church. It is an assumption of authority for an ordained elder to do so. But let it be understood that while the church now invests you with these rights and privileges, she still holds you to the apostolical injunction: 'Ye younger, submit yourselves unto the elder; yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble' (I. Peter v. 5), and will hold you amenable to her councils; and if you manifest an arbitrary self-will and domineering spirit, the same authority which now gives you these privileges, will, if need requires it, suspend you, and take from you all the authority she now gives you." The brother should rise on his feet, and be asked to promise to conform to the general order of the brotherhood in dress and all matters of non-conformity to the world, and whether he accepts this position, and whether he will submit himself; and if he answers in the affirmative, the church should again receive him, as at first, with hand and kiss.

Art. 9. Is it wrong for brethren to organize a class for singing purposes, and have it taught in their meeting-houses, if it is done in good order? Answer: It is not wrong, if the church is willing.

Art. 10. Inasmuch as the brethren, when assembled in Annual Council in the year 1831, decided it not to be advisable for a brother to have his son educated in a college; "inasmuch, "they say, "as experience has taught us that such very seldom will come back afterward to the humble ways of the Lord," what will this district-meeting and our Annual Meeting say when a combination of brethren are trying to get up a high school for the more thorough education of the brethren's children, and term it the "Brethren's School?" Answer: Referred to the minutes of the Annual Meeting of 1858, Art. 51. But the brethren shall not call the school the "Brethren's School," or by any other name that would involve the general brotherhood.

Art. 11. Will the Annual Meeting state what relations are meant by "nearest relations," in the minutes of the Annual Meeting of 1838, Art. 8? Answer: By "nearest relations," is meant father and mother, brother and sister, son and daughter, and husband or wife of the accused.

Art. 12. Would it not be better, and nearer the gospel and our profession, to have no stand and platform elevated at the place of holding our Annual Meeting, for the committee brethren and others of the meeting to sit and stand upon during the time of council? Answer: It is best to have no stand or platform in the Annual Council.

Art. 13. The district-meeting of the middle district of Iowa, does sincerely ask the Annual Meeting of 1874 to prayerfully consider the propriety of making a change in the manner of holding our Annual Meeting. Answer: We do not consider it necessary to make any further change from the plan adopted by the Annual Meeting of 1868, than what has been already made; but we are deeply impressed, from our experience with the present meeting, of the propriety of adhering strictly to the order established at the Annual Meeting above referred to, and we urge upon the churches holding the Annual Meeting, to hold it according to the order alluded to. And we want it further understood, that there shall be no provisions made for boarding at the meeting until Monday, the day before the commencement of the council.

Art. 14. Inasmuch as many brethren and sisters are aggrieved at the statements made by Bro. D. P. Sayler, in the

"Gospel Visitor," Vol. 22, No. 10, page 293, first column, commencing eighteen lines from the top, should he not make a public acknowledgment? Answer: As Bro. Sayler's views of the passage of Scripture, in relation to which the objectionable sentiments were advanced, was given as his individual sentiment, and not the sentiment of the brotherhood; and as the church has not expressed its view of the passage, we think it premature to ask him to make public satisfaction.

Art. 15. Will this district-meeting ask the Annual Meeting to decide that when a committee is sent by the Annual Meeting into any district to settle difficulties, and elders or other members are involved, more or less, in the trouble to be settled, and who live in adjoining or other districts, that it may have the right to call such into the district into which the committee is called, and there settle the difficulties of those called? Or, should the committee go into the district and there hear and decide the case, that a final settlement of the trouble may be effected? Answer: All committees may have the power asked for in the query, to call for such persons as are alluded to.

Art. 16. Inasmuch as the Savior says, "In secret have I said nothing," will the Annual Meeting decide that the churches may ask the applicant for baptism all the questions in the presence of the whole congregation? Answer: We think it best to make no general change from the order given in the minutes of 1848; neither do we think it necessary to make any change to meet the case of the question, since in the order of 1848, above alluded to, it is not said whether the questions shall be put publicly or privately, and so in particular cases it may be done publicly. But when there is no necessity of doing otherwise, let the questions, after the examination, be put to the candidate before the church alone, as is the general practice of the brotherhood.

Art. 17. Inasmuch as the Annual Meeting is favorable to the holding of protracted meetings, what right have the bishops and householders of certain districts of churches to limit such meetings to a series not exceeding three in number? Answer: They have the right, if the meetings are not conducted in the order of the gospel and of the church.

Art. 18. Since the Macedonian call is heard from many places over the land, and as the gospel says, "go," and as the Annual Meeting of 1868 has formed a plan, will not this Annual Meeting of 1874 perfect the plan and carry it into effect? Answer: We can not see how we can make a more perfect plan than the one referred to in the query, but we request the churches having such calls to make arrangements to carry out said plan.

Art. 19. Will not this district-meeting petition the Annual Meeting of 1874 to reconsider Art. 4, of the minutes of the Annual Meeting of 1873? Answer: Yes, and have the answer to read as follows: "A member should be tried in the church where his membership is, except where a member commits an offense in his church and changes his membership before it is settled; he shall then go back to the church he left and be tried there." Confirmed by the Annual Meeting upon a reconsideration of the query.

Art. 20. If a church is dissatisfied with members that go to Sunday-school conventions, and pass a decision that members shall not go to such places, and if they do go, that they must make an acknowledgment for the same, can the church enforce such decision without the sanction of the Annual Meeting? Answer: We think it has the power.

Art. 21. As there is not a uniformity of practice among the brethren in reference to saluting our colored members, will not the brethren in Annual Council give us a decision that will enable us to be one in practice, and not be respecters of persons? Answer: We think it best to make no change in this matter.

Art. 22. Is it consistent with the gospel, or the order of the brethren, to join the farmer's club, and even act as officers in the same? Answer: Not consistent with the gospel to unite with any organized body of the world, and any member that will not abandon it, after being admonished so to do, shall be dealt with according to Matt. XVIII

Art. 23. Will this Annual Meeting purchase the tent now in use by the brotherhood in holding the present meeting? Answer: Considered not advisable to do so.

Art. 24. Would it be right to grant an expelled preacher, who violated the counsel of the church, and still goes on preaching, a committee, when all the members are opposed to a committee, and if the church would grant a committee, under existing circumstances, and such a preacher would be found guilty, would it be right for said brethren and sisters to pay the expenses? Answer: No, and such preacher shall be required to provide a sufficient amount to pay such expenses before a committee serve.

Art. 25. Whereas, the Annual Meeting of 1873, Art. 20, advises all the churches to keep the brethren's tune and hymn-book out of the churches in time of public worship, this district-council humbly asks the Annual Meeting of 1874 to reconsider the said query, and allow district churches, that wish to do so, to use them even in public worship. Answer: This Annual Meeting thinks it best, upon the reconsideration of said query, to let this subject remain as it was decided at the last Annual Meeting.

Art. 26. Inasmuch as the use of musical instruments among us has caused considerable trouble, and as decisions of Annual Meetings are differently construed, will this Annual Meeting, therefore, give us such a decision that will fully authorize the different branches of the church to keep them out of the brotherhood, and get those out that are already among us? Answer: The decision of the last

Annual Meeting upon the subject of musical instruments is readopted.

Art. 27. We desire the reconsideration of Art. 14, of the last Annual Meeting. The query was, whether the committee should not have the right to say who should pay the expenses of called committees, the one that called them, or the church in which the difficulty existed; and it was decided that the committee should have that authority. Answer: We reaffirm the decision of the Annual Meeting of last year in the reconsideration of said query.

Call for committees: 1. A request for a committee to visit the White Oak Church, Brush Creek Church, Clear Creek Church, and Fall Creek Church, in Highland and Adams counties, Ohio. The following brethren were appointed: H. D. Davy, Samuel Mohler, J. Wise, R. H. Miller, and D. Brower. 2. Request for a committee to visit the Newton Church, in Miami County, Ohio. The following committee were appointed: R. H. Miller, J. Wise, D. Brower, Jos. N. Kauffman, and Daniel Bowman. 3. Request for a committee to visit the church in Botetourt County, Virginia. The following brethren were appointed: D. P. Sayler, H. D. Davy, D. Long, C. G. Lint, and M. Miller. 4. Request for a committee to visit the Washington Creek Church, Douglass County, Kansas. The following brethren were appointed: John Hershey, John Forney, and Jesse Studebaker. 5. Request for a committee to visit the Deer Creek Church, Indiana. The following brethren were appointed: R. H. Miller, Jesse Meyers, and Jacob Berkey. 6. Request for a committee to visit the North Manchester Church, Indiana. The following brethren were appointed: H. D. Davy, R. H. Miller, John Wise, D. Brower, and D. B. Sturgis. 7. The following brethren form the committee sent to California: H. D. Davy, D. P. Sayler, and B. F. Moomaw. 8. The following brethren form the committee to publish the minutes: H. D. Davy and J. Quinter. 9. Request for a committee to go to St

Joseph County, Indiana. The following brethren were appointed: H. D. Davy, R. H. Miller, and J. Metzger. 10. Request for a committee to visit the Vermillion Church, in Livingston County, Illinois. The following brethren were appointed: Jos. Hendricks, Enoch Eby,-and D. Fry. 11. Request for a committee to visit the Indian Creek Church, in Montgomery County, Pennsylvania. The following brethren were appointed: H. D. Davy, D. Long, D. Keller, D. Garlach, and C. G. Lint.

The following is the quota of each state district to defray the expenses of the committee to California: Tennessee, $15; Virginia, first district, $30, second district, $45, third district, $25; Maryland, eastern district, $30, western district, $30; Pennsylvania, eastern district, $40, middle district, $35, western district, $40; Ohio, northeastern district, $40, northwestern district, $30, southwestern district, $50; Indiana, northern district, $40, middle district, $40, southern district, $40; Illinois, northern district, $25; Iowa, northern district, $10, middle district, $10, southern district, $5; Missouri, northern district, $5, southern district, $10; Nebraska, $5; Kansas, $5; Michigan, $5. The collections in Pennsylvania and Maryland will be remitted to D. P. Sayler; those in Virginia and Tennessee to B. F. Moomaw; those in the western states to H. D. Davy. The money should be collected and remitted by the first of September

Request for the Annual Meeting: There being no request for the Annual Meeting in 1875, and there being a request from the Miami Valley Ohio, for the meeting in 1876, it is expected that the next Annual Meeting will be in the Miami Valley, Ohio. The announcement will be made in due time.

The meeting closed by singing and prayer, the impression prevailing that we had a pleasant meeting, and that the Lord was with us.

Standing committee and officers: Henry Swadley, B. F. Moomaw, Martin Costner, D. P. Sayler, D. Long, D. Garlach, J. Meyers, J. Quinter, Jacob Garver, J. P. Ebersole, H. D. Davy, J. Lichty, George Long, D. B. Sturgis, Jacob Flory, R. H. Miller, D. Rittenhouse, Rufus Gish, David Wolf, E. K. Beeghly, C. Long. C. Harader, G. Witwer, J. Hershey, Jesse Studebaker, Enoch Eby.

ANNUAL MEETING OF 1875.

On Monday, May 17th, the standing committee met and organized, by appointing H. D. Davy moderator, J. Quinter writing clerk, Enoch Eby, reading clerk, and J. W. Brumbaugh, doorkeeper.

On Tuesday morning the public council was opened by devotional exercises, and the reading of the fifteenth chapter of Acts.

The following queries were then presented, and acted upon with results as stated:

Article 1. Should there not be some change made in the manner of holding our Annual Meetings? Answer: With regard to the expense of the meeting, we suggest, that as the rule with us is that the said meeting be held alternately east and west of the Ohio River, that, therefore, the expenses of the said Annual Meeting be defrayed by the respective divisions where held, upon some equitable mode, the congregation in which the meeting is held not to be required to contribute to said expense in money, the trouble incident to such a meeting to be considered their full portion of contribution.

The Annual Meeting, instead of adopting the aoove answer from the district-meeting, gave the following: We think it best to make no such change as asked for in the query at present.

ART. 2. Is it according to the gospel for brethren to make a pool in a meeting-house, for the purpose of baptizing? Answer: As we have no authority in the Scriptures for baptizing in the house, we consider it wrong to do so.

ART. 3. Is it considered according to the gospel for a church, at communion, to use the unfermented juice of grapes in place of wine? Answer: We think it may be left optional to a church to do so, if the members are agreed.

ART. 4. This congregation petitions the district-meeting to petition the Annual Meeting for an amendment to the plan of holding the Annual Meeting, and proposes the following plan: Let each district-meeting send one delegate to form the standing committee, and each church to have the privilege of sending one or two delegates as a home representation, and these, in connection with the standing committee, to form the official body for the transaction of all business presented to the meeting for action. Answer: We think it best not to make the proposed change.

ART. 5. Is it right for the standing committee to change the import of any query addressed to the Annual Meeting? Answer: It is not right to do so.

ART. 6. When members, who are dependent on the church, move from one state to another, expecting to be maintained by their children, and fail, which church's duty is it to maintain them? Answer: This meeting thinks it is the duty of the church from which they moved to maintain them.

ART. 7. Whereas, the Annual Meeting of 1874, as per Art. 8, gave the charges as given to ministers in the first and second degrees, will not this district-meeting ask the Annual Meeting to give, also, the charges and duties as given to ordained elders and deacons, and have the charges of 1874 reprinted with these, so that all the officers may have their duties set forth by the Annual Meeting, as understood by the church from the Scriptures? Answer: Deferred until the next Annual Meeting.

ART. 8. Inasmuch as there are queries before this meeting, both in favor of and against a full report of the proceedings of this meeting, and as there seems to be a difficulty in answering these questions with the unanimity desirable, we think it best to defer the subject until the next Annual Meeting.

ART. 9. Is it right for a brother to hold the office of postmaster? Answer: We know of no reason why he should not.

ART. 10. Should not the delegate accompanying the member of the standing committee from each district, be admitted in with the standing committee of the Annual Meeting, during the examination of the business from the district which he represents? Answer: We conclude to make no change at the present.

ART. 11. Are the delegates sent by the district-meeting to the Annual Meeting to represent the sentiments of the district which sends them, or have they the privilege to represent their own sentiments? Answer: They should represent the sentiments of their district.

ART. 12. Whereas, it is not considered to be according to the Scriptures to keep our poor in the county poorhouse, is not the church under obligations to build a house to keep our poor in, providing the brethren petition the legislature to be exempt from paying our poor tax into the county treasury? Answer: We refer this back as a matter of purely local interest.

ART. 13. Will this district-meeting ask the Annual Meeting to adopt suitable measures to enable the church to co-operate actively with the peace association of America? Answer: Our church itself being a peace association, we need not, as a body, co-operate with others, but we may, as individuals, give our influence in favor of peace.

ART. 14. Whereas, there are many committees called for every year, would it not be advisable for the standing committee of the Annual Meeting to be careful, and not to select too many from their own body, as it might appear to some as if they would like to do all the business themselves? Answer: We advise as Paul does, when he says: "Observe these things without preferring one before another, doing nothing by partiality."

ART. 15. The church of Luney's Creek asks our district to petition the Annual Meeting to change the name of our district from that of the "Third District of Virginia," to that of the "District of West Virginia," so that the publication of our business may be understood without mistake. Answer: The petition was granted.

ART. 16. Will not this district-meeting petition the Annual Meeting to modify or change a small portion of the answer to Art. 8, of 1874, where it says: "You have no authority to go into acknowledged territory of any organized church to make appointments for preaching, unless called by the elder or council of said church. It is an assumption of authority for an ordained elder to do so," and not limit them; for the Savior says: "Go ye into all the world, and preach the gospel to every creature." Mark XVI. 15. Answer: We know of no reason why we should make any change, and therefore make none.

ART 17. Why is it the custom of the brethren to hold their church council-meetings privately, while they hold their district and Annual Meetings publicly? Answer: Because the home councils are of a private character, according to Matt. XVIII., while the business of the district and Annual Meetings is of a general character.

ART. 18. Inasmuch as the Annual Meeting has decided that it is inconsistent for brethren that will not conform to the order of the church to preach, are not the elders neglecting a duty in suffering such to go on, and through their influence whole churches become out of order? And while the Annual Council has also decided that it is the duty of the adjoining elders to set such ministers and churches in order, will not this district-meeting and the Annual Meeting urge the brethren to see that the general order of the brethren is more fully carried out? Answer: The southern district of Ohio urges the elders to do so, and this Annual Meeting does the same.

Art. 19. How is it considered for district-meetings to publish their proceedings, when the Annual Meeting, in 1866, has distinctly decided that it shall not be done? Answer: The districts should not publish their proceedings.

Art. 20. Inasmuch as the church has manifested a little of the missionary spirit during last year, in sending brethren to the State of Kentucky, we respectfully petition that brethren be sent to the northern part of Alabama and Tennessee adjoining, to build up and to comfort the body of brethren gathered together a few years since under the labors of A. J. Hixson. The number of members was about twenty-five. Answer: In regard to the petition for brethren to visit and preach in Alabama, we would say, we favor the idea, and appoint the following brethren as a committee to attend to the case: B. F. Moomaw, S. Z. Sharp, and H. Garst

Art. 21. What is the difference between a minister whose office is taken from him, and one that is silenced? and where shall such take their seats? Answer: Inasmuch as we fail to comprehend any material difference between the phrase, "his office taken from him," or "one that is silenced," we therefore make no difference; and in either case they shall take their seat with the laity.

Art. 22. Is it right, or according to the gospel, for brethren to have their property insured? Answer: We can not see that it is wrong to do so, if done in a mutual way. (See Art. 3, Minutes of 1864.)

Art. 23. We request this district and the Annual Meeting to give us a more definite decision on the stand question, so that the brethren may become more united in this long-agitated question. The way matters are now, heaven can not be pleased with us. While some go upon stands, others stay down. If God's law teaches us to go on stands to preach, why not all go on them? And if it teaches us to stay down, why not all stay down? Let us have the gospel order in this as well as in all other matters. Let God's law be the man of our counsel in all matters. Answer: We think we can give no more satisfactory answer upon this subject than what we already have in the minutes of our Annual Meeting, especially in that of Art. 23, of the minutes of 1866.

Art. 24. As Christ never published himself, would it not be better for the brethren traveling and preaching not to publish themselves, in stating how many sermons they preached, and how many persons they baptized; as much as to say: "See what I have done?" Answer: Not advisable to do so.

Art. 25. We request this meeting, and the Annual Meeting, to agree to grant the power to the established districts of the states to choose their committees to settle difficulties, instead of the Annual Meeting, thereby saving expense and much labor in brethren traveling east and west. Sometimes business must also lie over for six or eight months, until brethren can get around. Answer: We can not consistently grant the power asked for, without repealing former decisions of the Annual Meeting.

Art. 26. Is it consistent with the gospel, and the order of the church, for the brethren to take part in the so-called lyceum, debating or declaiming society, or for ministering brethren to act as president, and thereby entice other members into the evil? Answer: We think it is unbecoming a follower of the Lord Jesus Christ to do so; and we would, therefore, most earnestly admonish our brethren to abstain from it. But should any of our brethren persist in taking part in such societies, they should be dealt with as other offenders, according to Matt. xviii. (See Rom. i. 29; I. Cor. xiii. 20; I. Tim. vi. 58; see, also, decisions of Annual Meetings.)

Art. 27. Since the Annual Meeting has left it optional with brethren whether or not to salute colored brethren with the holy kiss, designing men are making capital of it against us. To obviate this, let the Annual Meeting reconsider that decision, and say that we make no difference on account of race or color; and this district-meeting asks the Annual Meeting to make no difference on account of race or color. Answer: We grant the request, but should have regard to the former minutes of Annual Meetings upon the subject, and advise the brethren to bear with one another.

Art. 28. If a member is disowned, and gets a committee to investigate his case, and that committee justifies the church in the course it has taken, has that committee the right to reinstate that member without consulting the church? Answer: No.

Art. 29. Inasmuch as there exists a strong demand for tracts advocating the faith and practice of the brethren, we earnestly recommend a more united effort to carry forward this work, and facilitate the publication and circulation of works of this character, subject, before publication, to the examination and approval of competent and well-established brethren; therefore, we earnestly recommend that the brethren give this matter an earnest and prayerful consideration. Approved by order of the district-meeting, and confirmed by this Annual Meeting.

Art. 30. A member, obtaining a letter of membership, moves into another church. Said church, knowing that said member had a certificate of membership, therefore fellowships said member for about one year. Said member willingly neglects to hand in his letter of membership to the church, and during his stay in the said church becomes disobedient, causing much trouble, and moving away in this condition, forfeits his word, disregards the advice and good counsel of the Annual Meeting, and the judgment of said church. Now, has the church from which said member moved last, got the proper authority to disown or disfellowship said member, if he continues disobedient or stubborn in not hearing said church? Answer: The church from which he obtained his letter should deal with him.

ART. 31. The southern district of Missouri petitions and entreats the Annual Meeting to restrict our editors in publication of matter derogatory to or militating against the advice, counsel, and decision, as given by our beloved brethren, at our Annual Meetings, from time to time, such as advocating high schools, salaried preachers, musical instruments, etc. Answer: We caution our editors, and all our brethren, from writing or publishing any thing against the acknowledged doctrines of the church.

ART. 32. Is it understood that the decisions of the Annual Meeting, as heretofore given, against brethren serving as jurors in the courts of our country, apply to serving as grand jurors, whose duty is only to find a bill against the party to be tried in law, or are they to apply only against serving as a petit juror, whose duty is to find a verdict in the trial? Answer: They are considered to apply to both juries. (See Encyclopedia, pages 122, 123.)

ART. 33. How is it looked at by our fraternity for a minister of ours to preach and debate publicly in favor of the final restoration of all men? Answer: Brethren should not do so.

ART. 34. Report of the committee to California: We, the undersigned, a committee sent by the Annual Meeting to set in order things that are wanting among the brethren in California, met pursuant to appointment, agreed upon by the elders and brethren residing here, at the house of Bro. Michael Sissler, and after a season of devotion and consultation as to the legality of the proceedings, Bro. George Wolf, with a number of brethren, retired for private consultation. They returning, the voice was taken to decide whether or not the committee is received to investigate the difficulties existing, and they were accepted by a unanimous vote of the members present. We then proceeded as follows:

First: To examine the reasons why certain members did not hand in their letters to the church:

Reason 1st: That a committee of four brethren waited on Elder Wolf, to try to effect a union, and requested him to appoint a church-meeting for that purpose, which he refused to do, but said that if they would agree to hand in their letters, he would call a church-meeting for that purpose (no other), and if they would agree to be subject to the established order of the church in California, and say nothing about settled matters.

It being proved to our satisfaction that there was disorder in the church, and Elder Wolf refusing to call the church together to investigate matters, we decide that he erred in this, and that it was a sufficient reason for withholding their letters.

Reason 2d: That there were two cases of adultery in the church, and and that Elder Wolf justified them. It was proved that a certain man named Whelock left his wife, and that she was afterward married to another man by Elder Wolf, her first husband (so far as known) still living, and he not even charged with fornication, and the parties so being married were held as members, but not allowed to occupy the office of deacon. Elder Wolf, also, with the counsel of eight members, baptized a woman by the name of Cheatersty, while living with a man who had another wife. Answer: We decide that both cases were absolutely adulterous, and that Elder Wolf did wrong in baptizing in the one case, and in celebrating the marriage in the other, and we require an acknowledgment of him, and of the eight members, also, that gave counsel in the case, and exhort him and them to be more careful in the future.

Reason 3d: Elder Wolf also claims the Annual Meeting to be legislative, and refuses to be subject to its counsel. For the answer, see Art. No. 7.

Reason 4th: Being asked if he would commune with brethren when they wash feet in the double mode, said he could not conscientiously do so. Answer: In view of the position that Elder Wolf and his adherents occupy, as set forth in the allegation, that they will not wash feet in the double mode, we therefore, in order to give those who differ from them an opportunity to practice as their judgment and conscience dictate, are compelled to organize a church in California in the order of the general brotherhood, under the care and oversight of Elders Isaac Hershey and Michael Sissler, and ordain that the churches establish a line, and divide themselves as seems best to them, as we are not acquainted with the geography of the country as respects their several localities.

Reason 5th: They do not practice the kiss between the supper and the communion, nor read the Scriptures, nor speak of the sufferings of Christ, at that time, neither do they close with prayer at the close of the services on such occasions. Answer: We decide and exhort that they from henceforth adopt the practice of the general brotherhood in those things on such occasions.

Reason 6th: E. L. Prather, a minister, said the cause of the trouble here is, there are two parties of us; we are the Congregational party, the other the Annual Meeting party; we are governed by the word of God, the others by the elders of the Annual Meeting. He admits the charge, and makes the following acknowledgment by his signature:

"Required, that he acknowledge that his language, as used in the charge, reflects seriously upon the Annual Meeting, but as explained to mean congregational in a limited sense, which is accepted, provided he now acknowledges the supremacy of the Annual Meeting, and agrees to respect its counsels and co-operate with the general brotherhood, giving and taking counsel.

"Signed, E. L. PRATHER."

Reason 7th: Elders Wolf and Meyers stand charged for writing hard expressions in the "Gospel Trumpet." Charge sustained by the articles over their names; and we, the committee, decide that the language in said articles, when viewed literally, is very distasteful, and reflects seriously upon the dignity of the Annual Meeting, and demands an acknowledgment at the hands of the authors. But as interpreted to mean congregational in a limited sense, which is accepted, provided they now acknowledge the supremacy of the Annual Meeting, and agree to respect its counsels, and co-operate with the general brotherhood in giving and in taking counsel, and also to withdraw their names and influence from said "Gospel Trumpet."

Reason 8th: They will not indorse the action of the committee sent by the Annual Meeting to Missouri, in 1872, but hold those denounced members in full fellowship. This charge not sustained by the evidence.

Reason 9th: That the church in California is in a bad state. Pride is tolerated too much. Even Elder Wolf has departed from the order of the brotherhood in simplicity of dress, and some sisters wearing hats, ribbons, veils, and other superfluities. Answer: That there is a departure from the order of the church in fashion and dress, is fully sustained by the evidence, and that Elder Wolf has not fully discharged his duty in suppressing and restraining pride, is also manifest. We therefore admonish and exhort him to exercise the functions of his office with the church in keeping order in this as well as other things.

Reason 10th: That Elder Wolf received and fellowshiped expelled members as brethren and officers in the church, after being informed that they were expelled by letters from the church from whence they came, disregarding the letters, and received them because of their appearance, etc. Elder Wolf explained that the complaint is true in part, and that he was deceived by those men (Flory and Gibson) in part, and that he received them as a matter of courtesy, and not as brethren. Answer: Considered by us, that as these circumstances have transpired a long time since, and have been before the church time and again, that we dismiss them with a brotherly admonition, that Bro. Wolf erred in associating with these persons as he did, and exhort him in the future to adhere to the scriptural injunction to hold such as a heathen man and a publican, and in all cases respect the action of sister churches regarding the validity of their letters, etc., rather than the person of expelled members.

Reason 11th: That a deacon baptized in the presence of Elder Wolf. This allegation was sustained by the evidence, but explained by Bro. Broadherst, the deacon who officiated, that the duty of baptizing and celebrating marriage was voted upon him by the church, and given him in charge, when installed in office, to perform these duties when necessary, etc. Answer: With the above information before us, we thought best to dismiss the case.

Charges preferred by the brethren claiming to be the church of California, against certain persons among those refusing to hand in their letters, etc.:

Charge 1st: Against Elder Hershey, Peter Garman, and others, for organizing a church, and doing church business, within the limits of an organized branch. Answer: Not sustained by the evidence.

Charge 2d: Against Henry Haines, for saying he would not be satisfied until Elder Wolf's office was taken from him, and that the church would never prosper until it was done. Haines denies, and it is dismissed for want of evidence.

Charge 3d: Against Peter Garman, for attempting to read in public his letter, and those of several others, thereby causing hard feelings among the brethren, and much talk among the outside world. This was done after having an opportunity to read them the day before at church council. Confessed and explained. Answer: Considered, that it was out of order to read those letters before the public, but inasmuch as he was subject to the call to order by Elder Wolf, that we lay no further penalty upon him.

Charge 4th: Against Henry Haines, for visiting public saloons, and drinking therein. Considered, that upon hearing his explanation, we lay no further burden upon him than an admonition to him, and all others, to abstain from such appearance of evil, and that we show a better light to the world.

Charge 5th: Against Bro. Hoxie, for holding the idea of not praying at all in public, and other heretical doctrines, and preaching them publicly and privately. He admits the charge, but says, and also proved, that he has, and did, very soon recant those doctrines, and acknowledges his wrong. Answer: We consider that the proceedings against him were informal, but as he was much out of order, we now require a frank acknowledgment of him.

The report, as above recorded, was read, re-read, and explained, then submitted, and was unanimously accepted by all the members present, and the requisitions complied with, and we having discharged the duty assigned us in the fear of God, according to our humble ability, submit all into the hands of that body from whom we received our authority, for its approval or rejection, and into the hand of God, the Supreme Ruler of all events, praying that he may, and will, overrule all for the advancement of his cause, for the good of his children, and for the glory of his name. Respectfully submitted by your committee—H. D. Davy, B. F. Moomaw.

San Joaquin County, Cal., Nov. 2, 1874.

The above report was accepted by the Annual Meeting.

Art. 35. The committee appointed by the Annual Meeting of 1874, to collect the minutes of former Annual Meetings, held since the Brethren's Encyclopedia was published, finding a wish among the brethren to have the minutes omitted in the Encyclopedia published, as well as those passed by Annual Meetings since that work was published, have delayed our work until the Annual Meeting gives us further instruction. Shall we, then, publish all the minutes of Annual Meetings that can be collected, or only those passed by the Annual Meetings since the publication of the Brethren's Encyclopedia? Answer: Let all be published, and the work be called, "Minutes of Annual Councils."

ART. 36. Committees to visit churches: 1. A committee to settle difficulties relative to Bourbon College. The following brethren constitute said committee: Hiel Hamilton, Robert H. Miller, John Metzger, H. D. Davy, and J. P. Ebersole. The same committee will go to the Tippecanoe Church, Indiana. 2. A committee to visit the Philadelphia Church. The following brethren are on this committee: H. D. Davy, J. Quinter, Moses Miller, C. Bucher, and Jos. R. Hanawalt. 3. A committee to visit the church in Ogle County, Illinois, that called for a committee. The following brethren are on this committee: Daniel Fry, E. Eby, David E. Price, Daniel Deardorf, and James R. Gish.

ART. 37. Miscellaneous: 1. Inasmuch as there has been no request for the Annual Meeting for 1875, and as the meeting would properly go east of the Ohio River, we recommend the matter to the brethren in the east, and trust they will consider the subject, and announce the result to the brotherhood as soon as possible. 2. In view of the kindness shown by friends in this community to our brethren during this meeting, by entertaining them very freely, as far, apparently, as was necessary, we acknowledge their kindness, and return them our thanks. 3. A resolution was passed to take up a collection for the needy in the west.

The meeting closed with singing and prayer.

A. H. Senseney, Em. Slifer, Wm. Hertzler, Jos. R. Hanawalt, J. Quinter, H. B. Hylton, Jacob Wine, Elias Auvil, Jacob Garber, J. P. Ebersole, H. D. Davy, D. B. Sturgis, Jesse Meyers, Hiel Hamilton, Enoch Eby, John Metzger, James R. Gish, Tobias Musser, C. Long, Jacob Brower, S. S. Mohler, Sam. Stump, Isaac Miller, J. W. Brumbaugh.

ANNUAL MEETING OF 1876.

The standing committee met on Monday, June 5th, near De Graff, Logan County, Ohio, and organized by appointing H. D. Davy moderator, J. Quinter clerk, E. Eby reading-clerk, and J. Thomas doorkeeper.

After the devotional exercises on Tuesday morning, the General Council of the church proceeded to business, and the following queries being presented for consideration, were considered in the fear of the Lord, and answered as herein stated:

Article 1. Whereas, there seems to be a disposition on the part of some of our brethren to consume much time on many of the queries that come before our Annual Meeting, and some even become very personal in their remarks; and, whereas, this has caused hard feelings, and severe censure; be it therefore resolved, that the following rules be adopted for the government of our Annual Meeting in the transaction of its business: 1. All queries for discussion, with their answers, shall be read by the clerk, after which the moderator shall declare the same open for discussion. 2. The reading of any question may be called for the second time, but not oftener if there be objections made. 3. No brother shall have the privilege of making more than two speeches on the same subject, except by the consent of the meeting, and the first shall not be longer than fifteen, and the last than five minutes. 4. The moderator shall require every brother, when speaking, to confine his remarks to the subject before the meeting. 5. Any brother using personalities in his speech, shall be called to order by the moderator; and if he persist, he shall be told to take his seat. 6. The moderator shall decide who has the right to the floor, and when his time expires. 7. The moderator shall decide when the discussion on each subject shall close, and when the question shall be put on its final passage. But if objection be made to his ruling, then the standing committee must unite with him in deciding the matter. 8. It shall be the duty of the moderator to keep order in the congregation; and for this purpose he may call to his assistance other brethren, or the standing committee may call on brethren to keep order.

All former rules not in conflict with the foregoing shall continue in force.

Art. 2. Whereas, the question of a full report has been before the Annual Meeting time and again for consideration; and, whereas, upon the propriety of such a report a difference of opinion obtains among the brethren; therefore, resolved, that this meeting will not assume the responsibility of granting such a report. But should any brethren publish it, they shall be held responsible for any wrong that may be committed in doing so. And we also decide that it shall not be published in any of our periodicals.

Art. 3. Is it agreeable to the gospel and faith, and order of the brethren, to hold the office of school director under the present laws of Pennsylvania? Answer: We think it best for brethren not to serve in such capacity, where a school director, according to the laws of the state, may have to collect school-tax, and imprison a person if he does not pay his tax.

Art. 4. Is it right to reject all queries coming before the Annual Meeting, simply because they do not contain a proviso to repeal all other queries previously passed by Annual Meetings, which may conflict with the last one presented? Answer: While we do not think it always necessary, in a formal manner, to reconsider a former query before another answer to the query is made, nevertheless we consider it best to refer to former decisions, and have it understood that such decisions are void when they conflict with the last decision.

ART. 5. Inasmuch as the brethren's hymn-book, as now published, is very deficient in selections adapted to the wants of the church, and also contains a large number of badly-composed hymns, this meeting petitions the Annual Meeting for the privilege of publishing a new book, or to have the present one thoroughly revised. This meeting further petitions that the Annual Meeting appoint for this work a committee of four brethren, thoroughly posted in versification, and then grant to each of our publishing brethren the privilege of publishing their own books, or those they need, to supply their patrons, or else have them published jointly, as may be determined upon by the publishers, but not to be copyrighted. Answer: We think it best to make no change in regard to our hymn-book.

ART. 6. We ask for a reconsideration of Art. 11, of last year. Answer: We agree to reconsider the above query, and think that the delegate should first represent the sentiments of the district-meeting, but after doing so, should have the privilege of speaking his own sentiments.

ART. 7. We respectfully ask the Annual Meeting, through the district-meeting, to say what course should be pursued when a committee from the Annual Meeting has been sent to adjust matters in a congregation where there are two elders, between whom some unkindness and want of social relations exist, yet no grave charge against either. Is it legitimate to suspend them at home only, and to put in authority over said church an unordained brother, and hold church and officers amenable to said committee until said elders cultivate social relations with each other, with the promise by said committee that as soon as these conditions are complied with, all should be restored; and when elders have complied, for said committee to withdraw their connection from said church, and leave it in that unorganized condition? Answer: In reference to the above subject we would say that we can not accept of the answer given by the district-meeting, but would say, that in view of the known conditions of the case, we submit it to the church involved in the trouble, and the five following elders: Isaac Long, Jacob Thomas, Solomon Garber, Jacob Wine, and Martin Garber.

Art. 8. Why does the church, after exacting a promise of non-conformity to the world in appearance as a condition of membership, accept brethren as participants in the deliberations of the Annual Meeting who disregard this solemn promise? Answer: No brother ought to be permitted to speak in public at our Annual Meetings who will dress after the fashion of the world.

Art. 9. How is it considered when brethren receive those of other denominations into their houses, and ask them to give thanks at their tables, and hold family worship? What is to be done in such cases? or does the gospel allow that liberty in any case? Answer: While we would not, under all circumstances, think it wrong to extend the liberty above alluded to, we think the brethren should be careful in granting such liberty. The character of our guests, and the attendant circumstances, should govern in such cases.

Art. 10. A request that the Annual Meeting limit the power of committees, so as not to allow them to expel a majority of any church, unless their decision is ratified by the Annual Meeting in open session. Answer: The request is granted.

Art. 11. We wish the Annual Meeting to say whether we shall have a rolling or standing collar on our coats. Answer: While we can not positively say which of the above forms of the coat should be worn, we would advise the brethren to try to become more uniform and plain, rather than to depart from the order of plainness, not only in our coats, but in every thing else.

Art. 12. Is it right for an elder, or for elders, to take up charges and act upon them without name or authorship? Answer: An elder may receive a complaint from a report injurious to the Christian character of a brother, without the name of the person who makes the complaint, but a direct charge against a member should be accompanied by the name of the brother that makes the charge.

Art. 13. Is it right for members to get those fine, costly, and fashionable burial cases to bury their dead in, and to employ a fashionable hearse to convey them to the burying-ground in? Answer: We decide it is not right for brethren to do so.

Art. 14. As we consider that the grape juice is not wine until after fermentation has taken place, will not this district-meeting ask the Annual Meeting to repeal the wine question of last year, and decide that only the fermented juice of the grape shall be used on communion occasions, as has always been the practice of the church? Answer: We decide that no change shall be made from the last decision.

Art. 15. Is it according to the gospel, and order of the brethren, when a brother is elected to the ministry, and accepts the office, and is installed, and afterward gets disobedient, and says he can not preach, for the church to release him so far that he is not under any obligations to preach only in case he should feel to do so, and thereby help him to live in disobedience, and give him liberty to serve as a deacon, when he was never elected to a deacon's office? If so, let the gospel authority be presented. Answer: We consider it neither according to the gospel nor the order of the brethren to do so.

Art. 16. A brother has a dairy, and objections were made against him for furnishing his customers milk on Sunday, claiming that brethren would do no more harm to work on their farms on Sunday. The brother claims that his customers, many of them, are ministers, and ministers of Sabbatarian churches, who say they must have their milk; besides, he furnishes milk for the sick, and for children raised by the bottle; and he says not to be allowed to furnish the milk would ruin his business, and subject him to heavy loss. What is to be done in the case? Answer: We can not grant a brother liberty to furnish milk on the Sabbath to his customers, only to the sick and to the children, and we advise him to get out of the business as soon as possible.

Art. 17. We petition the Annual Meeting to reconsider the following words, found in the plan for holding district-meetings, adopted by the Annual Meeting of 1866: "A record may be kept, but not published," and so amend the same as to give liberty to the district-meetings to print minutes of their proceedings for distribution among the members of their respective districts. Answer: This Annual Meeting reconsiders said words, and grants the privilege asked for.

Art. 18. Is it right, according to the gospel and the order of the church, for members to attend the Centennial? Answer: No. (See John xv. 17–19, xvi. 14–16; II. Cor. vi. 14–18; I. John iv. 7; James iv. 4.)

Art. 19. Is it right, according to the gospel, for a brother to plead the laws of the land, and act as an attorney? Answer: The brethren have always considered it not according to the gospel for a brother to practice law and act as an attorney, and we can make no change in this respect.

Art. 20. Should a brother (being executor) be allowed, after fearing some of the papers might not be worth full value, to use means to get another brother to go security on said papers, and thereby run the risk of the estate; and shall such executor be allowed to sue such brother, and collect such amount in full, or only the amount the paper was worth before the security was on, the whole matter being under the control of the church? Answer: We consider it wrong, according to our understanding of the case.

for the brother who was the executor to get his Christian brother to go on the paper as security, and it was very wrong for the executor to sue his Christian brother.

ART. 21. Is it wrong for sisters to wear fashionable hats instead of bonnets? and where is the Scripture forbidding the wearing of such hats? Answer: We decide it is wrong according to Rom. XII. 2; I. Tim. II. 9.

ART. 22. What does the Annual Meeting consider should be done with elders and others, who make promise to a committee sent by the Annual Meeting to set things in order among them, and then do not respect the reports made to them by the committee, and do not comply with their promises for eighteen months or two years? Answer: This Annual Meeting authorizes the committee appointed to California in 1874, to see that their report is properly carried out.

ART. 23. Whereas, we have a query from No. 1 district of Virginia, one from West Virginia, one from the middle district of Indiana, and one from the southern district of Indiana, requesting the Annual Meeting to grant the district-meetings power to send committees to settle difficulties in the churches; therefore, resolved, that we decide to make no change in this respect, believing our present manner of sending committees is preferable to the one proposed.

ART. 24. Whereas, a number of queries have come to this Annual Meeting relative to a change in the manner of holding said meeting; and, whereas, the changes proposed, though various, would not change the meeting very much from the present way in which it is held; and, whereas, the change proposed will not probably lessen to any very great extent the multitude in attendance; therefore, resolved, taking all things into consideration, that we make no general change, but will adhere as closely as possible to the plan adopted in 1866, and labor to lessen as much as possible the attendance at the meeting, and increase its facilities for business.

Art. 25. Several queries and requests relative to feet-washing being presented to the meeting, the following was prepared to meet the case: Whereas, the so-called double mode in feet-washing is the recognized mode of the general brotherhood; therefore, the Annual Meeting can not grant the liberty prayed for, and no church can change from the double to the single mode on the authority of the Annual Meeting. Deferred.

Art. 26. To the Annual Meeting of the German Baptist brethren, for the year of our Lord, 1876, we send greeting: Inasmuch as a committee sent to the Brush Creek Church, Adams County, Ohio, by the Annual Meeting of 1874, found that we of the above-named church asked the questions to applicants for baptism before going into the water; that we had in part adopted the single mode of feet-washing, and that we dismissed our congregations with a benediction, said committee required of us that we abandon the last, practice the double mode of feet-washing, and to send the first to the Annual Meeting. The Brush Creek Church, in consultation upon these subjects, has unanimously decided to practice the single mode of feet-washing, to continue the use of the benediction, and to ask questions to applicants before going into the water, as it formerly has done. And we request this district-meeting of southern Ohio to send to the Annual Meeting these three questions, to-wit: 1. Is it wrong to dismiss a congregation with a benediction? 2. Are we wrong in washing feet by the single mode? 3. Is it wrong to ask questions to applicants for baptism before going into the water? And inasmuch as the Brush Creek Church, in southern Ohio, is dissatisfied with their district-meeting of 1874, because it called to the Annual Meeting of that year for a committee to visit our church upon mere report; is dissatisfied with the Annual Meeting of 1874, because it appointed said committee on said report, and contrary to its own law, is also dissatisfied with that committee for coming here, without any notice to us of what they were coming for; we therefore ask a satisfactory explanation of the whole proceeding, or an acknowledgment to us by each of those bodies for their conduct in these matters.

Query 1st: Can the Annual Meeting claim its decisions as advice only (See Minutes of 1866, Art. 34), and at the same time threaten with expulsion those who do not obey them?

Query 2d: Is a committee justifiable in threatening a church with expulsion, after admitting that said church has all the essentials of salvation?

We also ask of the district-meeting of southern Ohio, to recognize Wm. Calvert and Landon West as delegates from the Brush Creek Church to the district and Annual Meetings of our brethren for the year 1876.

May Hill, Adams Co., Ohio, April 15, 1876.

Whereas, a committee was sent by the Annual Meeting of 1874, to the Brush Creek Church, in Adams County, Ohio, to set things in order in said church; and, whereas, the report of said committee was accepted by said church, but it has not only failed but refused to carry out said report; therefore, resolved, that we can not consistently do otherwise than hold said church to the carrying out of the report of the committee, as it promised to do, and also require of it to take back certain offensive charges contained in an address to the district of southern Ohio, and through it to the Annual Meeting, dated April 15, 1876.

The following committee, being the committee sent in 1874, is re-appointed to go to said church to do whatever is necessary to be done in the case: H. D. Davy, R. H. Miller, and John Wise. J. Quinter was added to the committee.

ART. 27. The committee, namely, H. D. Davy, Moses Miller, Jos. R. Hanawalt, Christian Bucher, and J. Quinter, appointed by the last Annual Meeting to visit the Philalelphia Church, to settle difficulties in said church, met in

Philadelphia on the 27th of October, 1875, and organized by appointing H. D. Davy foreman, and J. Quinter clerk, and after devotional exercises proceeded to hear the grievances from the grieved brethren, which were the following: 1. They (the majority) have a paid minister not elected from among the brethren in Philadelphia, but "called" from a distance, and have given him pre-eminence over older ministers chosen by the church. Considered by the committee, that while it is contrary to the gospel, as understood by the brethren, to pay the minister any particular sum as a salary, and while we should guard with care against the practice, in the case under consideration, it does not appear that any particular amount was contracted for by the parties concerned, although money was made more prominent than is commendable in such cases. And in regard to the pre-eminence, we decide there was not the caution taken by the church to avoid offense that should have been taken, and that Bro. J. P. Hetric should not have pre-eminence over Bro. Custer, touching the liberty to preach the word. 2. They (the majority) require this paid minister to do the principal part of the preaching, disregarding the order of the brethren that our ministers shall have the privilege to preach by turns. Considered, from the testimony that came before us, in the fact that the meetings were advertised in the papers for Bro. Hetric, and that, as pastor of the church, there was an error committed, and an admonition is necessary. 3. They (the majority) set aside the reading of the Scripture in order by the deacons, a rule established when the church was organized in Philadelphia Considered, that as there is no general order among the brethren in regard to this usage, whatever the church decides upon should be acquiesced in by all the members. 4. They (the majority) make basket collections of money on Sundays, during meetings for worship. Considered wrong, and contrary to the order of the gospel, as understood by the brethren, to make collections on the Lord's-day, save for the poor, and the brethren should cease to do so. 5. They (the majority) have a wooden pool under the pulpit, in which they baptize in the meeting-house. Considered, that inasmuch as the Annual Meeting has decided that it is wrong to make use of a pool in a house, for the purpose of baptizing, the brethren have erred in using said pool since, and shall cease to do so until reconsidered by the Annual Meeting. 6. They (the majority) make Sunday-school anniversaries, entertainments, excursions, etc. Considered, that inasmuch as the Annual Meeting has decided that it is wrong to have Sunday-school picnics, anniversaries, entertainments, etc., that the brethren erred in taking part as they did, and should abstain hereafter from doing so. 7. They (the majority) have a Sunday-school library, consisting mostly of books of religious fiction. Considered, that inasmuch as the brethren in Annual Meeting have advised brethren, in conducting Sabbath-schools, to use such books as contain nothing that conflicts with the principles of the gospel, as held by the brethren, said counsel should be observed by the brethren in procuring books for. Sabbath-schools. 8. They (the majority) have instrumental music in the Sunday-school. Considered, that according to the understanding of the gospel by the brethren, and as given in councils of the Annual Meetings, it is considered wrong for members to have musical instruments, we therefore decide that the brethren should cease to use an instrument of music in the Sabbath-school. 9. They (the majority) are, in all the above new things, in unison with the popular and fashionable religion, having abandoned the non-conformity testimonies and practice of the brotherhood. Considered, that from the foregoing grievance, and from the departure we see, we would most earnestly and affectionately urge the brethren and sisters of the Philadelphia Church to adhere to the doctrine of nonconformity to the world in dress, in spirit, and in every way that doctrine can be applied, as this constitutes such a prominent doctrine of the gospel, and one of the peculiarities of our brotherhood. H. D. Davy, J. Quinter, J. R. Hanawalt, C. Bucher, M. Miller.

In regard to the case of the Philadelphia Church, we accept of the report of the committee sent to said church, and reappoint the committee first appointed to have the said report carried out.

Art. 28. Inasmuch as there has been a certain legacy bequeathed to the standing committee of the German Baptist Church by the last will and testament of Solomon G. Karn; and inasmuch as said money was bequeathed on certain specified conditions, we here give the last will and testament by which said bequest is made to the standing committee of the German Baptist Church:

"Know all men by these presents, that I, Solomon G. Karn, of the County of Wabash, and State of Indiana, being of sound mind, do make and publish this, my last will and testament.

"First: I give and bequeath to my beloved wife, Martha L. Karn, lots Nos. 49 and 50, in the town of Manchester, in said county and state, and now occupied by us as our home; also, a certain tract of land in Douglas County, and State of Kansas, belonging to me, and for which I am entitled to a deed, to have as her own, or convey by deed in fee simple, as she may choose; also, all and every article of personal property in our possession, including my mare, buggy and harness, and four hundred dollars, to be paid to her as soon as it can be collected from my outstanding claims.

"I will, further, that my wife shall have the selection of my tombstones, and that my executor pay for them out of the residue of my estate, together with any expense they may apply to my grave.

"Second: It is hereby expressly provided, that should there hereafter an heir be born to me, the residue of my moneys and effects (after the payment of my debts) shall be placed at interest, to the best advantage, for the benefit of said heir, when arriving at majority, but the interest of said money shall be paid annually to my wife, and be subject to her control during her natural life.

"In the event said posthumous child should die before my wife, the interest shall still be paid to my wife, as [and] in the event that my wife and said child should both die before the child becomes of age of majority, then the remainder of estate shall be paid to the standing committee of the first annual conference of the German Baptist Church (of which I am a member), to be used by said committee for the spread of the gospel, or for the purpose of charity, as they shall think right and proper.

"If at any time, by misfortune or illness, the interest, as above, should prove insufficient for the support of my wife, as provided, she shall have of the principal to meet expenditures.

"Third: I do hereby nominate and appoint John Bussard, of Miami County, Indiana, executor of this my last will and testament. I do hereby revoke all former wills by me made.

"In testimony hereof, I have hereunto set my hand and seal, this 12th day of November, A. D. 1868.

"SOLOMON G. KARN [Seal.]"

"Signed and acknowledged by said Solomon G. Karn, as his last will and testament, in our presence, and signed by us in his presence.

"WESLEY BUSSARD,
"J. B. HARTER."

Will proved before James M. Amars, clerk Wabash County Court Common Pleas, on the 19th day of December, 1868, by Wesley Bussard.

We, the brethren of the German Baptist Church, assembled in conference at the meeting-house of the brethren in Logan County, Ohio, on the 6th day of June, 1876, decide that the prospective bequest made in the aforesaid last will and testament of Solomon G. Karn, in favor of the German Baptist Church, shall be released. And we hereby authorize the standing committee of this meeting to sign a release of said prospective claim, as set forth in the foregoing will, giving to the mother of said posthumous child, which child is a daughter, now living, and about the age of —— years, all the right, title, claim, and interest prospectively held by us in the aforesaid will.

The German Baptist Church, to which the contingent fund above alluded to has been intrusted, having some fears that the foregoing release may not be sufficient to meet the laws of the State of Indiana, appoint the following brethren, and give them full power to make any release of the funds above alluded to that the laws of the State of Indiana may require: H. D. Davy, Samuel Mohler, and Isaac Studebaker.

Passed by the unanimous consent of this Annual Meeting.

Art. 29. Committees to visit churches: 1. A committee to visit Dry Valley Church, Mifflin County, Pennsylvania. The following brethren constitute the committee: John Gluck, Solomon Seiber, and Geo. Brumbaugh. 2. The following brethren are a committee to go to the West Nimishillen Church, Stark County, Ohio: R. H. Miller, Daniel Brower, and J. P. Ebersole. 3. The following brethren are a committee to go to the English River Church, Iowa: E. K. Beeghly, Peter Forney, and M. Sisler. 4. In compliance with a request from the George's Creek Church, Fayette County, Pennsylvania, for a committee, the following brethren were appointed: D. P. Sayler, John Wise, and J. Quinter. 5. The following brethren are a committee to the Welsh Run Church, Pennsylvania: D. P. Sayler, J. D. Trostle, and Jacob Price. 6. The following brethren are a committee to the Antietam Church, Franklin County, Pennsylvania: D. Long, D. Keller, and Daniel Eckerman

Art. 30. A request was made by the middle district of Pennsylvania, for the Annual Meeting of 1877, which was granted. Accordingly, the Lord willing, the next Annual Meeting will be with the brethren in the district above named, and in the congregation selected by the proper authority. The place will be announced in due time in our periodicals.

After a season of devotional exercises, the meeting adjourned.

Standing committee: D. P. Sayler, D. Long, Samuel Harley, M. Miller, J. Quinter, E. Fleshman, I. Long, D. B. Arnold, G. Irwin, J. Brown, H. D. Davy, M. Shotts, J. Flory, R. H. Miller, E. Eby, D. E. Price, J. Metzger, Jos. Ogg, Abr. Stamy, Daniel Zook, Wm. Gish, Isaac Miller.

ANNUAL MEETING OF 1877.

On Monday, May 21st, the Standing Committee met and organized by appointing D. P. Sayler moderator, J. Quinter writing clerk, E. Eby reading clerk, H. B. Brumbaugh copying clerk, J. W. Brumbaugh door-keeper, and C. G. Lint and Jacob Thomas a committee to keep order.

On Tuesday morning the public council was opened by the ordinary devotional exercises, and the reading of the fifteenth chapter of Acts. The following subjects were then presented for consideration, and disposed of as stated:

Article 1. Will this district meeting petition our Annual Conference to suggest to all the churches, the necessity of restraining brethren from traveling as evangelists among the churches, when said evangelists will not, both by precept and example, faithfully maintain and urge the adoption of the recognized order of the general brotherhood in the matter of dress, including, also, fully the doctrine of non-conformity to the world, as held by our faithful brethren, and thus have each branch of the church watchful in guarding against sowing the seeds of discord among brethren? Answer: We do so petition Annual Meeting. The Annual Meeting grants the foregoing petition of the district meeting.

Art. 2. How does this Annual Meeting understand the fifth article of the minutes of the Annual Meeting of 1866, when members have located in a church and have willingly neglected and refused to present their letters as specified in said article? Has said church the authority to disown said members the same as transgressing members of that arm of the church, or has said church the authority only to withhold from such members all church fellowship? Answer: The said church has not complete jurisdiction over such members, but may withhold the ordinances from them and refer their case to the church they moved from, if they refuse to hand in their letter.

Art. 3. Shall Brother Hope receive into the church members who do not comply with our mode of dress, but comply with all other requirements, their dress being even more simple than ours? Answer: This District Meeting decides that all who are received into the church in Denmark shall be received with the promise to conform to the order of the church with regard to dress, as laid down by the brethren in America.

Art. 4. When a query is sent requiring a definite answer, have the delegates the power to withdraw it? Answer: Delegates have no authority to withdraw any query sent through them to Annual Meeting.

Art. 5. Is it right, according to the gospel, for our editorial brethren to applaud and eulogize, through their papers, brethren who travel from one congregation to another, upon their success as preachers? Answer: Not right.

Art. 6. As there is not a uniform practice among the churches, since some send a visit to all the members before every communion, while others send only an annual visit, which is the nearest the gospel and for the good of the church? Deferred.

Art. 7. The district meeting requests Annual Meeting to inquire into the missionary work now begun in Denmark, and if it thinks it advisable to recommend it to the sympathy and support of the general brotherhood. Answer: Whereas, from what we know of the success of the Danish Mission, we do grant the request of the Middle District of Pennsylvania. The following resolution in regard to the Danish Mission, was also passed by the Annual Meeting:

Resolved, That this Annual Meeting approve of a collection being made, while in session, for the Danish Mission.

ART. 8. A brother has his office taken from him, and he moves to another congregation with his certificate of good standing as a private member. Now, if the congregation where this brother lives, needs help in the ministry, can they re-instate him by the consent of the church, or should he stand his chance with others in an election? Answer: He may be re-instated in his office, but it must be done by the consent of both congregations, the one from which he removed, and the one in which he now resides. And, not interfering with the past action of congregations, in the future, officers who have been deposed must be restored as above and not re-elected.

ART. 9. We petition Annual Meeting to reconsider Article 2, of 1876, and so amend its answer that it make the standing collar on the coat the old order as recognized by the brethren. Answer: This Annual Meeting reconsiders the above article, and grants the request.

ART. 10. Whereas, we deem fairness honorable in all cases, and feeling aggrieved at the way the question of feet-washing has been treated, we wish to know whether it is right for the Standing Committee to take queries that have been answered by district meetings, and change the answers, and then bring their answers before the meetings and put them on the minutes without being passed by the Annual Meeting? Answer: No; we think not.—This answer was given by the District Meeting. Then when the subject came before the Annual Meeting the following resolution was passed:

Resolved, That as there is a charge against the Standing Committee, we appoint a committee to ascertain whether the charge is true.

A committee was appointed, and the following is its report, which was accepted and passed by Annual Meeting:

To the Annual Meeting:—We, your committee appointed to investigate the above charge against the Standing Committee of last year, would say, that if the charge was sustained against said committee, it would be responsible for transcending its prerogatives; but inasmuch as the action taken, and answer given, was upon a query to which no answer was given by district meeting, we find that the charge is not fully sustained; and, whereas, it is claimed by the complainant that inasmuch as the promise was given by the Standing Committee through its chairman in 1875, that if they would bring their query in proper form to the next Annual Meeting, they should be heard, and then when so brought the committee of 1876 suppressed it with its answer, and put their own answer to a similar query upon the minutes which did not pass the meeting.

In this we find that the query in question, with its answer, was read before the meeting, and also the query which had no answer from the district meeting, with the answer of the Standing Committee, the whole matter was now brought before the meeting and freely discussed in the presence of the representatives of the complainant, whose right it was to have moved the consideration of their petition. The query and answer submitted by the Standing Committee failing to pass, it was decided to defer it. The answer, however, was put upon the minutes, which, in our judgment, was wrong, but for this wrong we find the clerk responsible, and not chargeable to the Standing Committee. B. F. Moomaw, Jacob Berkey, J. W. Brumbaugh

Art. 11. As political elections have caused trouble and hard feelings in many congregations, the Northern District of Indiana respectfully asks the Annual Meeting to make voting at political elections a *test of fellowship.* Answer: We re-adopt the minutes of Annual Meeting, 1866, Article 1, page 306.

Art. 12. If a district of any state makes a request for the Annual Meeting, would it not be proper for the whole state to help bear the expenses, if requested to do so by said district? Answer: Yes, it is proper by their consent.

Art. 13. Will not the Annual Meeting give some plan for the adjoining elders to be assembled when it is necessary to *set churches in order?* Answer: Where churches are out of order, the elders themselves not carrying out the order, it is the duty of the adjoining elders to notify the resident elder to call his church together at a set time, the elders and church involved having the privilege to call any disinterested elders, if they are such as are in the order of the general brotherhood, from any church.

Art. 14. Inasmuch as the Annual Meeting has decided that it is wrong for members to have and use musical instruments in their houses, what is to be done with members that will not put them away? Can we make it a test of church fellowship? And what shall be done with elders that justify musical instruments, and consequently make no effort to put them out of their congregations? Answer: Inasmuch as the use of musical instruments has been the cause of trouble among our brethren in some places, and has been frequently brought before the Annual Meeting, we would re adopt the decision of 1878, and advise our brethren to put them away where they cause offense and trouble in the church; and members who would not do so should fall under the judgment of the church. And as many of our brethren have them where it is not opposed by their church, and as the evil of them is more in the improper use of them than in the instrument itself, we can not decide the simple keeping and use of such musical instruments shall be made a test of fellowship. The great evil being in the improper use of them and in the trouble they produce, we advise the brethren to be careful to avoid offense and trouble by keeping them when they wound the brethren, and elders should be dealt with as transgressors when they encourage the brethren to do so.

ART. 15. Whereas, committees have been called from Annual Meeting without first asking consent of the arm of the church to be visited by the committees, thereby causing hard feelings, will this district meeting decide to ask Annual Meeting to refuse to send committees on the petition of members who refuse or neglect to first ask the consent of the arm visited, and thereby failing to apprise the church of their desire before they get a petition with signers to obtain a committee. Answer: We request Annual Meeting to decide that all parties desiring a committee shall first ask the consent of the arm of the church to be visited, and if refused consent then they may petition Annual Meeting. The Annual Meeting decides as requested.

ART. 16. How is it considered by the brethren in Annual Council in regard to sisters wearing fashionable hats while surrounding the communion-table? Can the officiating brother consistently break the bread to such? Answer: Inasmuch as there has been advantage taken of the decision of Annual Meeting of 1876, on the subject of sisters wearing fashionable hats; we hence decide that the sisters shall not wear any hats at all at communion meetings or at any other time, and our brethren should not break the bread of communion to a sister with a hat upon her head, and elders or ministers who encourage and allow sisters to wear hats should be promptly dealt with as transgressors.

ART. 17. Inasmuch as Annual Meeting ordered the compiling of hymns for the use of the church, and subsequently accepted the collection as the Brethren's hymn-book, and inasmuch as we are now perhaps outstripping ALL the FASHIONABLE denominations in variety of binding and grandeur, including six or eight different colors, nicely figured lids, gilt edge, metal clasps, etc., to gratify the eye, will not this Annual Meeting put some restrictions upon the publishers, so that we may have more of a sameness in the appearance of our hymn-books, and thus be more consistent with our profession? Answer: We should not have more than two or three different colors, and they should be plain, and the books should have no ornament or superfluity in the binding, such as gilt or flowering.

ART 18. We petition the Annual Meeting, through the district meeting, to reconsider the divorce question. For instance: A woman takes up with a young man, and leaves her husband and three children; then she was disowned. After some years she gets a divorce, and the husband married another woman. Can he now be retained as a member of the church? Both were members of the church before the wife left her husband. Is he now living in adultery, or are the innocent free or clear, according to the Savior's words, "Except it be for fornication?" (Matt. XIX. 9.) Answer: We defer this question.

ART. 19. Inasmuch as there is an increasing difference of opinion among the brethren relating to laying before our applicants for baptism the principles of *non-resistance*, *non-swearing*, and *non-conformity* to the world, some preferring to do this before the whole congregation, while others do it before the church only, will, therefore, this Annual Meeting reconsider former minutes upon this subject, and grant to each district the privilege to act in this matter as the church with its surrounding circumstances may think best? Answer: We think it best to make no change from former decisions of Annual Meeting.

ART. 20. Does the Annual Meeting *positively* prohibit members from attending any literary or debating societies? Answer: We would re-affirm the former decisions of our

Annual Meeting, that our brethren should *not* attend the so called lyceums or such debating societies as indulge in theatrical performances for mere amusement, and which are contrary to gospel principles; but a literary society which only discusses the subjects of literature taught in our common school-books, and the sciences taught in our common schools and other moral and well-governed schools, we will not prohibit.

Art. 21. Will not this district meeting re-petition the Annual Meeting to reconsider query 8, of 1874, and repeal that portion of answer of said query where it says, "You have no authority to go into the acknowledged territory of any organized church to make appointments for preaching unless called for by the elders or council of said church; it is an assumption of authority for an ordained elder to do so?" We, the District of West Virginia, grant the above request. Answer: Inasmuch as ministering brethren have abused their liberty in being too ready to go into other congregations, and there preaching and talking in a way that has given trouble and produced confusion in the congregations into which they have gone, we think it best not to make the change asked for. Prudent ministers will have no difficulty from the restrictions.

Art. 22 In view of the assumption of power by the Standing Committee of last Annual Meeting, in suppressing the answers to queries sent by district meeting, and giving their own instead thereof, we ask you to enter your protest against such proceedings, and demand that all questions from district meetings, having answers, shall go before the meeting without alteration, and that the Standing Committee frame answers only to such as have no answers to them. Considered, that this meeting concurs in the sentiment of the above petition and therefore grants the wish of the petitioners. Answer: The Standing Committee did not suppress the answer from the district meeting of Virginia, and they should take the charge back.

Art. 23. There having been different papers presented to the Annual Meeting, both for and against a change in the manner of holding it, said papers were given into the hands of a committee, that made the following report, which was deferred:

To the Annual Meeting:—We, your committee, in pursuance of the duties assigned us to present some plan by which the conflicting sentiments of the brethren in reference to the manner of conducting the business of our Annual Meeting might be harmonized, submit the following: First, that whereas petitions were before us praying for a change, with plans submitted, and others remonstrating against a change, yet all together representing but a small proportion of the brotherhood, we are not of the opinion that a material change is desirable. We therefore decide that no general change be made, but that some amendment may be made to advantage. We therefore submit the following: "That we would make no change in the organization or management of district meeting, other than we would earnestly recommend a greater effort by them to settle all local matters, according to the powers invested in them by the present plan, as laid down by Annual Meeting of 1866, and that all questions sent up to the Annual Meeting should be accompanied with an answer, if possible, and if not possible, and not of too grave importance, deferred for consideration until next district meeting." Second, that on the clause under the head of the organization of the Annual Meeting, with reference to the final disposition of questions, "And declare all queries passed after general consent is obtained," we would add, and if a decision can not be obtained in this way, it shall be decided by a vote of the Standing Committee and delegates present. In all other respects we recommend that the plan formed by Annual Meeting of 1866 be strictly adhered to, with such amendment as has since been passed by Annual Meeting, and not hold out any inducements for a mixed multitude to attend these meetings, because they are intended for business only. B. F. Moomaw, John P. Ebersole, Moses Miller, Jacob Berkey, D. E. Price.

Art. 24. As many brethren desire to wash feet by the single mode, will not district meeting earnestly petition the Annual Meeting of 1877 to grant to any church of the Brethren full liberty to wash by each member girding himself or herself, and both wash and wipe the feet of another, when it can be done in peace and harmony? Answer: Inasmuch as the so-called double mode of feet-washing is the order of the general brotherhood, this Annual Meeting can not sanction the practice of different modes; but those churches which wish to observe the single mode we will bear with, when it can be done unanimously and without giving any trouble or offense in the church. And as there are different views on this matter among our brethren, we would caution both members and ministers, in going from one church to another, that they shall not agitate and stir up the minds of the brethren on this subject.

Art. 25. We, the brethren and sisters of Barren Ridge, would ask the district meeting of Virginia, No. 2, and Annual Meeting, to favor us with a frequent change in moderators and clerks, as it is thought it would give better satisfaction to both district and Annual Meeting to do so. This district meeting approves of the above-named change, and asks the sanction of the Annual Meeting to it. Answer: This Annual Meeting sanctions the change.

Art. 26. It is requested that Article 7, of the minutes of 1872, be reconsidered. Answer: We decide to reconsider and adopt the following: It is not necessary that the officers be unanimous, but a majority of the officers is sufficient.

Art. 27. Will this district meeting petition the Annual Meeting to re-adopt the answer of Annual Meeting, 1827, Article 3, and also of Annual Meeting of 1838, Article 13, so as to receive members of other denominations who have been baptized by a valid baptism, that is, by triune immersion? Answer: This Annual Meeting decides not to adopt the minutes alluded to in the query.

Art. 28. Will not the district meeting ask Annual Meeting to reconsider the third query of last year? Answer: This Annual Meeting decides not to reconsider said query.

Art. 29. A request from the Philadelphia Church, asking Annual Meeting to reconsider Article 2, of minutes of 1875. Therefore, we, the district meeting of Eastern Pennsylvania, send said request up for reconsideration. Answer: We decide to make no change from the minutes of 1875.

Art. 30. How do we, the members of the Philadelphia Church that have been baptized in the pool or baptistry, stand in relation to the church at large; and does the church consider it a valid, Christian baptism? The above query was read and considered by the Philadelphia Church, and referred to district meeting. District meeting agreed to refer this query to Annual Meeting. Answer: We decide that those who were baptized in the pool were baptized with a valid baptism, and those who walk in the order of the gospel and the Brethren, are recognized as members of the church.

Art. 31 A request of the district meeting of Eastern Pennsylvania to Annual Meeting, to give an answer to Article 7, 1875, in regard to ordaining elders. Answer: This Annual Meeting gives the following form:

Dear Brother A. B.:—The church having called you to the ministry of the word, and on trial has found you faithful in your calling, she now proposes to advance you to the full ministry by ordaining you an elder, or bishop, by the laying on of hands by the presbytery. In ordaining you an elder, the church gives you all the right and authority belonging to the ministry, such as presiding in council meetings in which official members are tried, at home or abroad, if you are called to do so, in district or Annual Meetings; to give the charge to deacons or ministers, and install them into their respective offices. In short, the church now invests you with all the rights and authority belonging to the eldership, you being equal with all the elders; this phrase, nevertheless, in the apostolic injunction, "Ye younger submit yourselves to the elder," still applies to you, and should you manifest an arbitrary, self-willed, and domineering spirit, the church will hold you subject to her councils, and suspend you, and take from you all the authority she now gives you, and again reduce you to the laity, or even expel you from membership, if necessary.

It will be your duty faithfully to preach the word, and to care for the wants of all the membership, being yourself an example to the church in all holiness and purity of heart, walking in all the commandments and ordinances of the Lord blameless. It will be your duty in all the affairs of the church to counsel with your official brethren and with the church, taking the oversight not by constraint, but willingly, not for filthy lucre, but of a ready mind, and in no way to lord it over God's heritage. The church will not allow you to depart from the order of the general brotherhood in faith and practice, but will hold you to the faith and practice of the Scriptures as defined by the brethren in Annual Meeting assembled.

Now, dear Brother A. B., do you willingly accept the position into which the church now proposes to put you? And do you, in good faith, without any mental reservation, accept and adopt all the order and practice of the general brotherhood in all her peculiarities, plainness of dress, and non-conformity to the world? And do you promise to unite your labors with all your faithful brethren everywhere, to observe and enforce all the faith and practice of the general brotherhood? The elders will now lay hands on the brother, and pray, and the church will then receive him in the usual order, by the right hand of fellowship and kiss of love. And it will be the duty of the church to honor and respect the brother in the office of bishop, according to the apostolic instruction, and to aid him in observing all the faith and order of the general brotherhood.

ART. 32. Several papers having been received from California, relating to the difficulties existing in the church there, these papers were committed to a committee for examination. Accordingly they were examined and reported upon by said committee, and the Annual Meeting received the report, which is as follows:

We, the committee appointed by the Standing Committee of Annual Meeting of 1877, to examine the California papers, and make the best investigation of the difficulties there existing, having examined said papers committee's report as endorsed by Annual Meeting of 1875, and testimony and explanation of Brother B. F. Moomaw, one of the committee sent, have concluded as follows: Whereas, Elder Wolf, with his charge, had in good faith promised to carry out the decision of the committee sent, and has not done so, we in love admonish him and his charge yet to carry out said decision, and labor for union, not only with the Stanislaus Church in California, but with the general brotherhood, for the glory of God and the good of souls, and should they fail to comply with this request by January 1, 1878, then we can not fellowship them any longer. John P. Ebersole, Samuel C. Stump, Moses Miller.

ART. 33 This Annual Meeting decides that the Southern District of Ohio shall take into their care and oversight the churches of Highland and Adams counties, Ohio, to which the Annual Meeting sent committees in 1874 and 1876, and said churches having accepted the report of said committees of said district, shall assist the brethren appointed at district meeting to have the said decisions carried out in a spirit of love and forbearance, and work with them to have them come to the order recognized by our brotherhood.

Requests for committees: 1. For Falls City Church, Nebraska: Daniel Sell, Henry Brubaker, and William Gish. 2. For Waterloo Church, Iowa: Daniel Holsinger, of Iowa, Henry Strickler, and Joseph Ogg. 3. For South Bend Church, Indiana: R. H. Miller, Enoch Eby, John P. Ebersole, James Quinter, and John Metzger. 4. For Jonathan's Creek, Ohio: Daniel Brower, Samuel Garber, and Morgan Workman. 5. For Sugar Creek, Ohio: R. H. Miller, Enoch Eby, and Jacob Berkey. 6. For North Manchester Church, Indiana: Jacob Berkey, George Hoover, and Daniel Brower. 7. For Northern Indiana, to attend to troubles connected with Salem College: R. H. Miller, Enoch Eby, J. P. Ebersole, and J. Quinter. 8. For Linnville and Flat Rock congregations, Virginia: Moses Miller, David Long, and J. H. Lemon. 9. For Berlin, Pennsylvania: D. P. Sayler, J. W. Brumbaugh, and J. Quinter. 10. For Swanton Church, Ohio: Daniel Brower, John Brillhart, and Morgan Workman. 11. For Upper Dublin Church, Montgomery County, Pennsylvania: Jas. Quinter, William Hartzler, Henry Cassel, and Samuel Harley. 12. For Yellow Creek and Snake Spring Valley congregations, Bedford County, Pennsylvania: John S. Holsinger, Joseph Berkey, and George Brumbaugh, of James Creek. 13. Inasmuch as the committee appointed for the Botetourt Church, Virginia, in 1876, have not settled the difficulties in said church, we appoint as a committee the ollowing brethren to settle the difficulties: D. P. Sayler, Isaac Long, Solomon Garber, Jacob Wine, and Martin Garber.

The brethren of the Second District of Virginia make application for the Annual Meeting in 1879, and the brethren of the Southern District of Indiana make application to have it held within the state in 1878, and it was granted. Accordingly, the Lord willing, the next Annual Meeting will be held with the brethren in Indiana, and the place will be announced in due time.

After a season of devotional exercises, the meeting adjourned.

Standing Committee: Jonathan Lichty, G. R. Baker, J. A. Murray, E. Eby, D. E. Price, J. R. Gish, D. B. Sturgis, J. S. Snowberger, R. H. Miller, Moses T. Bare, S. Garber, Joseph Kauffman, John B. Misbler, Henry Swadley, Samuel A. Fike, J. H. Lemon, Solomon Garber, John Wise, James Quinter, Samuel Harley, D. Long, D. P. Sayler, and Jacob Trostle.

ANNUAL MEETING OF 1878.

On Monday, June 10th, the Standing Committee met and organized by appointing Enoch Eby moderator, James Quinter writing clerk, R. H. Miller reading clerk, and Samuel Zug door-keeper.

On Tuesday morning the public council was opened with devotional exercises, and the reading of the fifteenth chapter of the Acts of the Apostles. The following subjects were then presented for consideration, and decided in the fear of the Lord, as indicated:

ARTICLE 1. The propriety or necessity of making a change in the manner of holding the Annual Meeting was the first subject presented to the meeting, as it had been deferred from the Annual Meeting of 1877. And there were also papers presented to the present meeting asking for a change, whereupon a motion to re-adopt the plan of 1866, with the amendments already made, for holding the Annual Meeting and for the appointment of a committee to devise a way to more effectually reduce or prevent the assembling of a mixed multitude, and for the carrying out more fully of the plan of 1866, was moved and carried. The committee is to report to the Annual Meeting of 1879, and the report is to be subject to any disposition the Annual Meeting may make of it. It was also resolved that the Standing Committee nominate said committee.

ART. 2. What is known as the "Divorce Question" was called up as a deferred question. And the following request was presented from a district meeting: "We ask Annual Meeting, through the district meeting, to take up the deferred question of Article 18, of Annual Meeting of 1877, and pass it so as to allow the innocent party membership in the church." The subject was again deferred.

ART. 3. Will this district meeting petition Annual Meeting to reconsider Article 8 of minutes of Annual Meeting of 1872, concerning the "Grange," as we are informed that it is not an oath-binding or political association? It was agreed to forward the foregoing to the Annual Meeting, and in addition to it, to ask the General Conference to give us the more objectionable features of the "Grange," whether it be oath or secretism. Answer: We can not reconsider said query, because both the oath and the secretism are contrary to the gospel. (Matt. x. 17; John XVIII. 20; II. Cor. VI. 15-18; Eph. IV. 10-12.)

ART. 4. During the past year we learn from one of our church papers, and otherwise, that a minister in the first degree was promoted to the second degree in the ministry, not by the congregation by which he was elected, but by another, though it was said it was done by the approbation of the congregation which elected him. This congregation decides it was wrong to do so. What says the district meeting? The district meeting adopts the answer of the congregation, and orders it sent to the Annual Meeting. Answer: This Annual Meeting decides that it is wrong to do so.

Art. 5. How is it considered, and what shall be done with a minister who travels from one place to another over the brotherhood, using his influence against the order of the church, by promising outsiders that if they unite with the church they need not wear the covering worn by the sisters, and that they can wear their hats, etc.? Also, telling them they can be baptized and hold their membership with the church where he lived, and where such things are allowed? Answer: The church where a minister is known to be guilty of such wrong in public or in private speaking, shall *take the testimony against him*, and send it in writing to the church in which he has his membership; and if that church will not stop him from going among other churches and using his influence against the order of the Brethren, then the elders of the adjoining churches shall be notified of the fact, and if they will not stop him, the church in which he has been guilty of such things, shall call for a committee from Annual Meeting, and said committee shall go to the church in which the offense has been committed, and call for the offending minister to meet them there, and they shall try his case as if they were in his own church, and if they find him guilty of such rebellion against the order of the general brotherhood, they shall *take* his office from him, and notify his church at home of the fact, unless he gives evidence of repentance and reformation.

Art. 6. Which is according to the word of God, to ask an accused member whether he is satisfied with the decisions of the church on his pending case, BEFORE they are made known to it, or AFTERWARDS? Answer: Afterwards.

Art. 7. A son of a sister, whose husband is living, perished in the army; is it right, under ANY circumstances, for the sister to draw pension from the government? Answer: It is.

Art. 8. Would it not be well for the brethren in district meeting to consider the evil tendency of too much expensive feasting at funerals? Answer: We think that brethren everywhere should use their influence against it. The Annual Meeting confirms the decision of the district meeting.

Art. 9. We ask the Annual Meeting, through the district meeting, to stop the brethren in publishing and selling books in favor or against the doctrine of universal restoration. Answer: We grant the request herein asked for.

Art. 10. Will this district meeting petition the Annual Meeting of 1878 to reconsider Article 8, of Annual Meeting of 1827, and Article 11, of the Annual Meeting of 1828, and give us a more definite answer, or show, by the gospel, that if we have common plain carpets on our floors it will lead to elevation (pride)? Answer: We consider the above queries, and decide that plain carpets have no tendency to pride and elevation, and that they may be enjoyed by us; but fine and fancy carpets are not consistent with our humble profession, and should not be in our houses.

Art. 11. To the Brethren in Annual Meeting assembled, greeting: We, the members of the Bush Creek Church, of Adams and Highland counties, of the State of Ohio, do ask of you, through our district meeting in southern Ohio, to allow us the privilege of asking all questions to applicants for baptism, before going into the water. Answer: We decide to make no change.

Art. 12. Inasmuch as it is thought that brethren who solicit aid for some of the institutions gotten up among us, do sometimes take advantage of some of the members, should not such solicitors first apply to the elder of the church in which he wishes to solicit, that he may consult with his church in regard to the matter, that no advantage may be taken of any? Answer: Deferred.

Art. 13. Inasmuch as Freemasons are under oath to always hail, ever conceal, and never reveal the secrets of the institution, even after abandoning the lodge, we hereby ask whether ex-Masons are eligible to the ministerial office? Answer: We think they are, as we receive them as brethren when they abandon the order, and if we receive them as such, we can not with propriety deny their eligibility to the ministry, if they are otherwise considered worthy.

Art. 14. Is it according to the gospel for a brother to administer the communion if he is not conformed to the order of the church in his apparel and in the wearing of his hair? Answer: It is not just right, and brethren should not do so.

Art. 15. Will this district meeting petition Annual Meeting to use its influence toward getting the Brethren's hymn-books at a lower figure and with better binding, for the good of the brotherhood? Answer: The district meeting having petitioned Annual Meeting as requested, the Annual Meeting grants the petition.

Art. 16. Are we justifiable in ordaining a brother who refuses to anoint any one who expects to die and even has no desire to get well, but will anoint for the restoration of health, he possessing the qualifications specified by the apostles? Deferred.

Art. 17. Whereas, Annual Meeting has heretofore left the Danish Mission to the care of Northern Illinois, recommending it to the support and sympathy of the entire brotherhood; and, whereas, a church has now been fully organized in Denmark, does this Annual Meeting consider it advisable for that church to remain under the care of Northern Illinois, or does it properly belong to the direct care of the Annual Meeting? Answer: The church in Denmark shall be under the care of the Northern District of Illinois, but it is the duty of the whole brotherhood to help defray the expenses, that the said district does not have to bear more than its part or proportion of the expenses that must be met and provided for.

Art. 18. Is it according to the gospel and the order of the Brethren, for one ordained elder to ordain and install a brother who is in the second degree of the ministry to the full office of eldership, where the distance is so great that it is a hard matter to have two ordained elders present on such an occasion? Answer: It is not according to the gospel and the order of the church to do so. (See Acts vi. 6; xiii. 2; I. Tim. iv. 14.)

Art. 19. This district meeting petitions Annual Meeting to reconsider Article 9 of minutes of Annual Meeting of 1876, and adopt instead of the present, the following, to-wit: The gospel allows no such privilege, and members doing so do so on their own responsibility, and throw themselves into the judgment of the church. Answer: We can not make the change proposed.

Art. 20. When a brother is expelled from the church and he thinks not altogether fairly, and makes an attempt to have a re-hearing, both by personal effort and by a committee recommended by the district meeting, but fails in both instances, and finds himself too poor to go before the Standing Committee of Annual Meeting, or pay the expense of a committee of that body, what shall be done in his case? Answer: He should call on the brethren who are acquainted with his case to help him. And as we learn there is such a case in Cherokee Church, Tennessee, we appoint Henry Garst, Henry Brubaker, and Abraham Malsbee to go and settle the trouble.

The committee appointed by the Annual Meeting of 1877 to visit and settle difficulties in the Upper Dublin Church, Pennsylvania, met said church in council on the 16th of August, 1877, and found serious troubles arising (principally) from the circumstances that members in the church belong to different secret societies. A charge to that effect was made, and the truth of the charge acknowledged by several. And, while several acknowledged the charge, we had plain evidence that the spirit of secretism, or that an idea favorable to secret societies, was too prevalent in the church. And knowing the popularity of secret societies in the world, and the growing tendency of this spirit if once tolerated in the church, we feel that the maintenance of a consistent course of conduct with our principles, and the purity of the church require a decided stand of the churches against secret societies. And though we found upon an examination of the case of secretism existing in the church, that there were some circumstances that were claimed to justify brethren belonging to secret societies, such as some of the officiating brethren in receiving members, admitted them on certain conditions, requiring of them no more than absenting of themselves from the public parading of such societies in their regalia, and allowing them to pay their dues and to receive what they are entitled to, according to the rules of said societies. But if some brethren, and even elders, have showed a disposition to tolerate to some extent members in the church who belong to secret societies, we, the committee considering the case bearing upon the general brotherhood, and the future of the brotherhood, feel it to be our duty to require of all those belonging to all secret societies, and among them the *Order of Mechanics*, a complete withdrawal from all connection with them, or they can not be held as members of the church, according to II. Corinthians VI. 14–18; John XVIII. 20; Ephesians IV. 10–12.

There was also a charge that some members, after promising to abide the decisions of a certain committee called to settle difficulties in the church, became dissatisfied with said decision. Though we think, the brethren alluded to in the charge, should have considered the matter more fully before they accepted the report; yet looking at the whole subject, and hearing their reasons, we decide that under the circumstances, they are not to be censured.

The charge against Brother John Slingluff, for inconsistency, we consider was not sustained by sufficient evidence.

The foregoing report being submitted to the church, was rejected by the majority of the church. James Quinter, Wm. Hartzler, Samuel Harley, Henry Cassel, committee.

Requests for committees: 1. For Antioch Church, Huntington County, Indiana, John Wise, James Quinter, Jeremiah Gump, and J. W. Cripe. 2. For Rock Grove Church, Floyd County, Iowa, John Wise, John Murray, and Robert Badger. 3. For Lost Creek Church, Miami County, Ohio, R. H. Miller, Daniel Brower, Enoch Eby, C. G. Lint, and James Quinter. 4. For Eel River Church, Indiana, R. H. Miller, Daniel Brower, and David Bechtelheimer. 5. For Cook's Creek Church, Virginia, David Long, C. G. Lint, and Moses Miller. 6. For the churches in California, R. H. Miller, J. Quinter, and E. K. Beeghly. 7. For Luney's Church, West Virginia, C. G. Lint, J. D. Trostle, Jacob Wine, and Elias Auvil. 8. For Lower Deer Creek Church, Indiana, Daniel Brower, John H. Caylor, and George Hoover. 9. For making the proposed change in the manner of holding the Annual Meeting, R. H. Milller, Daniel Brower, Enoch Eby, James Quinter, C. G. Lint, Samuel Mohler, and Samuel Garber. 10. For Rock Creek Church, in Northern Illinois, Enoch Eby, J. R. Gish, Daniel Fry, and John Emert. 11. For the Beaver Creek Church, Greene County, Ohio. The same committee as for the Lost Creek Church. 12. For the Painter Creek Church, Ohio, Samuel Mohler, Samuel Garber, and George Holler. 13. For the Huntington Church, Indiana, R. H. Miller, Samuel Mohler, G. W. Cripe, and J. W. Stein. 14. For the Meyersdale Church, Pennsylvania, David Long, Moses Miller, J. S. Holsinger, J. W. Brumbaugh, and S. A. Fike.

A request from District No. 2, Virginia, for the Annual Meeting for 1879 was presented and granted; so, the Lord willing, the next Annual Meeting will be with the brethren in Virginia. The necessary information will be given in due time.

In making arrangements to defray the expenses of the committee to California, it was decided that each congregation in the brotherhood shall pay one dollar. And it is suggested that those churches which are able and willing to do so, pay something more than their quota, that the amount collected may be quite sufficient. It is proposed that the churches in the East send their contributions to the office of the *Primitive Christian;* those in the West, to the office of the *Brethren at Work;* and those in Ohio, to the office of the *Vindicator.* It is requested that the money be paid in by the first of September.

After a season of devotional exercises, the meeting adjourned.

Standing Committee: Samuel Harley, Moses Miller, C. G. Lint, D. K. Sayler, Jeremiah Beeghly, C. Wertz, Martin Garber, D. B. Arnold, Elias Auvil, G. Irwin, J. P. Ebersole, Samuel Garber, John Knisely, David Neff, R. H. Miller, Enoch Eby, J. R. Gish, Joseph Hendricks, J. F. Eikenberry, R. Badger, D. D. Sell, John Hershey, Jonathan Lichty. Isaac Miller.

ANNUAL MEETING OF 1879.

On Monday, June 2d, the Standing Committee met and organized by appointing R. H. Miller moderator, James Quinter writing clerk, Enoch Eby reading clerk, William Hertzler door-keeper.

On Tuesday morning the public council was opened with devotional exercises and the reading of the fifteenth chapter of the Acts of the Apostles. The following subjects were then presented for consideration, and decided in the fear of the Lord, as indicated:

Article 1. As a committee had been appointed by the Annual Council of 1878 to devise a way to more effectually reduce or prevent the assembling of a mixed multitude, and for the carrying out more fully of the plan of 1866, and to report to the present meeting the result of their labors. This being unfinished or deferred business, it was the first in order to be acted upon, and accordingly the committee made the following report: The committee appointed by the Annual Meeting of 1878 for preparing and presenting to the Annual Meeting of 1879 some plan for holding the Annual Meeting by which that adopted in 1866 may be more fully carried out, and the mixed multitude reduced, met at the house of Brother Christian Wine on the 30th of May, 1879, in Rockingham County, Virginia, and, upon a prayerful deliberation of the work committed to us, have concluded to submit the following suggestions to this Annual Meeting: *First.* Inasmuch as there has been some difficulty in holding our Annual Meeting because of the amount of funds required to hold it, to obviate this difficulty, we recommend that each brother that attends the meeting shall pay one dollar; and though the sisters have nothing laid upon them, it is to be understood that they may do as they think proper in contributing to the support of the meeting. *Second.* We recommend that none but the brethren and sisters, and their special friends, shall receive their boarding in the general boarding tent; but that a tent, or if necessary or desirable more than one, be erected by reliable persons for accommodating such as are not members of the church with suitable boarding, and at a moderate price. And that this may be done, we recommend that the brethren have the oversight of all the boarding arrangements, and so fix them as will be most satisfactory to the church and to those for whose accommodations they are designed. *Third.* In order that a proper distinction may be made between such as are members and such as are not, we recommend that the members be furnished with tickets. These tickets shall be furnished by the proper authority at the place at which the meeting is to be held; and each church shall obtain from that authority as many tickets as shall be wanted by members going to Annual Meeting from that church. *Fourth.* The members of the church in which the meeting is held shall be exonerated from paying the amount that the others shall pay, and the committee of arrangements shall decide who are entitled to exoneration besides the congregation in which the meeting is held, for services rendered. *Fifth.* We recommend that the committee of arrangements acting for the church in which the meeting is held, shall decide whether there shall be any preaching at the place of meeting. *Sixth.* We recommend that good arrangements be made for the Standing Committee and delegates, and that the tent for holding the council be no larger than will contain as many as can hear what is spoken. We also recommend that it be a sufficient distance from the boarding tent, that the council may not be annoyed by any noise. We also suggest the propriety of so arranging the council tent that the seats may be elevated from the center; but the seats only, and not the platform for the Standing Committee and delegates. We further recommend that in making the boarding tent there be an aisle through the whole length of the tent, separating the brethren from the sisters; and that the tables run from the aisle to the sides of the tent, and that there be a door in the side of the tent to each table for admitting the brethren on one side and the sisters on the other. All of which is respectfully submitted. R. H. Miller, J. Quinter, D. Brower, E. Eby, S. Garber. The above report was accepted by the council.

ART. 2. Would it not be advisable for the Annual Meeting to adopt a rule for the aggrieved, instead of petitioning the Annual Meeting for a committee to choose one deacon, and the church in defense to choose another deacon, and these two to choose a third deacon as a committee to settle all difficulties except doctrinal points, said selection of deacons to be made out of the adjoining churches, thereby curtailing the expenses of the Annual Meeting? But if the above is not adopted, would it not be advisable and consistent for the Annual Meeting to send deacons to settle all difficulties except doctrinal points, instead of sending elders and ministers, thereby saving their reputation? Answer: We decide it best to make no new rules in regard to such cases as are referred to in the query.

ART. 3. Inasmuch as it was decided by the last Annual Meeting that the expenses of the Danish Mission shall be paid by the general brotherhood, will not the District of Northern Illinois request the Annual Meeting of 1879 to tell each district what its probable portion will be? Answer: We agree to petition the Annual Meeting to grant the above request. Answer, as given by the Annual Meeting: As $800 are needed to meet the expenses of said mission for the present year, this Annual Meeting requests each church in the brotherhood to pay $2.00, the wealthier churches more and the poorer ones less, to make up said amount, that amount from each church being necessary, the money to be sent to the treasurer of the Northern District of Illinois, C. P. Rowland.

ART. 4. Is it agreeable with the gospel and the rule of the Brethren for a church or a committee to take from a minister the office of the first and second degrees of the ministry at home in his own church, and then allow him the liberty to preach in other districts of the church, or in other congregations? Answer: Not agreeable to the gospel and order of the church to do so.

ART. 5. A request to consider Article 24 of the minutes of 1877. Deferred.

ART. 6. We ask the Annual Meeting, through the district meeting, to say what is to be done, as she says the double mode of feet-washing is the general order of the brotherhood, and that she can not sanction the practice of different modes; yet there are churches that know they are divided, and take a vote on feet-washing and ascertain that the majority is in favor of the single mode, while a minority stands with the general order of the brotherhood, and feels too conscientious to let it go. Now we plead with the Annual Meeting, through the district meeting, to say what is to be done in such cases to avoid these troubles. Answer: We can see no better way to avoid such trouble than to follow the last decision of the Annual Meeting, which is to the effect that churches had better not change unless it can be done by unanimous consent. Where there is a small minority it is better to persuade it, if it can be done, than to force that minority to yield.

ART. 7. From I. Corinthians x. 16, 17 and Galatians III. 28 would it not be more consistent with the gospel for sisters to break the bread and pass the cup of communion as the brethren do? If so, we ask the district meeting and Annual Meeting to grant the privilege. This district meeting can not unanimously agree to ask a change, and therefore submit it to the Annual Meeting. Answer: This Annual Meeting decides that it can not make any change.

ART. 8. Will the Middle District of Indiana request the Annual Meeting to consider the impropriety of sending committees such a great distance to transact business unless necessity requires it, thereby incurring unnecessary expense upon those that are not able to pay said expenses? Answer: We ask the Annual Meeting to consider the impropriety of making unnecessary expenses. This answer passed the Annual Meeting, with the understanding that the request of the district meeting is granted.

ART. 9. Inasmuch as the Annual Meeting has advised brethren to desist from holding Sabbath schools where it causes trouble—and in some instances a few brethren have prevented even a large majority from holding Sabbath-schools, upon the ground that they would not be reconciled to it, and, therefore, an organization could not be effected without causing much trouble — will the district meeting consent to ask the Annual Meeting to modify this restriction in such a way that a portion of a local church can not prevent us from holding Sabbath-schools according to the direction of the Annual Meeting, provided such schools are held according to gospel order and for the honor and glory of God? This district meeting asks the Annual Meeting not to let a small minority prevent a large majority from organizing Sunday-schools. Answer: We advise the small minority to yield to the majority for the sake of peace. And we also would advise the majority to not overrule the minority in a way that shows no regard for their feelings.

ART. 10. Has the elder alone, or with part, or with all of the official council, the right to withhold any question from the church that is agitating some of the members, and thereby affecting the interest of the church? If not, what is to be done with such that do? Answer: When a congregation wishes to act on a matter that is in harmony with the decisions of the Annual Meeting, and which affects the interest of the church, the official members ought not, and can not, prevent it from coming before the church; and if they do, the congregation has the privilege of calling in adjoining elders to assist.

ART. 11. Since the Annual Meeting of 1878 has decided that ex-Masons who abandon the order are eligible to the ministerial office, we ask this meeting to decide whether such ex-Masons shall be required to disregard their oath, or whether they may continue to "hail" the institution of Freemasonry? Answer: Yes, they shall be required to disregard their Masonic oath with reference to hailing the institution of Freemasonry.

Art. 12. Will this district meeting ask Annual Meeting to decide whether it is according to the teaching of the gospel, and the long-established order of the Brethren, for any branch of the church to employ a police force to keep order at their communion meetings or other meetings? Answer: Only in extreme cases.

Art. 13. Is it right and according to the gospel for brethren to avail themselves of the homestead law at the expense of their creditors, with a promise of satisfying them at some future time? Answer: We decide to refer this question back to the church from which it came, without an answer.

Art. 14. Is it right for a minority in a congregation to oppose the will of the majority in matters that have received the sanction of Annual Meeting? Answer: Not right.

Art. 15. Is it considered right and according to the gospel and the old established order of the Brethren to organize a mutual fire insurance company? Answer: It is neither contrary to the gospel nor the principles of the Brethren, provided the charter, if there is one, does not require the brethren to compromise any of our principles.

Art. 16. Whereas, petitions were presented from Northwestern Ohio, Eastern Pennsylvania, Middle Pennsylvania, and Virginia, as well as from Southern Ohio, requesting this Annual Meeting to prohibit the slanderous and schismatic articles from being published in the *Progressive Christian* and *Deacon;* therefore it is required *First,* That the editors of the *Progressive Christian* make an humble acknowledgment to the Annual Meeting for publishing erroneous statements in regard to church members, charging a part of the church with idolatry, stigmatizing some of its members with terms of reproach, ridiculing some of the peculiar practices of the church, and admitting into the paper inflammatory and *schismatic articles,* some even from expelled members. *Second.* That the editor of the *Vindicator* and of the *Deacon* are also required to make satisfactory acknowledgments for writing or publishing similar articles as the *Progressive Christian*. *Third.* That Elder John Harshey, Brethren James Ridenour, and Howard Miller be required to render satisfaction to the Annual Meeting for writing schismatic articles. *Fourth.* That the editors of all our periodicals be required hereafter not to admit into their papers any articles that will assail the doctrine of the church in regard to nonconformity to the world, the personal character of ministers, or any of its peculiar tenets or practices.

ART. 17. We, the Elk Lick congregation, ask the district meeting to instruct the delegates to Annual Meeting to urge the mission-work of evangelism upon said body, and that they be instructed to use all fair means to have the Annual Meeting accept and encourage the work. This was agreed to by the Western District of Pennsylvania. Deferred by Annual Meeting.

ART. 18. Will this district meeting ask Annual Meeting to modify Article 12, of 1863, which compels churches to disown members that have not kept themselves as they ought to have done before they were married? We ask to have it modified, so as to give each church the privilege to decide as they understand the case, as there is quite a difference in cases. Answer: We decide to make no change on the foregoing question.

ART. 19 A woman marries, and her husband leaves her and lives with his brother s wife; his wife sues at law, proves him guilty of fornication, obtains a bill of divorce, afterwards marries another man, and then makes application for membership. Under the circumstances can she, according to the gospel, be received? Deferred by Annual Meeting.

ART. 20. We believe the church to be entirely united upon the principles of the doctrine of Christ. We all agree that feet-washing, the Lord's Supper, and communion stand united, and that they were all given with equal force and demand equal obedience, and that there should be no act upon our part to disconnect them, or place more stress or give more honor to one than to another. This, then, being the case, should we not, in holding our communion, give thanks but once for the supper, just as we do for the bread and wine? We will just say that thanks should be given for the supper, then it should be eaten; likewise for the bread thanks should be given, and also for the cup. Then, in conclusion of the exercises, general thanks should be given for the privilege enjoyed. Would not this be more strictly conforming to the teaching of the gospel? Answer: We decide to make no change.

Art. 21. Inasmuch as members shall not be expelled without gospel authority (see minutes, page 372, Article 1, and page 295, Article 34), what shall be done with elders and officers of a church, or a church itself, where members have been, and are being, expelled in violation of the above decision; and what course shall such expelled members pursue in order to have their cases heard, and to have justice done them? Answer: They should call on the adjoining elders, and if they can not get justice that way, then they should call for a committee from the Annual Meeting.

Art. 22. The Eastern District of Pennsylvania and the annual conference are hereby warmly and heartily entreated to give us the privilege to receive properly baptized persons without rebaptizing them, if they are conscientious about receiving a second baptism. Some churches suffer, if we must keep house according to the decision of the minutes of 1848. Can not the brethren be allowed to keep house according to former usage in case there is a strong majority so minded? Answer: We decide to abide by the decision of 1848.

Requests for committees: 1. For Orrville Church, Wayne County, Ohio, Morgan Workman, J. P. Ebersole, Conrad Kahler. 2. For Welsh Run congregation, Maryland, Daniel Eckerman, Daniel Keller, William Howe. 3. For Otto Creek and Pleasant Hill churches, Macoupin County, Illinois, R H. Miller, J. Quinter, Jesse Calvert. 4. For Bear Creek congregation, Montgomery County, Ohio, R. H. Miller, J. P. Ebersole, Daniel Brower, Jacob Rife, David Bowman. 5. For Eastern District of Maryland, R. H. Miller, C. G. Lint, J. Quinter, Daniel Keller, William Hertzler. 6. For English River, Middle Creek, and Deep River churches, Iowa, John Wise, E. Eby, Stephen Johnson, J. F. Eikenberry, Samuel Musselman. 7. For Thornapple and Woodland churches, Michigan, Daniel Brower, Jesse Calvert, J. P. Ebersole 8. To carry out Article 16th, E. Eby, George Hoover, Christian Bucher.

Resolved, That the thanks of this meeting are due the Baltimore & Ohio Railroad Company, and all other companies that have granted favors, for their generosity towards the members of our fraternity in going to and from this meeting; also, to Brother Howard Miller for his aid to the members attending the meeting; also, to the brethren, sisters, and friends of the Shenandoah Valley for the kind and liberal manner in which they have entertained us during our visit among them.

There having been no call made for the meeting for 1880, no place can be now named for it next year. When a call is made, it will be announced through our periodicals. After prayer the meeting adjourned.

Standing Committee: Andrew Hutchinson, Michael Sisler, E. K. Buechley, Edmund Forney, Joseph Hendricks, James R. Gish, Jesse Calvert, Joseph Amich, R. H. Miller, Isaac Miller, J. P. Ebersole, S. Z. Sharp, Abraham Flory, Mark Minser, Moses Miller, Christian Bucher, E. Auvil, Solomon Buckalew, J. H. Lemon, Isaac Long, Jacob Thomas, Joseph Wine, David Long.

ANNUAL MEETING OF 1880.

On Monday, June 1st, the Standing Committee met and organized by appointing Enoch Eby moderator, James Quinter writing clerk, John Wise reading clerk, and J. Flory door-keeper.

On Tuesday morning the public council was opened with devotional exercises, and the reading of the fifteenth chapter of the Acts of the Apostles. The following subjects were then presented for consideration, and decided in the fear of the Lord, as indicated:

ARTICLE 1. Whereas, the progress of the Annual Meeting of 1879 was unnecessarily delayed by the opposition of one elder to an answer, to the dissatisfaction of many, we ask this district meeting to ask Annual Meeting to require a very small minority to yield to a very large majority in the Annual Meeting, and also in our common council meeting. Answer: Granted; unless it would be in cases where the majority would attempt a departure from the word of God and the general order and usage of the brotherhood.

ART. 2. What should be done by a church upon learning that a member has a former companion living, from whom a divorce has been obtained because of fornication? Article 8, of minutes of 1857, does not remove the difficulty. There was another question, involving the same principle, from the Middle District of Pennsylvania. These questions were given to a committee of seven brethren, for them to frame an answer to be submitted to the General Council. The committee submitted the following answer, which was adopted by the annual conference: "We, your committee, after due deliberation, in the fear of the Lord, come to the following conclusion: We adopt the decision of Annual Meeting of 1868, Article 1, which reads as follows: 'We postpone this question indefinitely, but advise the churches to proceed cautiously when they have cases of this character to act upon.' Samuel Harley, J. W. Brumbaugh, D. B. Sturgis, George Holler, D. E. Brubaker, Jacob Rife, G. D. Zollars, committee."

Art. 3. A request from the Western District of Pennsylvania to call up and protect the petition of that district sent up to the Annual Meeting of 1879, urging the work of evangelism upon said meeting, and instructing the delegates to use all fair means to have the Annual Meeting to accept and encourage said work, but which was deferred by the Annual Meeting of 1879. Upon the presentation of the above request, the following resolution was offered and passed by the Annual Meeting:

Resolved, That we appoint a committee of five, whose duty it shall be to present a plan that will harmonize with other plans that have been favored by Annual Meeting, and the one now in operation among us; but Annual Meeting shall not be financially responsible for any plan.

The committee reported the following plan, which was adopted by the Annual Meeting: 1. We recommend this Annual Meeting to appoint five brethren, sound in the faith and fully alive to our missionary interests, to superintend the domestic and foreign missionary work of the general brotherhood. 2. That those five brethren appoint out of their number such officers (corresponding secretary, treasurer, etc.,) as the nature of the work requires. 3. That the brethren be instructed to interfere in no way with any present individual church or district missionary efforts among our brethren. 4. That Annual Meeting advise that any domestic or foreign mission-work of a general nature, like the Danish Mission, now under the care of district council, be committed to the supervision of this Board. 5. That this meeting recommend that the fund now in the hands of the "Brethren's Work of Evangelism," be committed to the treasury of the board of the General Conference. 6. That this Board be instructed to proceed no further in its appointments, etc., than the means in its treasury will justify. 7. That the officers of this Board be required to make an official report of their work, its condition, operation, and wants, to each session of our General Conference, and that said report go into our regular minutes. 8. That every church in the brotherhood be requested to appoint a solicitor in its own congregation to raise funds for this work, and forward the same to the treasurer of this mission board at least every six months. 9. That this Board be instructed to proceed to its work at once, as opportunity permits. 10. That the Standing Committee of Annual Meeting be required to fill any vacancy that may occur in the Board from time to time, and that its members be elected every four years. J. W. Stein, John Metzger, Hiel Hamilton, J. D. Livengood, J. W. Fitzgerald, committee. In connection with the foregoing, the following resolution was passed:

Resolved, That the Danish Mission be transferred to the Domestic and Foreign Mission Board.

ART. 4. Inasmuch as the Scriptures enjoin respect to the aged, (see Lev. XIX. 32; I. Tim. v. 1,) we ask the district meeting to petition Annual Meeting for our young official brethren, youthful editors, etc., to permit our aged brethren at Annual Meeting to occupy seats with and near the Standing Committee, where they have better opportunity to hear the proceedings, and also to give counsel. Answer: We think the young should do so.

ART. 5. Inasmuch as we are opposed to adding to or diminishing from the word of God, would it not be best at our communions to give thanks before the breaking of bread, instead of giving thanks after it? Returned to the church originating it, because it was not sufficiently explicit.

ART. 6. We ask Annual Meeting, through district meeting, to explain what is meant by the phrase, "In particular cases," in the minutes of Annual Meeting of 1877, Article

18. Answer: "Particular cases" means when the brethren see any cause for so doing.

Art. 7. Is it any violation of our Savior's law when members are to be received into the church to instruct them in the presence of the entire congregation, in all the principles of the gospel as the church understands them, and then ask such persons whether they agree with the church in faith, if so, let them answer in the presence of the entire congregation, then proceed and take the council upon receiving them to find out whether there be any legal objection to receiving them, also in the presence of the entire congregation? Another question of similar import to this was presented, and the following answer was given: Answer: Referred to last query, or No. 6. And where there is any cause or reason of objection known, it shall be made privately, or before the church only.

Art. 8. Do the brethren in general council endorse the practice of taking up public collections at church dedication services on Lord's day to pay for meeting-houses? Answer: We think it not advisable to do so.

Art. 9. What should be done with a brother who for years neglects to attend church, and after being visited repeatedly by the church and admonished to faithfulness, still refuses to assign any reason for his non attendance, and will not agree to TRY to attend church? Answer: They should be admonished again and again, and if they still persist in neglecting to attend church without a legal excuse, then the church should deal with them as disobedient members.

Art. 10. How is it considered by the brethren, if a brother be elected in the capacity of a land appraiser? Would it conflict with the gospel or our profession? Answer: We would advise that brethren had better not accept such an office.

Art. 11. What shall be done with brethren that teach that Christ ate the legal Passover on the night in which he instituted the bread and wine? Answer: Such teachers should cease to teach so, as it is not the teaching of God's word. And if they will not cease doing so they should be dealt with according to Matthew XVIII.

Art. 12. What is to be required of official brethren and others who signed and took an active part in circulating a petition asking Annual Meeting to come back to the time when there were no series of meetings, no Sabbath-schools, no supper on the table at feet-washing, salaried ministry, colleges, nor single mode of feet-washing? Such petitions purporting to have been authorized by a council of elders held in Miami Valley, Ohio, November, 1879, and said elders denying the same. Such petitions have caused much hard feeling and disturbance in their mutinous and schismatic effects.

There were several papers of the same character before the meeting, and a resolution was passed by the meeting to appoint a committee of five to prepare something upon the subject for the General Council. Said committee made the following report, which was accepted by the council:

We, your committee, after carefully investigating the matter before us, in the fear of the Lord, decide that the two elders, namely, David Y. Miller and Jacob Metzger, should be relieved of the office of eldership and make an acknowledgment to the church; and Harrison Rule also to be relieved of his office, and should make an acknowledgment to the satisfaction of the church, as it is evident they got up the petitions themselves, and represented them as coming from the Miami Valley, Ohio, thereby deceiving those who signed them, which has caused a great deal of trouble and dissatisfaction; hence upon the ground of this deception and falsehood we base the foregoing decision. And we further decide that those who circulated these petitions shall make satisfactory acknowledgment. We also further decide that those who signed the petition be admonished to be careful in signing petitions that may affect the peace and union of the church. Jacob Rife, D. B. Sturgis, George Holler, John P. Wolf, D. E. Price, committee.

Upon the acceptance of the foregoing report, the following resolution was passed:

Resolved, That the Standing Committee appoint a committee to go to the congregation referred to in the report, to carry out the decision of Annual Meeting. And if, after investigating the matter, the parties charged are found innocent, the committee will act accordingly. And if they are found guilty, may relieve them of their office.

ART. 13. Shall the majority of a church, some of whose members say that they would rather their children would fish, hunt, play ball, and other like vain amusements on Sundays, rather than have them go to Sunday-school, prevent other brethren from collecting their children together in their school house on the Sabbath day to teach them the Scriptures, when such school is conducted in the order of Annual Meeting? We ask Annual Meeting not to let a majority prevent a minority from meeting at a school-house to teach the Scriptures in the capacity of a Sunday-school. Answer: The request is granted

ART. 14. Inasmuch as the Annual Meeting decided in 1872, Article 5, that the gospel is a perfect law to govern the church in all things necessary to salvation, is it contrary, therefore, to the perfect law of the gospel for sisters to wear MODEST hats? If so, give the scripture forbidding sisters to wear them, and the gospel authority for enforcing them to wear bonnets. Answer: Inasmuch as the wearing of hats by our sisters is following the fashions of the world, it is in violation of the apostle's precept, "Be not conformed to the world" (Rom. XII. 2), and of the following: "Abstain from all appearance of evil" (I. Thess. v. 22), and again, "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God." (James IV. 4.)

ART. 15. Will the Southern District of Indiana ask Annual Meeting to grant the district the privilege of appointing committees to settle difficulties, and therefore lessen the labor of Annual Meeting. But in case that said committee fails to settle the difficulty, then either party can appeal to Annual Meeting for a committee, whose decision shall be final? Answer: The district meeting does ask Annual Meeting to grant said petition. The above petition was granted by Annual Meeting.

ART. 16. Is it according to the gospel for a brother who indulges in the filthy fashion of the world in the use of tobacco — except for medicinal purposes — to reprove a sister who indulges in the vain fashions of the world in dress? Answer: No; both fashions being wrong. (See Rom. II. 1, 3, 21, 22, and Matt. VII. 3–5.)

ART. 17. Since the gospel plainly teaches that members should give according to that which they have, and not according to that which they have not; and, whereas, some violate this gospel precept by refusing to give their portion, and to remedy said violation the church, by more than four fifths of a majority, adopts a system by which each member's portion is fairly determined, may not said church enforce said system under pain of excommunication, according to the gospel? (II. Cor. VIII. 11–14.) Answer: As God accepts the free-will offering, we will not force brethren to comply with said system, but when it is plain that brethren refuse to give their proportion on account of a covetous or miserly disposition, they should be dealt with according to Matthew XVIII. 17.

ART. 18. We request Annual Meeting, through district meeting, to reconsider Article 8, of minutes of 1849, and Article 18, 1851; also, last clause of committee's report, minutes, page 306; and if those brethren appointed can not succeed in setting things in order according to the minutes of Annual Meeting, they shall report such members or churches to Annual Meeting, who shall send a committee of faithful brethren, with authority to deal with them according to Matthew xviii. 17.

The General Council passed the following resolution as an answer to the above request:

Whereas, There is a considerable difference among the brethren regarding the propriety of observing the decisions of Annual Meeting; therefore,

Resolved, That all the brethren should labor, as far as they can, to observe the decisions of the Annual Meeting, and that the officers of the churches should labor carefully and judiciously to have the churches to carry them out until they are changed, if a change is desirable, and will bring us nearer the gospel. In the above we have reference to decisions that pertain to the present condition and circumstances of the church, and not to those that time and circumstances have made obsolete.

Art. 19. We request the Annual Meeting of 1880, through the District Meeting of Northern Illinois, to reconsider Article 6, in minutes of 1868, and change it so as to give the Standing Committee the same liberty in electing its moderator that it has in electing its clerks. Answer: The Annual Meeting grants the change asked for.

Art. 20. When a district or church, with a satisfactory majority, decides to hold an election, and all the members present come before the elders receiving the votes, and a majority say they have no choice, shall that majority render the election null and void, or shall the brother having the majority of votes cast be declared elected? Answer: When the majority of the members of a church would come before the elders and say, "We have no choice," it would be best to pronounce no one elected.

Art. 21. Will not this Annual Meeting adopt some means to meet the wants of the Danish Mission, as the advice of Article 3, of minutes of 1879, has not met the wants of the past year, because some of the churches have failed to comply with said demand? Answer: Each member of the Standing Committee shall notify each church in his state district that he is appointed to receive what it will contribute to the Danish Mission.

Art. 22. A sister departs from her unbelieving husband and procures a bill of divorce on the ground of cruel treatment; can she retain her membership in the church, while holding in her possession the bill of divorce, providing she remains unmarried? Answer: Yes, she can.

Art. 23. The following petition came to Annual Meeting from the District of Southern Ohio:

Dear Brethren:—We do hereby most earnestly petition the Annual Meeting, through the district meeting, to consider the present condition of the church in her confused and divided state, and to make an effort by which may be removed the "Fast Element" from among us, which is the cause of the troubles and divisions in the church.

Now, as all former efforts have failed,—in sending query after query to the Annual Meeting, the exercising of patience and forbearance from time to time, all of which have accomplished but little, the so-called fast element gaining ground year after year, and one innovation after another being introduced among us, which, if suffered to continue, will lead the church off into pride and the popular customs of the world and the other denominations,—we think we feel the propriety of a renewed effort on our part to accomplish the object of this petition.

We in southern Ohio have, of late years, felt and observed the element more than ever, and in serious meditation have we felt the weight of Paul's language in I. Corinthians i. 10, and in I. Peter v. 12. We, as elders of the church over which the Holy Ghost, we trust, has made us overseers, do feel that duty demands of us to make this effort, that we may have order, peace, and union again restored among us. We offer the following as the remedy, in our wisdom and judgment, whereby a union can be effected, namely, to hold and maintain the ancient and apostolic order of the church in her humility, simplicity, and non-conformity to the world. And we feel that we can no longer suffer or tolerate those innovations in the church of Christ. The CAUSES of the troubles must be removed before peace and union can be restored; and among some of these causes are the high schools among us, popular Sunday schools, with their conventions and celebrations, long protracted meetings, and the way they are generally conducted, by singing revival hymns and giving invitations to rise or come forward; a salaried ministry, and the single mode of feet-washing.

Now the things here named we do not regard as being in harmony with the spirit of the gospel, neither are they in harmony with the ancient and apostolic order of the church; and when we speak of the ancient order of our church, we have reference also to non-conformity to the world, not only in dress, but in the building and fancy painting of our houses, barns, etc., after the custom of the world, the gaudy and costly finish put on them, and fine furniture, etc., to set off our rooms and parlors, after the fashions of the world, together with fine and costly carriages, etc. In these things we confess that southern Ohio has gone too far out of the way, and we hope will be willing to reform and make any sacrifice for Jesus' sake.

1. With regard to high schools among us, we fear they will greatly operate against the simplicity of the gospel of Christ, as well as create or cultivate the desire for an educated ministry, which is not in harmony with the teachings of Christ and the apostles, nor with the ancient views of the church. Paul says, "Knowledge puffeth up, but charity edifieth." (I. Cor. VIII. 1.) "Mind not high things, but condescend to men of low estate." (I. Cor. I.) Again: "Be not wise in your own conceits." (Rom. XII.

16.) The views of our old brethren were in perfect harmony with the gospel as regards this matter, as will be seen by reference to the following queries and decisions:

Annual Meeting of 1831, Article 1: "Whether it was considered advisable for a member to have his son educated at a college? Considered not advisable, inasmuch as experience has taught that such very seldom will come back afterward to the humble ways of the Lord."

Annual Meeting of 1852, Article 22: "How is it considered by the brethren, if brethren aid and assist in building great houses for high schools, and send their children to the same? Considered that brethren should be very cautious, and not mind high things, but condescend to men of low estate." (Rom. XII. 16.)

Annual Meeting of 1853, Article 28: "Is it right for a brother to go to college or teach in the same? Considered, that we would deem colleges a very unsafe place for a simple follower of Christ, inasmuch as they are calculated to lead us astray from the faith and obedience of the gospel." And in 1857, when the subject again came up, the answer of the Annual Meeting is definitely given thus: "IT IS CONFORMING TO THE WORLD. Knowledge puffeth up, but charity edifieth."

Thus we see that high schools were not permitted to come into the church for at least twenty-seven years after they were first urged.

2. Sabbath-schools, we consider to be more of human origin than by command of Christ or his apostles, and hence are more of a worldly custom than of gospel principle and authority; are not in harmony with the apostolic order of the church, the principles of the gospel, and were never sanctioned by the Annual Meeting in the way many are and will be conducted. Paul says, "Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." (Eph. VI. 4.) This command is given to PARENTS, and not to others.

3. Protracted or revival meetings, in the way they are generally conducted, are, we claim, not in harmony with the old order and the apostolic rules of the church. "And Paul, AS HIS MANNER WAS, went in unto them, and three days reasoned with them out of the Scriptures." (Acts XVII. 2.) Again: "And he reasoned in the synagogue every Sabbath," etc. Again: "And when the Jews were gone out of the synagogue, the gentiles besought that these words might be preached to them the next Sabbath." (Acts XIII 42.) "And the next Sabbath-day came almost the whole city together to hear the word of God." (Acts XIII. 44.)

4. A salaried or paid ministry is also against the apostolic order. Hear Paul on this subject: "I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me." (Acts XX. 34.) "What is my reward then? Verily that, when I preach the gospel, I may make the gospel without charge, that I abuse not my power in the gospel." (I. Cor. IX. 18.) Again: "Neither did we eat any man's bread for naught, but wrought with labor and travail night and day, that we might not be chargeable to any of you." (II Thess. III. 8.) And when Christ sent forth his disciples, he forbade them the carrying or providing of gold or silver for their purses. These were to contribute NO PART of the considerations of the labors before them.

5. And with regard to the subject of feet-washing, what method had we best adopt to provide against the troubles growing out of having different modes of performing the ordinance among us? We hereby recommend and pray that the decision of 1872 be re-adopted by this meeting. The subject was brought before the elders of that Annual Meeting, a committee had been appointed, and a careful investigation made for a final decision of the matter; and after this special investigation and a thorough examination

of this matter, the Annual Meeting decided to "make no change whatever in the mode and practice of feet-washing, and stop the further agitation of the subject." And in 1876, when it again came up, it was decided that "no church can change from the double to the single mode on the authority of the Annual Meeting." Now, the decision of 1872 should, we think, have forever settled the feet-washing question, and to this we desire to hold as the order of the church, unless we can be convinced that the double mode is wrong, or that Christ will be pleased with different modes and practices of worship in his church. All do admit that the command is fulfilled by the ancient or general order, and why not abide by it? Why should we have such troubles in these last days with an ordinance that has so long stood under the blessings of God while the church prospered?

Dear brethren, in order to have permanent peace and union restored,—which we hope all are praying for,—we will have to deny ourselves of the recent inventions among us, and fall back and unite upon the principles of the gospel and the ancient principles and apostolic order of the church. Upon this we were all once united and satisfied until the innovations herein alluded to crept in among us, which are now disturbing our peace. Can we not, dear brethren, all acknowledge that we were not watchful and guarded enough in suffering those things to come into the church, and repent for our want of faithfulness? FORBEARANCE, we think, is the door through which these things came into the church, one after another, and now it seems there is no door to be found by which to get them out again.

Do not, dear brethren, find fault with us, and conclude we are taking too much upon us. We have, with sorrowful hearts, looked upon the very fast drift and movement of things in the church; and as all efforts to exterminate from the church the things which mar our peace have thus far failed, we saw no better course than the one presented. Our plain decisions have been disrespected and overruled, and if this state of things shall continue to exist we will lose all our power in the controlling of the church. We, for the present, can see no better plan by which to restore brotherly harmony and peace than to direct our efforts at the CAUSES from whence the disunion arises.

Now we pray, dear brethren, that this may receive your prayerful and serious consideration; and our wish and desires are that it may pass the Annual Meeting without any compromise. Conrad Brumbaugh, Samuel Garber, Jacob Miller, David Murray, George V. Siler, Emanuel Miller, Joseph Arnold, Emanuel Hoover, Abraham Flory, David Brumbaugh, William Cassel, Samuel Murray, Nathan Haywood, Jesse Royer.

Answer: The elders of southern Ohio having gotten up this petition to Annual Meeting, and being very urgent that it be sent up, we, in district meeting, agree to send it up, but we as a district can not unitedly give it our approval.

The following resolutions and explanations embody the answers of the General Council to the petition:

WHEREAS, Our beloved fraternity has been considerably disturbed by brethren holding extreme views, some being disposed to enforce more rigorously the order of the church in regard to non-conformity to the world, and the principle of non-conformity to the world in giving form to our costume, than has commonly been done by our ancient brethren, while some on the other extreme would abandon the principle of non conformity, so far as that principle has anything to do with giving form to our costume; and, WHEREAS, The principle of non-conformity in giving form to our costume, as well as in everything else, has been a peculiar characteristic of our fraternity, and is so stated in our written history, and has had its influence with our non-swearing and non-combatant and our general principles identifying our fraternity with the primitive and apostolic church in preserving us from the extravagant expenditures which both the religious and secular world have fallen into, and in obtaining for us as a body the character of simplicity, honesty, purity, and uprightness in the world; and, WHEREAS, It is thought by many, and even so declared, that as a body we are opposed to all improvement and progress; and, WHEREAS, Contention and strife in the church are great obstacles in the way of both its holiness and its usefulness; therefore,

Resolved, 1. That we will labor in the spirit of the gospel and in brotherly love to maintain the principle of nonconformity in giving form to our costume, and in every way that the recognized peculiarities of our fraternity may require.

Resolved, 2. That while we declare ourselves conservative in maintaining unchanged what may justly be considered the principles and peculiarities of our fraternity, we also believe in the propriety and necessity of so adapting our labor and our principles to the religious wants of the world as will render our labor and principles most efficient in promoting the reformation of the world, the edification of the church, and the glory of God; hence, while we are "conservative," we are also *progressive.*

Resolved, 3. That brethren teaching through the press or ministry, or in any way, sentiments conflicting with the recognized principles and peculiarities of our fraternity, shall be considered offenders, and shall be dealt with as such; and to specify more particularly the subjects named in the petition we offer the following as an answer.

1. Inasmuch as there exists a wide-spread fear among us that the Brethren's high-schools are likely to operate against the simplicity of the gospel of Christ, as also likely to cultivate the desire for an exclusively educated ministry, to guard, therefore, these schools from producing these effects, we think the principals of these schools

should meet and adopt rules that will prevent such tendency, and said rules be in harmony with the principles of Annual Meeting.

2. Sabbath-schools, when held in the spirit of the gospel, may be made a means of bringing up our children in the "nurture and admonition of the Lord." But should have no picnics and celebrations, or any vain things of the popular Sabbath-schools of the day connected with them.

3. All meetings for worship should be held as our stated or regular meetings are held, and we be cautious not to use such means as are calculated to get persons into the church without a gospel conversion, such as over-persuasion or excitement, simply to get them into the church, but use the gospel means to get them to turn away from sin.

4. In regard to a paid ministry, we believe that it is not right in the sense for brethren to go and labor for churches in the hope of receiving money for services, and the offer of money as an inducement to brethren to preach; but to poor ministers who are faithful both in the doctrine and practice of the church, we would encourage giving towards their necessities, as also defraying the expenses of traveling in attending to church interests.

5. Inasmuch as our old fathers have always admitted the *validity of the two modes of feet-washing*, and as much as we desire a more perfect union in this matter, we can not condemn either mode as being invalid. And inasmuch as former decisions have failed to settle the question to the satisfaction of all, we advise more forbearance and liberty to the conscience of our brethren in this matter, because both have been practiced among us, and the best way to stop the agitation of this question, is to allow the same liberty of conscience for our brethren that we ask for ourselves. *But this shall not be construed to annul the present decisions and advice of Annual Meeting.*

Art. 24. Will the meeting of the Middle District of Iowa remonstrate against any district meeting changing the time of holding Annual Meeting hereafter, for we favor the old-established time? The district meeting granted the above request. Answer: The following is the answer of the Annual Meeting: Let the Annual Meeting grant the liberty to change, if the change is wanted.

Art. 25. Is it according to the spirit of the gospel and order of the Brethren, when a committee is investigating difficulties in a church, for the committee to confine each party to three witnesses, especially to the accused, who were not informed of the charges to the investigation? Answer: Not right according to the spirit of the gospel and order of the Brethren.

Art. 26. When difficulties in a church have been disposed of by a legal course of procedure, all implicated parties making satisfactory acknowledgments, and all the members present openly and audibly, one by one, expressing themselves satisfied, does Annual Meeting authorize committees (sent by that body) to hear and investigate such matters at the request of only a few of those members that expressed themselves, as above stated, and in opposition to the body of the church? And if so, what encouragement have churches to make every effort to settle their own difficulties, which has been the advice of Annual Meetings? Answer: Let the committee determine their duty according to the facts before them.

Art. 27. Has any committee of elders a right, according to Paul's instructions to Timothy (I. Tim. v. 19), to receive accusations against an elder without witnesses? And if so, is it right for them, after going through an investigation of such accusations, and finding them unsustained, to drop the matters without asking anything of the accuser? Answer: No.

Art. 28. Inasmuch as committees from Annual Meeting have caused great dissatisfaction in their proceedings with churches where they have made investigations, and for the preservation of the peace of the church, and the confidence in our Annual Meeting as well as the committees appointed by the same. And that we might have, as the Lord's people anciently had, but one measure and one weight for all. Also, do to others as we would have them do to us. In consequence of the above, we humbly pray and petition the district meeting and Annual Meeting of 1880 to grant the following: That when a committee is obtained, through Annual Meeting or otherwise, that a reasonable length of time prior to the investigation which is to be made by said committee, the *accusers* shall make known to the *accused* all the charges that are to be investigated, so the *accused* may be prepared to defend the case in the same degree of fairness, that members generally have in offenses committed against the church. Answer: The district meeting asks Annual Meeting to grant the request. Annual Meeting grants the request.

The following report of the committee appointed by the Annual Meeting of 1878, to visit and settle difficulties in the Lost Creek Church, Miami County, Ohio, was presented to the General Council and accepted:

The committee appointed by Annual Meeting to visit the Lost Creek Church, Miami County, Ohio, met the church in council on the 13th of August, 1878, and upon the committee presenting itself to the church, two of its members, namely, Daniel Brower and James Quinter, were rejected by Brother Davy. And as but four of the committee were present, Brother Lint not having come, it was found necessary for the committee to examine the character of the objections made to the members objected to. The objection made to Brother D. Brower was this: Brother Davy charged him with presiding over a case in a council meeting of the Grove Church, and dismissed him (Brother Davy) without informing him of the circumstance. Upon the examination of the foregoing objection, and the testimony adduced, it plainly appeared to the committee that Brother Davy did not hold the office of bishop at the time of the council meeting above alluded to, and therefore he did not need to be informed that he was relieved of his charge, for he was relieved of that when his membership was taken from him. Hence we decide the objection of Brother Davy to Brother D. Brower, as a member of the committee, is invalid.

The objection to Brother Quinter was as follows: He, Brother Davy, charged Brother Quinter with refusing, in an unkind manner, to eat and lodge with him, and also with saying he was guilty. He also charged him with saying he could not now wish him well. The charges were denied by Brother Quinter, and were not proven by Brother Davy. And though we do not believe the charges proved or true, nevertheless, wishing to show Brother Davy fairness in every possible way we can, we decide that Brother Quinter will not help to decide the case when the decision is made. But we retain him on the committee.

There being no valid objections to the committee, it offered itself to the church and was rejected, the vote standing sixteen against the committee and seven for it. Then the committee proceeded to hear the charges, thinking the case was such that it was called upon to proceed, though the church rejected it. The objections urged against the committee were as follows: First, because it was not legally asked for, and hence illegally granted. Secondly, because the proceedings of the church against him were illegal, and, therefore, the committee had no right to investigate the case. Brother Davy, after stating his objection to the committee, left the meeting and went home, and the committee proceeded to obtain the facts, as far as it possibly could, in regard to existing difficulties. There was a church meeting held February 17, 1877, at which Brother Davy was expelled from the church. And in regard to this church meeting we obtained the following facts: First, the officers of the church sent two official brethren to obtain certain letters from Sister Mary Whiting, written by Brother Davy. After those letters were obtained, the officers of the church sent two brethren to investigate the case more fully, preparatory to bringing it before the church. After the investigation by the official brethren, one of them visited Brother Davy and reported the charges to him verbally, and agreed with him to call a council meeting, he choosing one of the elders. Then the day before the said council the elders sent two brethren to Brother Davy to notify him to attend the council meeting. He said to them that he would not attend. Said council meeting was held in the presence of a number of elders, when eighteen charges were preferred against Brother Davy.

Brother Davy not being present, the church proceeded to investigate them. And upon the investigation thereof, sufficient testimony was found to require his expulsion from the church in the judgment of the council. There were present in this council three churches, two besides the one in which Brother Davy resided, he having the oversight of them all. This being the case, because he had requested at a former meeting that they all should vote, they accordingly did so. Then there was a council meeting held on the 14th of April, 1877, at which Brother Davy was restored to his membership in the church. There was also a council meeting held January 10, 1878, caused by Brother Davy bringing a charge against elders from a distance imposing upon the Lost Creek Church and adjoining elders. But on the morning of the meeting Brother Davy withdrew the above-named charge. There were present at this council eleven elders, and Brother Joseph N. Kauffman was chosen foreman, and he proposed to investigate the proceedings of the council held on the 14th of February, 1877, at which Brother Davy was expelled. He informed the elders from a distance that the adjoining elders only would act with the council in the investigation, and that the elders from a distance would take no part in it, only when called upon, though they were the elders which worked with the church when Brother Davy was expelled. Although Brother Kauffman found objections among the elders to said investigation, he proceeded to make a partial investigation of the proceedings of said church meeting, in the following manner: He says the brethren were not sent by the church to investigate and report the charges, while our investigation proves that they were sent by the officers of the church, which is the general order of the Brethren in Ohio. He also says that a visit was not sent Brother Davy by the church, while our investigation shows that a visit was sent by some of the elders, and that one of the brethren visited him, and gave him the privilege of choosing one elder to assist in the meeting, and he did so. And further, he, Brother Kauffman, says that the charges were not read to Brother Davy that he might be prepared to meet them, while our investigation proves that the charges were given to him verbally, for the reason that he said it was not necessary that they should be read. Again, in regard to the testimony, Brother Kauffman says the brethren who were sent to make the investigation, and who took the testimony in writing, did not have the witnesses to sign their testimony, while our investigation proves that all the main witnesses came to the council and gave their testimony before the church. Furthermore, when Brother Kauffman inquired upon what grounds Brother Davy was expelled, he was answered that it was upon the eighteen charges preferred against him. Among them being the charge of adultery. But when the foregoing answer was given, Brother Kauffman, instead of investigating any of those charges, dropped the matter of investigation, and in a divided and confused state, some of the elders saying, Stop this matter and get a committee from the Annual

Meeting. But Brother Kauffman and Brother Davy said, You must have a decision or you can not get a committee from Annual Meeting. At this stage of the meeting Brother Davy said the accused and the accuser could not sit in judgment on their case. Whereupon Brother Kauffman referred to the minutes, showing what relations should withdraw from the council. This was applied to the official brethren who were sent to investigate the evidence in the case, and their relatives, which caused a number of members to leave the council, much grieved and dissatisfied with the proceedings. In a confused condition the vote was now taken upon the question, "Were the proceedings of the other meeting right or wrong?" and decided to be wrong by a large majority, and Brother Davy was declared by Brother Kauffman to be in his full office.

Inasmuch as the committee was rejected by a majority of the church, Brother Davy being with that majority, we could not get a full investigation from that side, because they would not give their matter into our hands, until we came to the investigation of the council held January 10, 1878; there Brother Kauffman, acting for Brother Davy, presented that side.

We decide in reference to the legality of the church meeting of February 14, 1877, at which Brother Davy was expelled, that there was but one point of illegality in it, and that was that three churches voted in the decision in the matter, and that was because Brother Davy requested that they should do so, and as he did so, he can not justly object to that illegality, as it would be taking advantage of his own wrong, and therefore the decision of that meeting is valid. We also decide in reference to the church meeting of January 10, 1878, which purports to be an investigation of the legality of the council at which Brother Davy was expelled, that its proceedings were so partial and unfair, in that it pretended to investigate the work of a former meeting, and debarred seven elders from having anything to say, only when called upon, and thus preventing them from making a defense while their own work was being investigated, and in not allowing them to say anything as to the manner of investigation, or as to what was to be investigated. And as Brother Kauffman took the whole matter thus into his hands, such a course can not but be regarded as unjust and even tyrannical. And in comparing his investigation with ours, as we have already done, we decided that his investigation was partial, and failed to present the facts in their proper light before the church. As the authority he assumed over the elders and their work, and the course he pursued in said meeting, gives a just cause of aggrievance, we decided he make an acknowledgment for the same.

We further decide that the foregoing facts in regard to the council of January 10, 1878, are such as show it plainly to have been contrary to the order of our brotherhood and the principles of the gospel, and therefore the decision of it is null and void, and hence Brother Davy stands in the church as he did before said council; that is, as a private member. Signed by R. H. Miller, Enoch Eby, Daniel Brower, James Quinter, committee.

The committee appointed by the Annual Meeting of 1879 to visit and settle difficulties in eastern Maryland, succeeded in its labors in all the churches but one. The following part of its report refers to unsettled difficulties, and it was presented to the Annual Meeting and accepted.

And in regard to the second committee, composed of the three following elders, namely: Isaac Pfoutz, D. K. Sayler, A. H. Senseny, and the two following brethren in the second degree of the ministry, namely, Jesse Roop and Henry Sayler, whom they constituted elders in trying the proceedings of the former committee, we found, first, that they were not adjoining elders. Second, that they were not called by the church. Third, that they did not notify the parties opposed to D. Gibbon. Fourth, they did not give any notice to the committee whose work they designed to investigate. Fifth, they gave no public or general notice to the church of their meeting, and went on and tried the case in the absence of all the parties interested but D. Gibbon and his friends. And though they have rejected us as a committee, we decide that they make satisfaction to the former committee, and those who brought charges against D. Gibbon. And if they do not, we recommend that the Annual Meeting send a committee here to enforce submission to its authority.

The committee sent a request to the oldest elder in the Beaver Dam Church, to appoint a council meeting for the further investigation of the troubles in the churches in eastern Maryland. And though the elder in his reply to us gave us to understand that he would ascertain from his church whether a council would be called, it appeared that he did not consult the church, but that a council was refused us upon the authority of the official members, without the church being informed of our wish, or being consulted. And in view of the fact that we were refused a council in said church, and as we found a great want of love and union among the brethren of eastern Maryland, we recommend the Annual Meeting of 1880 to send a committee there with full authority to set in order the things that are wanting. R. H. Miller, James Quinter, William Hertzler, C. G. Lint, Daniel Keller, committee.

Resolved, That the thanks of this meeting be tendered to the citizens of Lanark and vicinity for their unbounded hospitality; to the several churches for their generosity in opening their houses to our ministry; to the railroad companies for their liberality in granting greatly reduced rates, and to Dr. Fahrney, of Chicago, for his indefatigable labors in affording safe transit through the city; to Messrs. Everets, Martindale, and Flemming, employees of the Chicago, Milwaukee & St. Paul Railroad Company, for courtesies extended; to Brother Howard Miller, for ample railroad arrangements; to the Committee of Arrangements for the accommodation offered, and the system maintained throughout the meeting.

WHEREAS, The present ticket arrangement does not give general satisfaction; therefore,

Resolved, 1. That sisters, and their special female friends, shall pay fifty cents for their tickets.

Resolved, 2. That in addition to regular tickets, meal tickets at fifteen cents each shall be kept for sale.

A resolution was passed constituting the Standing Committee and delegates a body to elect the Missionary Board, and the following board was elected: J. Quinter of Pennsylvania; S. T. Bosserman of Ohio; Joseph Leedy of Indiana; E. Eby of Illinois, and D. E. Brubaker of Iowa.

The following is the organization of the Board, with the addresses of the members: E. Eby, Lena, Stephenson County, Illinois, president; S. T. Bosserman, Dunkirk, Hardin County, Ohio, secretary; J. Quinter, Huntingdon, Pennsylvania, treasurer.

Requests for committees: 1. For Urbana Church, in Champaign County, Illinois, E. Eby, J. Wise, and J. Metzger. 2. For Ephrata Church, in Lancaster County, Pennsylvania, Moses Miller, Christian Bucher, and Henry Cassel. 3. For Conemaugh Church, in Cambria County, Pennsylvania, J. Quinter, J. W. Brumbaugh, and L. Kimmell. 4. For Astoria Church, in Fulton County, Illinois, R. H. Miller, D. France, and J. R. Gish. 5. For Ashland Church, Ashland County, Ohio, R. H. Miller, E. Eby, and J. Calvert. 6. For Antietam Church, Franklin County, Pennsylvania, R. H. Miller, J. Quinter, and C. G. Lint. 7. For Macoupin County, Illinois, R. H. Miller, J. Quinter, J. Calvert, E. Eby, and J. Wise. 8. For Rock Creek Church, Whiteside County, Illinois, E. Eby, J. R. Gish, and J. J. Emmert. 9. For Arnold's Grove Church, Carroll County, Illinois, E. Eby, D. E. Price, and D. Deardorff. 10. For North Manchester, Indiana, R. H. Miller, D.

Brower, and J. Rife. 11. For Sandbrook, New Jersey, D. P. Sayler, R. H. Miller, Moses Miller, C. Bucher, and S. Harley 12. For the Eastern District of Maryland, R. H. Miller, J. Quinter, and C. G. Lint. 13. For Massissinaway Church, Indiana, J. Rife, George Cripe, and J. Kaylor. 14 For Eel River Church, Indiana, J. Reiff, G. Cripe, and Joseph Leedy. 15. For Yellow Creek and Elkhart Valley churches, Indiana, J. Rife, D. Bechtelheimer, and Joseph Leedy. 16. For Sugar Creek and Lafayette churches, Ohio, R. H. Miller, E. Eby, and J. Calvert. 17. For Buffalo Valley Church, Pennsylvania, to carry out a resolution of Annual Meeting of 1879, in regard to Brother P. Beaver: R. H. Miller, J. Quinter, and Grabill Myers.

There having been no call for the Annual Meeting of 1881, no place can now be named. When the brethren in some part of the brotherhood conclude to take the meeting, the announcement will be made through the papers.

A short session on Friday morning, the fourth day of the council, closed the labors of Annual Meeting of 1880, and apparently a strong and general impression prevailed among the brethren that our council was one of unusual interest, importance, and benefit to the brotherhood. And after a grateful acknowledgment to our heavenly Father for his help and goodness to us during our meeting, it was closed with much brotherly love prevailing.

Standing Committee: C. Bucher, J. Quinter, L. Kimmel, D. P. Sayler, D. Long, P. Nininger, J. H. Lemon, J. Thomas, P. J. Brown, J. P. Ebersole, J. Kauffman, J. Calvert, D. Bechtelheimer, R. H. Miller, E. Eby, D. Deardorff, J. Wise, J. S. Snyder, J. Thomas, C. C. Root, S. S. Mohler, J. Lichty, M. F. Bare, I. Miller, J. Berkey.

ANNUAL MEETING OF 1881.

On Monday, June 6th, the Standing Committee met and organized by appointing Enoch Eby moderator, James Quinter writing clerk, John Wise reading clerk, and Samuel Myers door-keeper.

On Tuesday morning the brethren assembled for public council, and after the usual introductory services of a devotional character, the business of the meeting was entered upon, and the following questions were presented for consideration, and in the fear of the Lord decided as stated:

ARTICLE 1. Inasmuch as Annual Meeting has again and again decided in favor of plainness and uniformity in dress for both brethren and sisters, and recommending to the churches to enforce it, especially upon the ministers, and after all the counsel of Annual Meeting there is a great lack of uniformity in dress on the part of some members, ministers, and deacons who travel and move from place to place, and do not regard the plain uniformity as recommended by Annual Meeting. The question is, Is it right, according to the gospel and the order of the church, especially official members, to get a certificate of membership, who move from one arm of the church to another, and who do not observe the authorized decisions of Annual Meeting? Answer: This Annual Meeting decides that we can not grant a good certificate to such members, especially the officials.

ART. 2. We request Annual Meeting to permit the elders present not belonging to the Standing Committee to open the meeting in their absence after their first meeting, and thus relieve them of much labor. Answer: We believe it would be proper for any elder or brethren to open the meeting with devotional exercises, but we think the Standing Committee should be present.

Art. 3. A brother was baptized while sick, not by his own request, but by the over persuasion of his friends, and as soon as he began to recover, regretted it, and became dissatisfied, thinking his baptism illegal and unsatisfactory to himself, and wishes to be baptized. Can it be done consistently with the gospel? Answer: If his mind was affected to such an extent through sickness that he could not exercise faith and repentance, he might be re baptized on his subsequent profession of faith and repentance.

Art. 4. The following papers came from different parts of the brotherhood, and were, by action of the council, submitted to a committee of brethren to report upon them: "Inasmuch as Brother H. R. Holsinger has been admonished by the Annual Meeting again and again, according to the minutes of Annual Meeting, to cease to publish articles conflicting with the general order of the *old* brethren and good feeling of the church, and still continues to do the same, we now request Annual Meeting to deal with him according to Matthew xviii., and the decision of Annual Meeting, either directly or by a committee, and if he does not hear the church, hold him as a heathen man and a publican. Is it right for brethren to publish papers like the *Progressive Christian* and *Vindicator*, creating and fostering strife by publishing articles against the established order of the church, and if not right, what is to be done with brethren who publish such a paper or papers?" Answer: Not right for brethren to publish such a paper or papers, and any brother or brethren that publish such a paper or papers shall make an humble acknowledgment for so doing, and promise not to publish such articles any more in the future, said acknowledgment and agreement to be published in their paper or papers.

Is district meeting favorable towards calling the attention of Annual Meeting to the character of the paper called *Progressive Christian*, and require Brother Holsinger, its present editor, to cease publishing articles of criticism on Annual Meeting, its decisions, and its work among the churches through its organized committee, and cease publishing his own articles, or those of others advocating measures calculated to subvert the principles and rules of order in our brotherhood in matters of plainness of dress, and against the exercise of the expelling power of refractory members, and if he refuse so to promise, should not Annual Meeting declare such publication contrary to the best interest of the church of Christ, and provide accordingly? Answer: This district meeting requests Annual Meeting to decide that the *Progressive Christian* and all like papers, purporting to be published by a member or members of the Brethren Church, do not reflect the spirit and principles of the church of Christ. The policy pursued by such papers is in direct opposition to the principles enunciated in Titus III. 1; I. Peter V. 5; James IV. 11, and I. Peter XI. 11. Editors and contributors who violate these principles of the gospel, subject themselves to arraignment and trial before the congregation where they reside, or before Annual Meeting. We further request Annual Meeting to require our editors to conduct their respective papers according to Romans XIV. 19, and Ephesians IV. 29, so that the body be edified, strengthened, and unified in love and holiness. We also look with sorrow upon the tendency to levity and jesting through the papers, and beseech writers and teachers to avoid the degrading habit, and remember I. Thessalonians V. 6–8; Ephesians V. 4, and IV. 29; Titus II. 2–12; I. Peter I: 13; IV. 7; V 8. And we further desire that Annual Meeting require Brother H. R. Holsinger to make confession for having violated the word of God in the manner in which he has conducted his paper.

WHEREAS, H. R. Holsinger is publishing articles in his paper which have a tendency to bring about discord among the brethren, and has a bad influence outside of the brotherhood, we request, therefore, that a committee be appointed whose duty it shall be to take notice of that paper, and if articles will continue to appear contrary to the faith and practice of the church, that it shall be their duty to bring said Brother Holsinger to an account, as in their judgment they may deem proper and right. Answer: This meeting asks the Annual Meeting to grant and appoint the committee herein asked for, that it may carry out the decisions of 1879, Article 16.

WHEREAS, H. R. Holsinger, editor of the *Progressive Christian*, is publishing and circulating through his paper, and by tracts, unchristian, and often untruthful reflections upon brethren, made either by such who were subjected to their local church discipline, or by such who withstand and resist parts of our general and recognized church order; and also publicly through his paper charges brethren with being untruthful, in violation of the gospel rule. (Matt. XVIII. 16.) And, whereas, the tendency of such publications is to encourage disorder and misrule among the churches, affecting the peace and prosperity of local churches, and likewise the harmony of our General Conference; and, whereas, the church of the Southern Missouri District unite their efforts with all the churches of our general brotherhood towards preserving the principles and the precepts of the gospel as embodied in our long-established and general recognized rules and order of church fellowship. Will, therefore, district meeting consider it advisable to declare whether H. R. Holsinger, or others, can be held and recognized by us as a brother, conducting a paper of the character of the *Progressive Christian*, now edited by H. R. Holsinger, and to declare whether in its judgment he can of right and with propriety be accepted to assist in general church work, or to serve on the Standing Committee. Answer: We view with fear the course pursued by H. R. Holsinger, in the manner of conducting his paper, and of the principle he advocates, and we are unanimous in the conviction that it should be declared that we can not regard him as a brother, and that he should be excluded from all participation in general church work, and we place these, our convictions, in the hands of the Standing Committee, to act in the premises as to them appears to be necessary.

The committee to which the above papers were submitted, made the following reports, which were passed by the meeting: We, the undersigned, members of the committee appointed to consider charges against H. R. Holsinger and Samuel Kinsey, find that H. R. Holsinger is publishing a paper in which many articles have appeared criticising the work of Annual Meeting, and against the order of our church government, as also against our order of observing the gospel principle of non-conformity to the world in wearing apparel, after having been again and again admonished by our Annual Meeting to be more guarded in his publication, and promised to do so, which promise he has not performed, but has continued his former course with increased effort. We therefore recommend that this meeting appoint a committee to wait on him in his church, and deal with him according to his transgressions. S. S. Mohler, Daniel Vaniman, D. E. Price, George W. Cripe, Abraham Miller, Joel Neff, C. Bucher, John Brillhart, John Smith.

In reference to the complaint alleged against Brother Samuel Kinsey, editor of the *Vindicator*, we find he has not used due caution against admitting articles into his paper having a schismatic tendency, and criticising the work of committees, etc., (see volumes XI. and XII.), and we recommend a committee to be appointed to wait on him in his church and deal with him as his case demands. S. S. Mohler, C. Bucher, G. W. Cripe, John Smith, Daniel Vaniman, John Brillhart, D. E. Price, Abraham Miller, Joel Neff.

Art. 5. The following papers, having reference to our periodicals, were also submitted to a committee to report on them to the council:

Inasmuch as the Brethren have always and wisely opposed paid or salaried ministry, because of its corrupting effects upon the church, and inasmuch as the periodicals conducted by our brethren under the present system are exposed to the same corrupting influence; and also because of the present growing difficulties in the brotherhood, which must largely be attributed to the present number and system of conducting our papers, we therefore recommend to the serious consideration of this district meeting the propriety of preparing and recommending to Annual Meeting one system for the conducting of a single paper, to be under the supervision of the brotherhood. With this view to concentrate the responsibility into a board of managers, whose duty it shall be to see that they are conducted in harmony with the spirit and tenor of the gospel.

On motion, the delegates selected a committee on publications, and on the morning of the 18th the committee reported as follows, which report, after some debate, was accepted and forwarded to Annual Meeting:

We, the undersigned brethren, having been appointed by the present district meeting to take into consideration the accompanying recommendation, have, after due and prayerful thought, come to the following conclusions, which we herewith present to the district meeting now in session, for its acceptance or rejection:

Whereas, The present manner of conducting the many papers now in the brotherhood, is having an injurious effect upon the church, therefore we ask Annual Meeting to appoint a committee to see what can be done toward consolidating the papers, and report to next Annual Meeting a plan by which such consolidation may be effected. And we further recommend that a committee be appointed to call to account—if not done by the church in which they live—all editors who shall allow objectionable articles that may cause dissensions or strife, and especially of a personal character, by referring to reports of committees or in any way causing hard feeling. Enoch Eby, John J. Emmert, Daniel Deardorff, J. C. Lehman, Edmond Forney, David E. Price, George D. Zollars, D. L. Miller. We ask district meeting to enact something that will reduce the superfluous number of periodicals now published in the brotherhood, and thus suppress and avoid the useless and injurious controversies that occur by reason of said superfluity.

The committee to which the above papers were submitted, made the following report, which was passed by the council:

We, your undersigned committee, have prayerfully considered the petition you presented us, and in our humble judgment decide,

1. That the present unhappy state of things among us is not occasioned by the number of papers published among us, but by the character of the matter contained in them. We decide,

2. That the publication of a periodical is a private enterprise, and, if properly conducted, is an important auxiliary in disseminating truth, and as such this meeting has no right to prohibit their publication. We decide,

3. That editors, like those who pursue other occupations, are equally responsible to the church for their conduct and influence. Now, whereas there are many grave objections coming to this meeting raised against the offensive character of articles published in some of our papers, and whereas these editors, or some of them, have been admonished time and again, made promise after promise, and violated them, we therefore, as your committee, recommend that when editors fail to make satisfaction for the offense they thus commit, that Annual Meet-

ing shall take the matter into consideration and send a committee to wait upon said editors in their own congregations. I. J. Rosenberger, Solomon Buckalew, George Holler, John Flory, Joseph Bowman.

ART. 6. Brethren that have been called to the ministry, and fail to give evidence of their usefulness after a sufficient length of time, should they then be relieved by the church, when they repeatedly request it? Answer: We decide that the church, in such a case, shall do as it judges best.

ART. 7. This Annual Meeting is asked to reconsider Article 26, of minutes of 1880 (Huntingdon copy), and if the present answer be adopted, to answer the following question: If members may bring up, and committees investigate, matters settled as set forth in said article, how shall congregations transact business so as to be final? or have congregations no such power? Answer: We decide not to reconsider the article referred to; and in regard to the second part of the query, we decide that an appeal may be made from a former decision of the church, if the committee sent urges it expedient to do so.

ART. 8. The Maquoketa Church asks Annual Meeting, through the Middle District of Iowa, how to proceed with a woman that was deceived by a man, and afterwards, to get rid of her and the law, he married her by compulsion, but never lived with her. She some time afterwards made application and was received into the church, and has lived a very consistent life since, but finally made application for a divorce, and married another man. Under these circumstances can she be held as a member? Remember, they never lived together as man and wife after marriage. Answer: If such can not decide for herself according to minutes of 1868 and 1880, let her seek the aid of adjoining elders.

Art. 9. What is to be done with a brother or elder who goes a distance of ninety or one hundred miles, to preach in another arm of the church, which is under the charge of Elder S., and gives liberty to disowned members who were guilty of railing against the council of Annual Meeting, and one who is guilty of gross immorality, to take part in the meeting, and to close the meeting with prayer, although Elder E. knew the circumstances and the relation of said members to the church? The members of said church being offended by Elder E.'s proceedings, informed Elder S., their elder, and he wrote to Elder E., who agreed to meet Elder S. and offended members in council, at the place where the offense was committed, but when the council was called Elder E. refused to attend because he had corn to husk; however, the members in council considered the case, and decided that Elder E. should make an acknowledgment at the place where the offense was committed, and informed Elder E. of the decision, but he refused to comply or give satisfaction. Answer: This district meeting considers that Elder E. has done wrong, and refers this to Annual Meeting for their decision. Answer: It is wrong for an elder to do so, and we send a committee to get him in order and settle the troubles. And all elders, ministers, or members disregarding the council of a church in fellowshiping expelled members, subject themselves to the council of the church.

Art. 10. Inasmuch as there is a growing tendency to disregard the order of the church in regard to wearing apparel, what would be the best way to stop the evil; or what should be done with elders who do not enforce them? Answer: This question was deferred.

Art. 11. Whereas, The officers in the church are the servants of the church, and it is therefore reasonable that they should be the servants of the majority, and as it is possible for a person to be elected against his will to fill an office by a minority (with the plurality system) only to be publicly disgraced by being deposed by a majority who had never chosen him,

Resolved, That we petition Annual Meeting to authorize all elections in the brotherhood to be made by a majority of the votes cast.

Answer: We decide that no change shall be made at present in the manner of electing our church officers.

ART. 12 As Paul, in giving the qualifications of a bishop, does not say that he should be the oldest in office, we petition Annual Meeting to repeal that qualification, and confine the qualification to scripture only. Answer: The brethren ordaining elders do not overlook the qualifications of elders as given by Paul, but the order of the church has been that when ministers eligible to office, and having about equal qualifications, to ordain the oldest. Provision, however, has been made that, under certain circumstances, the voice of the church may be taken, to decide which of the ministers shall be ordained.

ART. 13. WHEREAS, Annual Meeting is always a large assembly, and it is next to impossible to get anything like a definite vote from the whole assembly; and even if we could obtain a definite vote on every question from the whole assembly, the decisions must necessarily partake of the sentiments of the district in which Annual Meeting is held, on account of the superior number of voters by which it is represented; and,

WHEREAS, The brotherhood can be evenly represented by delegates, and the work much more expeditiously and satisfactorily performed by confining the voting entirely to the delegates; therefore,

Resolved, That we pray Annual Meeting to make all her decisions by a majority vote of the delegates present. Answer: We decide to make no change.

ART. 14. Inasmuch as the use of tobacco is offensive to the majority of the followers of Christ, and it seems that the Scriptures, indirectly if not directly, forbid its use, we petition district meeting to petition Annual Meeting that hereafter the offices of preacher, deacon, or any other office in the church be given to no one unless he will abstain from its use, except for medical purposes. Answer: We re-affirm the old decisions of 1817 and 1827, and advise all the officers of the church to abstain from its use.

Concerning the use of tobacco, it was in union considered, that if a member should be contaminated with it, such should be admonished to quit it; and if it would not be told, such a member could not be elected to any office in the church. Article 1, Minutes of 1817.

Concerning members who engage in the raising of tobacco. Considered, that members should have nothing to do with such things by which so much mischief is done, and so many men (and women too) are led captive, as is with the case of tobacco. Article 12, of Minutes of 1827.

ART. 15. The Southern District of Illinois hereby petitions Annual Meeting to send only such brethren on committees to settle difficulties in churches who are in the general order of the brotherhood in dress and in the wearing of the hair. Answer: Agreed to by Annual Meeting.

ART. 16. We request Annual Meeting, through district meeting, to send only such brethren as delegates and members of the Standing Committee, and to settle difficulties, who are sound in the faith, and who carry out and advocate the order of the church in wearing the clothes, hair, and beard, as well as in everything else, with the understanding that they will be rejected if not sent in harmony with the above. Answer: Brethren who opposed the established order of the church are not suitable brethren to settle troubles in the church, or to represent as delegates.

ART. 17. Inasmuch as Annual Meeting of 1876, Article 8, forbids members who dress after the fashions of the world to speak in public at our conference, should not churches and district meetings be instructed to send only such delegates who dress themselves and wear their hair after the general order of the brotherhood, and who try to carry out this decision? Answer: Yes.

Art. 18. Is it right for elders to go out of their state or state districts, ordaining elders without the consent of adjoining elders? Answer: Not right, and the general brotherhood will not recognize such proceedings.

Art. 19. In minutes of Annual Meeting of 1866, Article 27, sisters' overcoats are classed with jewelry and other vain things. Shall, therefore, sisters who wear plain overcoats, for this be dealt with according to Matthew xviii.? Answer: No.

Art. 20. Is it according to the order of the Brethren and elders, or any other brethren, to hold secret or clandestine meetings for the purpose of circulating petitions, or for any other purpose? Answer: No; and brethren doing as above stated should fall into the judgment of the church.

Art. 21. Whereas, There is much dissatisfaction expressed by many because of the inconsistencies they see in the general brotherhood in the matter of wearing hats by the sisters, some localities being compelled by committees and decisions of annual conference to make it a test of fellowship by which many have been expelled from the church, while other localities or districts are admitting that for which others are being expelled, hence the just cause for complaining of inconsistencies in the brotherhood. We therefore ask this district meeting to say whether the wearing of hats by the sisters shall be made a test of fellowship; if so, to see that the same be enforced in all places in the brotherhood, thereby removing the inconsistencies referred to.

Inasmuch as the annual conference has decided that sisters shall not wear hats, elders and officers should see that this decision is carried out. Answer: Elders who do not do so shall be dealt with as transgressors.

ART. 22. *Resolved*, That the decision in regard to what is called the Miami Valley elders' petition is as near right as any that *can be reached* upon the questions embodied in said petition, and the prosperity of the brotherhood demands that said decision of annual conference of 1880 remain unchanged. Answer: We decide that it remain unchanged.

ART. 23. Inasmuch as there are some brethren living in Meigs County, Ohio, where there is no legal organized church, who have been baptized by the brethren of southern Ohio, and there being much confusion between them and the old brethren of southern Ohio, on the subject of feet-washing, we ask annual conference to reconsider all queries and answers on this subject since 1872, Article 17, and to re-adopt the decision of that year as the rule and practice of the Church of the Brethren. Answer: We decide to re-adopt the decision of 1877 as the best we can do under existing circumstances.

ART. 24 Inasmuch as the Foreign and Domestic Mission is causing trouble and confusion in the Church of the Brethren, we ask Annual Meeting to consider all its decisions on this subject since 1868, Article 21, and to re-adopt the decision of that year. We do re-adopt the decision of 1868, but to save the Danish Mission and the arrangement of 1880 from being disorganized, we leave them stand at least one year.

ART. 25. As the latter decision of Annual Meeting on the subject of Sabbath-schools has caused trouble and confusion, we ask Annual Meeting to consider all its decisions on this subject since 1871, Article 17, and re-adopt the decisions of that year. Answer: We adopt the decisions of 1871, Article 17, as the best for the peace of the church; but where there is a large majority, or even a minority, can hold a Sabbath-school without interfering with the peace and union of the church, they may have the privilege of such a school.

Art. 26. Inasmuch as the high-schools are causing trouble and confusion, by their being called "Brethren's schools," we ask Annual Meeting to decide that they shall not be called by that name. Answer: Whereas, the name "Brethren's schools" has given offense to some, we decide that the name be avoided as much as expedient, and that they be called after the names of the places in which they are located.

Art. 27. Is a person a legal member of the church, according to Acts viii. 17, and ix. 6, who had hands laid on him after baptism, out of the water? If so, we ask the brethren to reconsider and change the reading of the minutes of 1848, Article 3, and 1858, Article 41, so as to recommend to the different churches to follow the example of the apostles in the laying on of hands out of the water. Answer: Yes, but in regard to the latter part of the question, we answer that we make no change in the general order.

Art. 28. Is it according to the gospel and apostolic precedent to practice the laying on of hands in prayer which follows baptism after the administrator and the party baptized come up out of the water? Answer: This question was deferred.

Art. 29. Will this district meeting ask Annual Meeting to grant relatives, as defined by Annual Meeting of 1874, Article 11, the same privilege as granted to the accused in Annual Meeting of 1878, Article 6, as asking them to be satisfied with a pending case before they hear it, often fails to give satisfaction. Answer: Annual Meeting decides that the relatives shall have the same privilege the accused have.

Art. 30. With regard to the missionary plan, with its Board of Directors, etc., we are not in full harmony with, and therefore offer the following: That we ask Annual Meeting of 1881, through district meeting, to recall said decision of last year, in which we fear a paid ministry is encouraged, and urge it earnestly upon the brotherhood to be more actively engaged in spreading the truth amongst us and to all as much as can be done, but in a more simple manner, after the pattern and advice of the church as given us heretofore. Answer: This question was deferred.

ART. 31. Is it right, or according to the gospel and the order of the Brethren, for an elder to get up in annual council, and express himself that there is a number of decisions passed at annual council that he does not regard at all, and then have such a one on the Standing Committee? Answer: It is not right to do so.

Requests for committees: 1. For Bear Creek Church, Montgomery County, Ohio, to carry out decision of former committee, R. H. Miller, D. Brower, J. P. Ebersole, Jacob Rife, and I. J. Rosenberger. 2. For Wolf Creek Church, Montgomery County, Ohio, the same as above. 3. For Bear Creek Church, Ohio, D P. Sayler, D. Long, and C. G. Lint. 4. To settle difficulties between two brethren, one in North Manchester, and one in Eel River Church, Indiana, Jacob Rife, G. W. Cripe, and J. H. Miller. 5. For Amwell Church, New Jersey, D. P. Sayler, R. H. Miller, Christian Bucher, John Wise, and J. Quinter. 6. For Cold Water and Maquoketa churches, Iowa, John Thomas, Robert Badger, and Michael Sisler. 7. For Waddam's Grove Church, Illinois, R. H. Miller, J. Wise, and Daniel Vaniman. 8. For Ashland, Ohio, called by S. Z. Sharp, John Wise, E. Eby, Joseph Kauffman, and I. J. Rosenberger. 9. For Middle Fork Church, Indiana, R. H. Miller, Daniel Bowman, and George Hoover. 10. For Conemaugh Church, Pennsylvania, J. Wise, C. G. Lint, L. Kimmel, J. W. Brumbaugh, and James Quinter. 11. For Stillwater Church, Ohio, D. Long and C. G. Lint. 12. For Berlin Church, Pennsylvania, J. Wise, E Eby, C. Bucher, D. Long, and Joseph Kauffman.

The following resolutions were passed:

1. *Resolved,* That the Standing Committee hereafter meet on Friday morning before Pentecost, to organize at that time, instead of Monday morning. But petitions for committees, etc., will not be received until Monday.

2. *Resolved,* That the thanks of the meeting be given to the railroad companies that have given us favors, to the people of Ashland for their hospitality, and to the trustees of Ashland College for their generosity in granting the use of the college for the accommodations of the meeting.

3. *Resolved,* That we accept the invitation of the brethren in the Northern District of Indiana, for the Annual Meeting of 1882, and will, the Lord willing, meet with our brethren there in 1882.

As the meeting could not continue in session more than four days, it did not finish all the business that was before it. The business of the following states was laid over until next year: Pennsylvania, Maryland, Virginia, West Virginia, Michigan, and the districts of north-eastern Ohio, north-western Ohio, Tennessee, Texas, and Denmark.

The undersigned reported to the meeting that he had in his possession a balance of about one hundred dollars of the money collected to defray expenses of the committee to California, and was directed to retain it until Annual Meeting shall have occasion to use it in paying the expenses of some other committee. J. QUINTER.

The meeting closed with devotional exercises.

Standing Committee: J. S. Flory, C. C. Root, Robert Badger, E. Forney, J. Rife, D. Sturgis, R. H. Miller, C. G. Lint, Samuel Harley, J. Trostle, D. B. Arnold, J. H. Lemon, Isaac Miller, A. Hutchison, J. Thomas, E. Eby, J.

Wise, D. E. Wolfe, D. Brower, Joseph Kauffman, Moses Miller, D. P. Sayler, D. Stouffer, Isaac Long, G. C. Bowman, D. Hays.

ANNUAL MEETING OF 1882.

On Monday morning, May 29th, a number of elders having met in council, and after appointing Jacob Metzger to lead in the business of the meeting, Aaron Frantz to read the queries and decisions, and Samuel Kinsey to serve as writing clerk, they proceeded to call in all the papers and queries, and to arrange the business properly to come before the meeting.

On Tuesday morning at nine o'clock the brethren assembled, and after the usual devotional exercises and the reading of the fifteenth chapter of the Acts of the Apostles, the following queries were considered:

The following conclusion was, however, first announced: Inasmuch as it has been the custom of our ancient usages not to have speeches reported at our Annual Councils, it has been concluded to bring forward that usage. Hence it will be understood that no report of speeches be made at this meeting.

ARTICLE 1. Would it not be advisable for the district meeting to petition the Annual Meeting to revise the minutes? This meeting thinks it would be advisable to do so, and thereby strike out all the decisions that have given encouragement to changes and deviations from the old established order and practice of the church. We do, therefore, submit the matter to the Yearly Meeting to make the proper arrangements for this work. Answer: This Yearly Meeting unanimously accepts the above, and in order to make the arrangements and thus mature this very important work, we appoint the following committee of seven brethren, who shall take this matter into serious charge: G. V. Siler, of Ohio; A. H. Sensney, of Maryland; Jacob Metzger, of Indiana; John Harshey, of Missouri; Samuel Musselman, of Iowa; Joseph Cripe, of Illinois; Samuel Murray, of Ohio. Said committee to convene and make a report of their labors to the next Yearly Meeting for acceptance or amendment.

ART. 2. Would it not be advisable for the district meeting to petition or request Annual Meeting to adopt the plan for holding the Annual Meeting that was unanimously agreed upon by the old brethren in 1848 — Article 29, page 127 — instead of the present plan? And if thought advisable, then the Annual Meeting should, by committee or otherwise, adopt a uniform order for bringing all queries to the Annual Meeting, so that there could be no deception practiced on the old brethren. This meeting is willing that this query shall go to the Yearly Meeting for the consideration of that body. Answer: Inasmuch as there are many requests presented to this Yearly Meeting for putting away the district meetings, and discovering that there is a very general desire to do so, we decide to adopt the plan of 1848 — Article 29, page 127 — by making amendments thereto as may be thought expedient. The meeting therefore appoints the following five brethren as a committee for this purpose: Emanuel Hoover, of Ohio; Samuel Murray, of Ohio; A. H. Sensney, of Maryland; G. V. Siler, of Ohio; Abraham

Miller, of Indiana. The committee convened at once and reported as follows:

We, the committee, recommend that one or two messengers be sent from each local district to the Yearly Meeting, whose duty it shall be to select from their number seven elders by casting lots. The seven having the highest number shall constitute the Standing Committee, and the one receiving the highest number of votes shall serve as their foreman. This committee shall then choose, from their own number or others, one reading and one writing clerk. The committee shall receive all the papers and queries, and shall select from among the messengers as many sub committees as may be needful, and shall distribute to them the queries, who shall form answers to them in order to despatch the business. It shall be the duty of the Standing Committee to see that all the business is properly brought before the General Council. Any query pertaining to matters of doctrine or the general order of the church shall first pass through the church in which it originated, and shall be properly certified to, that in the mouth of two or three witnesses every word may be established. (Matthew XVIII. 16.) All matters of local character coming to the Yearly Meeting must be first considered by the local church, with the assistance of the adjoining elders, before it can be accepted. (See Annual Meeting in 1842, Article 5, page 94; 1852, Article 29, page 167; 1871, Article 13, page 363; and 1877, Article 13.) We also recommend having a communion in connection with the Yearly Meeting; but this is to be left to the option of the church wherein the meeting is held. The communion should be held on Saturday or Sunday evening previous to the council.

ART. 3. Inasmuch as we look upon the many periodicals, in the way they are conducted, to be very injurious to the cause of our Master, will we have any printed at all in the church? and if so, will we allow them as private enterprises, or will we have them controlled by the church, and that no brother or brethren shall print a periodical for the church without liberty from the General Council of the old brethren? The mind of this meeting is, that as we have but one paper published amongst us that has so far stood loyal to the faith and old order of the church, and as in some instances, and especially at this time, it seems to be needful, we feel to have the publication of the *Vindicator* by Brother Samuel Kinsey continued; and that it be restricted and controlled by the General Council of the brotherhood. We submit the matter to the Yearly Meeting for further consideration. Answer: In order to carry out the work properly, this meeting appoints the three following brethren to assist Brother Kinsey by their counsels: Abraham Flory, Samuel Murray, David Cripe.

ART. 4. How do the old brethren consider it in case any expelled members, or applicants otherwise, wish to be received into the church? Can they be received without the unanimous consent of all the members present? Answer: We decide that such should be received by unanimous consent, or without opposition, which is the old established order.

ART. 5. Inasmuch as we are much opposed, since the division, by some of the so-called "conservative" and "progressive" brethren, upon what conditions can we admit such into the church in case any should change their minds and wish to stand with us in the old faith and principles of the church? Say, first, such as were in the elder's office at the time of division; second, such as were advanced to that office since; third, such as were in the second degree; fourth, such as were advanced to the second degree since; fifth, such as stood in the first degree; sixth, such as were elected to the first degree; seventh, such as were elected to the visit; eighth, such as stand as private members; ninth, and such as were baptized and received as members by them. The above named has reference only to those who opposed us, and took an active part against us. Answer: In answer to the above questions, this meeting unanimously decides that it can not regard the work of those of our strong opposers, as above named, in any of the several parts as stated; and that such as stood in office at the time of the division in their districts would have to be received as private members, after making full acknowledgments, according to their transgressions and actions taken against us. And as regards those who have taken no definite action nor stand against us, we can cheerfully, upon their request, receive them into fellowship, and hold them as full members of the church. The above answer, as made by the district meeting, is confirmed and unanimously accepted by the General Conference.

ART. 6. Will the district meeting request the Annual Meeting to explain the clause in the resolutions, and say what is meant by "fashionable mustaches?" The district meeting grants the above request. Answer: We regard the term referred to as applying to the general worldly custom of wearing the beard on the upper lip, since it has become a general worldly fashion to do so. We advise in this case, as the old brethren have always done, that we refrain from all appearance of evil and pride and adhere to the order of the church, so as to give no offense to any of our dear members. (See also minutes of 1866, Article 27, page 313.)

ART. 7. Should we not have a uniform manner of interrogating applicants for baptism? Answer: We certainly should, and this meeting demands that the brethren all proceed in this case as laid down in the minutes of 1848, Article 3, page 122, which reads as follows: How are we to receive members from their first application until they are baptized according to the gospel? Considered, that inasmuch as there has been hitherto a difference in the practice and in the form of words used in this ordinance; and inasmuch as it is desirable to be in all such matters of one mind, and do and speak the same things, this meeting has unanimously agreed upon the following course and form of words, and recommends the same for adoption in all the churches:

First, the applicant to be examined by two or more brethren; then the case to be brought before the church council before which the applicant is to declare his agreement with us in regard to the principles of being defenseless, non swearing, and not conforming to the world; then, in meeting or at the water, to read from Matthew XVIII. 10–22 in public, the candidates being asked if they will be governed by those gospel rules; then, prayer at the water, and in the water the following questions to be asked:

Question: Dost thou believe that Jesus Christ is the Son of God, and that he has brought from heaven a saving gospel? Answer: Yea.

Question: Dost thou willingly renounce Satan, with all his pernicious ways, and all the sinful pleasures of this world? Answer: Yea.

Question: Dost thou covenant with God in Christ Jesus to be faithful until death? Answer: Yea.

Upon this, thy confession of faith, which thou hast made before God and these witnesses, thou shalt, for the remission of sins be baptized in the name of the Father, and of the Son, and of the Holy Ghost. After baptism, while in the water, the administrator is to lay his hands on the head of the candidate and offer up a prayer to God in his behalf, and then the member is to be received by hand and kiss into church fellowship.

ART. 8. From the Falling Spring congregation, Franklin County, Pennsylvania. A request of district meeting for advice in regard to making a defense in suit for church property. Is it right to do so? Unanimously decided to send this query to Yearly Meeting. Answer: This Yearly Meeting will find no fault with the Falling Spring Church for giving in their testimony in the case referred to, and if their just rights to their church property is taken from them by a course in law, we advise them to ask it not again, according to Matthew v. 40 — ' And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." (See also minutes of 1856, Article 12, page 195.)

Art. 9. Inasmuch as the old order brethren are charged by their opposers of still tolerating among them things that are not gospel order, such as fashionable buildings, furniture, and costly array with tobacco-raising, etc.; and as it is said that they have never positively said that these things shall be put away, neither by declaration nor by practical demonstration, this district meeting asks that they at this Annual Meeting define and declare their intentions more fully, so as to harmonize with former minutes of the old order brethren's Annual Meeting. Answer: This Annual Meeting decides that the things referred to shall be carried into practical life in harmony with the gospel which forbids conformity to the world

Art. 10. Is it against the order of the old German Baptist Church for brethren to insure their property? If so, how is it with those who had their property insured before the separation? The district meeting submits the above to the Annual Meeting. Answer: The brethren can not recommend our members to have their property insured; but we very strongly urge all our members to be very free and charitable in helping any of our dear members who may be unfortunate by fire or otherwise.

Art. 11. We ask this respectable body of members to unite and dispense with the "Russia top" buggies, and use plain carriages so as to correspond with our profession. Answer: We advise that we buy and use plain vehicles that we appear not in the style of the world, and thus honor our profession.

Art. 12. Inasmuch as the principles of our brethren have always been non-resistant, therefore the Yellow Creek

District asks the Yearly Meeting, through the district meeting, to strictly advise the brethren to carry out those principles. Answer: This Yearly Meeting very cheerfully advises, and even urges and demands, that we ever hold sacred the non-resistant principles of our dear fraternity

Art. 13. Will not this district meeting petition the Annual Meeting to have the old hymn book printed again, and recommend all the churches to use them, so as to have but one hymn book in all our churches? Answer: Inasmuch as there seems to be a general desire for a change in our hymn books, or that we have one permanent hymn book, this Yearly Meeting decides that a committee be appointed, who shall proceed to make a suitable selection of about six hundred hymns, and have a substantial book of plain binding, all of one color and quality, offered to the members as soon as it can conveniently be done. Committee: Samuel Kinsey, Aaron Frantz, Henry P. Wherly, Emanuel Miller, John Kimmel.

Art. 14. Will not this meeting decide that all the different branches of our church do, at their love-feasts or communions, commune only with such as have taken their stand with the Old Order Brethren Church? Answer: We refer to Article 25 of 1850, page 149, as a sufficient answer to the above.

Art. 15. Inasmuch as a number of inquiries have been presented to the old brethren while assembled in private council at this meeting, by members from various parts of the brotherhood, as to how they shall proceed, or what course that members should take, in coming out to take their stand with the primitive or Old Brethren Church, and as many such cases seem to be existing now and brethren waiting to hear what course to pursue, therefore, for the encouragement and benefit of these dear members, this meeting advises that all such be in consultation with each other, and as soon as they have declared their intentions let them send for brethren to assist and set them in working order, if so need be.

ART. 16. A request from the brethren in Indiana for the Yearly Meeting next year was heard and granted: Therefore, the Lord willing, the meeting for 1883 will be held with the brethren of the Bachelor Run Church, Carroll County, Indiana. Those desiring can correspond with Jacob Flora, Bringhurst, Carroll County, Indiana, or Abraham Flora, Flora, Carroll County, Indiana.

Now, that the benefits and labors of this meeting may be enjoyed and be of service to all our dear members everywhere, this meeting requires that the minutes hereof be published, and we authorize Brother Samuel Kinsey to attend to this work.

After a season of much enjoyment and pleasant labor together in Christian harmony, the meeting closed with singing and prayer at about twelve o'clock on Wednesday.

Signed in behalf of the meeting: Jacob Metzger, of Indiana; Abraham Flory, of Ohio; Isaac Pfoutz, of Maryland; Jacob Flora, of Indiana; Joseph Cripe, of Illinois; A. H. Sensney, of Maryland; Jacob Price, of Pennsylvania; John Harshey, of Missouri; G. V. Siler, of Ohio; Jacob Root, of Illinois; C. Flory, of Kansas; Aaron Frantz, of Ohio; Samuel Kinsey, of Ohio; Daniel Holsinger, of Iowa.

ANNUAL MEETING OF 1883.

The Messengers having met on Monday, selected the Standing Committee, according to the arrangements made last Yearly Meeting, with Brother Samuel Musselman as their foreman, who, for certain reasons, begged to be excused; whereupon Brother Abram Flory was appointed as foreman, Brother Aaron Frantz as reading clerk, and Brother Samuel Kinsey as writing clerk.

On Tuesday morning the meeting was opened in the usual manner, by devotional exercises and reading of the fifteenth chapter of Acts.

Upon hearing the brethren sent as Messengers, and on reading the several letters of greeting sent in, we found that sixty-three churches were represented at this meeting.

The following business was presented and considered in the fear of the Lord:

First, Report of Hymn-book Committee:

We, your Committee on Hymn-book, appointed by the last Yearly Meeting, have executed the work to the best of our ability. We find that some slight errors in the work remained unnoticed, which, however, will be corrected in the future editions. Donations have been received sufficient to cover cost of typesetting and electrotyping, with a small amount remaining on hand. We now humbly submit the work to this Yearly Meeting, with the hope it will give it an expression of approval, and also say what disposition we shall make of the funds remaining, and into whose care the plates shall be given. S. Kinsey, A. Frantz, H. P. Wherley, E. Miller, J. Kimmel. Answer: This meeting accepts the report of the committee in relation to the hymn books and the promised corrections, and directs that the surplus money remaining be applied toward defraying the expenses of printing the pamphlets containing the "REASONS" for adopting the resolutions, and recommends that the plates be placed under the care of Brother S. Kinsey.

Second, Report of Pamphlet Committee on Printing:

We, the brethren appointed by the elders who met at the house of Brother John Kimmel to collect and put up in pamphlet form all the petitions, etc., that were from time to time presented to the Annual Meeting, praying for a coming back to our former order and practice, desire to say that we have complied with said request, and the work is now nearly ready to be sent out. In producing this work we found that we would be obliged to make it fully as large again as we had at first expected to do, so as to render the information desired and needed. This necessarily increased the expenses accordingly. The cost of printing ten thousand pamphlets of fifty-three pages each, binding, postage, mailing, etc., will be about $380. The donations received amount to $177, leaving a balance of $203 wanting. Now, inasmuch as it was at first proposed and announced to send these books out free to the ministers of the general brotherhood and all those desiring them, but as the funds donated are so far short of the expenses, we desire the advice of this meeting as to what course we shall now take in the case. Samuel Murray, George V. Siler, Samuel Kinsey. Answer: We recommend that all the elders and ministers of the brotherhood, on their return home, lay this matter before their churches, and try to raise by donations the sum wanted, so that the pamphlet may be sent free to all. Let the churches do this at once, and when they forward their contributions they can order the number of copies they desire.

Third, Report of the Committee on Revision of Minutes:

There is nothing in this world which is of so much worth to us as "the church of God, the ground and pillar of the truth;" hence the Savior invites us all to come unto it, saying: "The time is fulfilled, the kingdom of heaven is at hand, repent and believe the gospel." But while Jesus thus calls to us and importunes us to piety and purity of life, Satan is also busily engaged in mixing the truth with errors, sowing tares with the wheat, thereby deceiving and corrupting the hearts of many by seducing them to believe that in their profession of faith in Christ they are also to make provision for the lust of the flesh, the eyes, and the pride of life, and the honors of the world, and thus escape the most of the persecutions which all are partakers of who will live godly in Christ Jesus in this present evil world. Such seducing spirits having crept unawares into the fellowship of the "Old German Baptist," or Old Brethren, Church, and become instrumental in her councils in introducing into her practice the above evils alluded to, with unscriptural diversity in practicing the ordinances of God's house, thus causing divisions contrary to the doctrine of

Christ and his apostles, whereupon the brethren and sisters of the primitive faith and order sent queries and petitions up to the Annual Meeting to no longer continue granting such unscriptural liberty. But neither prayers, queries, nor petitions, sent in love, with years of forbearance, long-suffering, and patience, would secure the sanction of said Annual Meeting to return to primitive practice and unity of the spirit and order of the faith of the Son of God; hence their only alternative was to do as the Apostle Paul taught in his second letter to the Thessalonians (3: 6); also to Timothy (6: 5; Romans 16: 17)—"From such withdraw thyself"—which withdrawal was consummated by the act of the council of the old order members assembled from various states (by announcement of the elders of the Miami Valley, Ohio) on the 24th day of August, A. D. 1881, near Arcanum, Darke County, Ohio, and afterward accepted by the old order members of Beaver Dam, Pipe Creek, and Middletown Valley churches in the State of Maryland, and of the Falling Springs Church, near Waynesboro, Franklin County, Pennsylvania. All of the old order members of the last-mentioned churches and states having already previously withdrawn in 1880, by refusing any longer to receive or submit to the usurpation of councils of this modern Annual Meeting work, therefore it becomes a necessity for a revision of the latter part of the Book of Minutes of the Annual Meeting, or so far back as to where this unscriptural usurpation and liberalism was contracted and controlled in her decisions, for truly decisions of the last few years were made to hold together as one which God never united into one fellowship of faith upon earth, because said decisions conflict, being contradictory and in opposition to the truth, and are unintelligible and irreconcilable to each other. So the work of revision becomes a solemn necessity, to throw out and make void all answers to queries and councils of the above-mentioned type or character. This book contains the acknowledged councils of the Annual Meeting of the Old German Baptist, or Brethren, Church. In accordance with these facts the meeting of the last Annual Meeting, held May 29, 1882, in the Wolf Creek Church, Montgomery County, Ohio, a committee of seven elders were appointed to compose a committee of revision; namely, G. V. Siler, A H. Sensney, Jacob Metzger, John Harshey, Samuel Musselman, Joseph Cripe, Samuel Murray. Said committee, under the blessing of God, met May 11, 1883, at Flora, Carrol County, Indiana, and in peace and love and union began the work assigned them. After mature reflection it was mutually agreed to say that in a plain and simple way we hold all the minutes of said book in full faith and practice, whose decisions are in perfect harmony with the ancient established order of the brethren, who were offered up in support to the unity of the doctrine and practice, as will be understood; namely, that the Miami elders' petition, of the Southern District of Ohio, in the year of 1880, sent up to the Annual Meeting of 1880, contains the proper claims upon the general brotherhood for a return to the old established order of faith and practice. The resolutions of August 24, 1881, contain the declaration of these innovations from which we abstain. Therefore, we are disposed to take up those minutes found in error, or so indefinite as to have caused trouble. We indorse and adhere to all which contain facts of the faith so set forth in both petition and resolutions cited, and strictly approve of the good and proper, and disapprove of those in error, whether answers or decisions.

MINUTES OF ANNUAL MEETING,

Reconsidered and Classified, as Accepted by the

Yearly Meeting of 1883-1884.

FIRST SESSION, 1883.

SECTION 1. HIGH-SCHOOLS, ETC. All that encourage the "high things," high schools, colleges, or brethren's schools as contrary to sound doctrine. [See minutes of 1853, Art. 28, page 174; 1857, Art. 19, page 205.] [See Rom. XII. 16.] Those otherwise decided disapproved. (Accepted.)

SEC. 2. SUNDAY-SCHOOLS. These, having no explicit scriptural or apostolic authority for precedence, rejected. But as it stands upon the resolutions, "More of human origin than the command of Christ," a custom of this world, HAVE NONE. [See Resolutions.] (Accepted.)

SEC. 3. FEET-WASHING. Not in any other way than in the double mode. Minutes of 1872, Art. 17, page 375, approved. All other changes on minutes otherwise strictly cut off. [See Resolutions.] (Accepted.)

SEC. 4. SUPPER. Pertaining to the time and order in the house of the Lord to be as it was understood in the great meeting of 1822, Art. 3, page 60; 1844, Art. 2, page 103; 1849, Art. 19, page 135. (Accepted)

SEC. 5. MISSIONARY. All on the missionary queries refused, but we endorse the resolutions and petition upon gospel order. We advise ministers to be actively engaged in meeting the many calls for having the gospel preached, and advise the members also to encourage them to go;

and that they show thereby a willingness to extend a helping hand in bearing the expenses of the ministry, to go and assist those who ask for the help in the church work. *No treasury in the hands of a board*, leaving the church have the exclusive oversight, to meet *every* emergency, alluring none to preach for the sake of money. [See resolutions. Section 8.] (Accepted.)

SEC. 6. PERIODICALS. We refuse all minutes on this subject. Endorse the decision of Annual Meeting, 1882, Art. 2, page 503. (Accepted.)

SEC. 7. UNLAWFUL INTEREST. All minutes retained. We accept the resolutions. The poor must be cared for by alms-giving, no unlawful interest taken from any one. (See minutes of 1837, Art. 9, page 81; 1845, Art. 4, page 107.) (Accepted.)

SEC. 8. MUSICAL INSTRUMENTS. The resolutions are very decidedly opposed to organs, pianos, melodeons, etc.—a worldly custom. Minutes are indefinite and confusing, lame in judgment touching offenses. They do not become a meek and lowly follower of Jesus Christ, fail to cultivate self-denial and sobriety, with shamefacedness, according to the simplicity of the gospel and order of the brethren; they please the carnal mind, contrary to our promise of baptism. [See James v 13; Eph. v. 19.] Reject all minutes and endorse resolutions. (Accepted.)

SEC. 9. INSURANCE. All former minutes repudiated. Endorse minutes of 1882, Art 10. (Accepted.) No encouragement to take part in fire or life insurance, contrary to our faith in the word of God, and of the old fathers, who admonished us not to follow the ways of this world. [See I. John II. 15.] (Supplemental Minutes.)

SEC. 10. PULPIT OR STANDS. Going up on stands to preach in meeting-houses of other persuasions. We retain the minutes of 1851, Art. 23, page 158, it being one which expresses the order of our fathers, and is best suited to be governed by under such trying occasions. This committee adopted with this amendment, substituting the word "reasonably" before the word "avoid," so as to make it read thus: "When they can reasonably avoid it." (See Art. 23, 1851, page 159, second line from top of page.) All others pertaining to our meeting-houses, void. This meeting confirmed the substituting of the amendment offered. (Accepted.)

SEC. 11. ADULTERY, FORNICATION. All decisions on these subjects are in harmony with the gospel as understood by the old brethren. Hence all retained so far as they embrace the same facts in similar cases. (Accepted.)

SEC. 12. TOBACCO CULTURE AND USING. All the minutes good as could be expected. Our fathers gave us good advice. These minutes do not foster or encourage the desire of either. All retained. The committee recommend to this meeting to advise all our dear members to quit raising or using after the manner of the world. (Accepted)

SEC. 13. WINE AT COMMUNION. We retain all decisions of former years, as the fathers understood it. Simply wine. (See minutes of 1858, Art. 36, page 217.) All others since disapproved. (Accepted.)

SEC. 14. FORMS, ORDINATIONS, ANOINTING THE SICK. We endorse them as they stand upon the book. Deacons, page 75, 1835, Art. 15. Ministers, page 390, 1874, Art. 9. Elders, page 437, 1877, Art. 31. Anointing, page 243, 1860, Art. 6. (Accepted.)

SEC. 15. FULL REPORT OF SPEECHES of Annual Meeting. We endorse the decisions of 1870, Art. 9, page 353. Repudiate all others. (Accepted.)

SEC. 16. DISTRICT MEETINGS and Annual Meetings. Repudiate all decisions giving sanction for district meetings [see resolutions] for holding Annual Meetings. We retain the decision of 1848, Art. 29, with the amendment of Annual Meeting of 1882, Art. 2, page 502. All others void, a reprint of said minutes upon those minutes.

Art. 29. The committee to whom the letters concerning our yearly meetings had been referred, reported as follows: No less than twelve letters, from all parts of the church, had been presented in regard to this important matter, and after reading and weighing them all, and taking also in view the general state of feeling and experience of the present meeting, we propose the following in the fear of the Lord: Considered, that this yearly meeting is as anxious in the desire of following in the track of the apostles (Acts xv.) as our beloved brethren were eleven years ago, at the yearly meeting, in 1837. We find, however, by experience, that the change of the time of holding the council *after* public meeting doth work well — removing from us the great crowd of strangers. We are also satisfied that the sending of delegates or messengers from all the churches is necessary and proper, as also that all the elders who come to us ought to be members of the meeting, whether sent or not. A general committee of five or seven elders is to be appointed, as heretofore, and as many special committees as may be deemed proper or necessary in order to despatch business. But as to voting we hold that it will be best to aim always at unanimity, and dispose of business as hitherto. Should the meeting not be able to agree on any one point, let it be postponed to a future meeting. In addition it was proposed that all the churches should be admonished to use every diligence in sending every year two delegates, or at all events one, to the Yearly Meeting. The above was unanimously adopted without a dissenting voice.

Would it not be advisable for the district meeting to petition or request Annual Meeting to adopt the plan for holding the Annual Meeting that was unanimously agreed upon by the old brethren in 1848, Art. 29, instead of the present plan? And if thought advisable, then the Annual Meeting should, by committee or otherwise, adopt a uniform order for bringing all queries to the Annual Meeting, so that there can be no deception practiced on the old brethren This meeting is willing that this query shall go to the Yearly Meeting for the consideration of that body. Answer: Inasmuch as there are many requests presented to this Yearly Meeting for putting away the district meetings, and discovering that there is a general desire to do so, we decide to adopt the plan of 1848 by making amendments thereto as may be thought expedient. The meeting therefore appoints the following five brethren as a committee for this purpose: Emanuel Hoover, of Ohio; A. H. Sensney, of Maryland; G. V. Siler, of Ohio; Samuel Murray, of Ohio; Abraham Miller, of Indiana. The committee convened at once and reported as follows:

We, the committee, recommend that one or two messengers be sent from each local district to the Yearly Meeting, whose duty it shall be to select from their number seven elders by casting lots. The seven having the highest number shall constitute the Standing Committee, and the one receiving the highest number of votes shall serve as their foreman. This committee shall then choose from their own number or others one reading and one writing clerk. The committee shall receive all the papers and queries, and shall select from among the messengers as many sub-committees as may be needful, and shall distribute to them the queries, who shall form answers to them in order to despatch business. It shall be the duty of the Standing Committee to see that all the business is properly brought before the General Council. Any query pertaining to matters of doctrine or the general order of the church shall first pass through the church in which it originated, and shall be properly certified to, that in the mouth of two or three witnesses every word may be established. (Matthew XVIII. 16.) All matters of a local character coming to the Yearly Meeting must first be considered by the local church, with the assistance of the adjoining members, before it can be accepted. See minutes 1871, Art. 13, page 363, and 1877, Art. 13, page 431. (Accepted.)

Sec. 17. Baptizing in house or pool not the ancient order. All decisions void. (Accepted.)

Sec. 18. Pictures, Types of all kinds of human faces taken by artists. We retain all as good and advisory up till 1872, Article 10, page 374; but a slip from the faith and the order there occurs,—"to put them out of sight,"—making provision to secrete them, which is an abuse of non-conformity; that is, to have them taken. We reject it and all others.

Sec. 19. Carpets in our houses. The minutes of 1878, Art. 10, we adopt. Ask it to be reprinted on these minutes.

Art. 10. Will this district meeting petition the Annual Meeting of 1878 to reconsider Article 8 of the minutes of Annual Meeting of 1827, and Article 11 of Minutes of Annual Meeting of 1828, and give us a more definite answer, or show by the gospel, if we have common, plain carpets upon our floors, will it lead to elevation and pride? Answer: We reconsider the query, and decide that plain carpeting has no tendency to pride or elevation, and may be enjoyed by us; but fine and fancy carpets are not consistent with our humble profession, and should not be in our houses.

Sec. 20. Certificates of membership. The former decision upon this subject we retain, and from this forward we advise to supply the word "old" in connection with the title "German Baptist." This feature not to be omitted in certificates.

Closing Report of Committee on Revision of Minutes to the Close of the Yearly Meeting of 1883.—So far as the labor of this committee proceeded in much meekness and love, we submit the same as but an humble effort to be consistent upon the whole with the long experience of trials and troubles in the united councils of our esteemed forefathers in our beloved Zion. In the solemn responsibility conferred upon us but just one year ago, in hope that it could bring forward, under these days of trials, and of the lightmindedness in popular circles of the world's vain religion, so easily observed by any one "who walketh in the true light, even as he walked" We beg of you, dear brethren and sisters, to receive in brotherly love what is hereby submitted unto you, praying the Lord Jesus Christ and our heavenly Father, in the bonds of the Holy Ghost, to perfect the same unto true holiness. Knowing this, that our end is nigh at hand when all shall be revealed in the spirit, it is approved among us to suggest to this meeting the propriety of continuing a corporate body of revision, in a supplementary way, of this work until next Yearly Meeting for a completing of so much yet which we find worthy of attention, comparison, and arrangement. We are your unworthy servants, G. V. Siler, Ohio; A. H. Sensney, Maryland; Samuel Musselman, Iowa; John Harshey, Missouri; Joseph Cripe, Illinois; Samuel Murray, Ohio. Joseph I. Cover, Ohio, chosen by committee as clerk and copyist, approved unanimously by the meeting. By request of Brother A. H. Sensney, one of the committee, to be released on account of distance in co-operating, it was agreed to relieve him, and Joseph I. Cover be appointed in his stead to take part in prosecuting so much of the balance of this tedious and prayerful labor as the Lord may direct in revising the minutes.

MINUTES PROPER FOR THE YEAR 1883.

ARTICLE 1. Would it not be more in accordance with the gospel and the ancient custom of the brethren to hold our Yearly Meeting more in common, say where the next Yearly Meeting will be held? Let there be a committee of arrangements appointed, and let them appoint a brother who shall receive the contributions of the churches. Let him so publish it through the *Vindicator* or otherwise, then let all the churches give as the Lord has prospered them; this to be a standing Yearly-Meeting fund. Let each receiver hold over any funds in his hands until his successor is appointed. Then let him pay over to his successor the balance in his possession. Answer: We defer this query for consideration till next Yearly Meeting.

Art. 2. Inasmuch as we, the brethren and sisters of the Old German Baptist Church, have resolved that we strictly adhere to a plain and decent uniformity of dress, as soldiers of King Emanuel, would it not be well if this Annual Meeting would more particularly define the sisters' dress, in order that there may be more of a uniformity in giving shape to their garments? Say, for instance, bonnet straight, not rounded at the corners; neckerchief or cape large enough to cover the shoulders, and not rounded at the corners; apron not rounded; no lace, ruffles, or any superfluities on any of their garments. (See I. Timothy II. 9; James I. 21.) In short, carry out the profession of non-conformity to the world in at least some degree of uniformity in giving shape to garments. Answer: This Annual Meeting grants the request named in the query. We think it is just as necessary for our beloved sisters to be in uniformity in shape of dress as the brethren. But this Annual Meeting recommends the handkerchief for fear that two orders may be obtained. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." (I. Corinthians I. 10) "As obedient children, not fashioning yourselves according to the former lusts in your ignorance." (I. Peter I. 14)

Art. 3. We ask this Yearly Meeting to reconsider the answer of the second article of the minutes of last year and make the following change: First, let the elder or elders in the district where the Yearly Meeting is held, make the selection for the Standing Committee from among the elders present; then let the committee choose a brother to act as their foreman. The elder making this selection shall do so with a view that the states may generally be represented in the Standing Committee. Answer: This meeting is willing to change the answer of last year so far: Let the messengers select the Standing Committee, as was decided, but let the number be increased to twelve, and let the committee choose their own foreman.

ART. 4. We petition the brethren assembled in annual council to consider the propriety of sending back all queries of a local nature, after they have been answered by the Scriptures, and the best advice given how to settle said local trouble. Then place said query with its answer or advice in the hands of the messengers who brought the query, and let the church act on that advice. And those queries and answers not to be put on the minutes. We think this plan would be more apostolic, and would stop the fast accumulation of our minutes. Answer: This Yearly Meeting adopts the above petition.

ART. 5. We earnestly pray this Annual Meeting to order our Hymn Book Committee to collect a suitable and sufficient number of German hymns, print and bind them with our new book, to supply the German members with German and English in the same book. Answer: The above request was granted, with the understanding that a new edition of the old German book be printed, if the plates can yet be obtained on reasonable terms.

Inasmuch as there has so far no request been made for the Yearly Meeting for next year, the Standing Committee has concluded that if our brethren in the East will agree to hold it, and so make it known, the churches of the West might be consulted to know if they would be willing to contribute to their assistance, so as to partially relieve them of the expenses. Abraham Flory, Samuel Musselman, A. H. Senseny, Jacob Flora, John Harshey, William Cassell, Christopher Flory, Aaron Frantz, Samuel Kinsey.

ANNUAL MEETING OF 1884.

The messengers having met on Monday, 9:00 A. M., proceeded to select the Standing Committee, according to the arrangements of 1882, with the addition of seven more to be upon the Standing Committee, as understood by the last meeting of 1883. After the messengers selected a committee to take the choice for the Standing Committee, a choice was reported. Standing Committee repaired to their room and made their organization as follows: Bro. Abraham Flory as foreman, Bro. Aaron Frantz as reading clerk, and Bro. Joseph I. Cover as writing clerk.

On Tuesday morning the meeting was opened in the usual manner, with devotional exercises, and also reading Acts xv., and remarks pertaining thereto.

Upon hearing the brethren sent as messengers, and on reading the letters of greeting, the following business was presented and considered in the fear of the Lord: The supplying of the "reprint" of last year's minutes, cited to by committee of revision of 1882–83, to be printed fully in quotations from the book of minutes giving year, date, article, and page, was agreed to, and to go upon these minutes before the deferred matter, as follows:

The committee authorized by last Yearly Meeting to continue to reconsider the former minutes of Yearly Meetings, then composed of the following named brethren, namely: G. V. Siler, of Ohio, John Hershey, of Missouri, Joseph I. Cover, of Ohio, Joseph Cripe, of Illinois, Samuel Murray, of Ohio, Jacob Metzgar (now deceased).

The above-named committee were expected to meet previous to the Yearly Meeting held at Beaver Dam, Maryland, for the year 1884, and to continue the labor of reconsidering the book of minutes in order to complete the same. But under the blessings of God not all the committee were permitted to meet together, circumstances preventing. Brother Samuel Musselman and Brother Jos. Cripe each wrote letters of their inability to attend. Brother Joseph Cripe, by letter, selected Brother Aaron Frantz, of Ohio, to take his place. Brother Samuel Musselman, of Iowa (now Nebraska), gave liberty for the committee to select one to fill his place, which selection was Brother H. D. Davy, of Ohio. Our deceased brother, Jacob Metzgar, by reason of death, left the committee to make another choice, which fell upon Elder Daniel Brower, of Ohio.

The committee now being full proceeded prayerfully to reconsider the remaining part of the book of minutes in the fear of the Lord, as God may give us grace.

THE MINUTES REVISED---Continued.

Resuming the work at the residence of Brother Samuel M. Mohler, near Covington, Ohio, May 21, 1884, it was agreed *to continue* the numbering at Section 20th of last year as follows:

SEC. 21. PRAYER-MEETINGS. We adopt the advice given 1851, Article 15, 16, page 157. (Accepted.)

SEC. 22. MEMBERS COMMUNING WHEN OUT OF ORDER. We adopt Article 21, 1851, page 158. (Accepted.)

SEC. 23. HOW SHOULD THE BRETHREN PROCEED AFTER PREACHING TO GET PERSONS TO UNITE WITH THE CHURCH. We refer to Article 39, 1858, page 217.

SEC. 24. SOCIAL MEETINGS. What is termed social meetings, according to the general acceptation of the term, have none; but recommend that all our meetings for solemn worship be held as set forth in *Miami Valley Petition* of 1880, and also resolutions of August 24, 1881. (Accepted.)

SEC. 25. BELLS UPON OUR MEETING-HOUSES. We adopt the minutes of 1859, Article 25, page 232; also 1865, Article 54, page 299, whose advice is, "HAVE NONE."

SEC. 26. SCHOOL EXHIBITIONS. The subject of members or their children attending and taking part in school exhibitions, lyceums, and debates, we find that there is more liberty granted than what, in our humble judgment, is in harmony with the duties enjoined upon parents "bringing up their children in the nurture and admonition of the Lord." So we would recommend to advise parents not to go, and also instruct their children not to attend and take part in such proceedings and like kinds of gatherings of the world. (Accepted.)

SEC. 27. INVESTIGATING COMMITTEES. How to proceed. See Article 2, 1865, page 289. (Accepted.)

SEC. 28. INVESTING IN GOVERNMENT BONDS. See Article 16, 1864, page 282, and Article 39, 1865, page 296. In the above it is allowed, but we recommend to advise that members would do well not to invest. (Accepted.)

SEC. 29. RAISING FUNDS BY TAXATION. See Aricle 2, 1868, page 331. (Accepted.)

SEC. 30. CARING FOR THE POOR ORPHAN CHILDREN. See Article 3, 1812, page 39, and Article 8, 1870, page 353. (Accepted.)

SEC. 31. ON MEMBERS ENTERING INTO MATRIMONY. In regard to Article 23, 1871, Book of Minutes, page 366, we recommend to advise, they should marry in the church. (Accepted)

SEC. 32. ON BRINGING A MATTER BEFORE THE CHURCH relative to the officials being united. We adopt Article 26, 1877, page 436. (Accepted.)

SEC. 33. PAYING OF EXPENSES when committees are called to settle difficulties. We adopt Article 13, 1858. See page 212. (Accepted.)

SEC. 34. DECIDING QUESTIONS at Yearly Meetings. Minutes of 1880, Article 1, says: "Questions shall be decided by a large majority vote." But we refer for the deciding of questions to Article 29, 1848, page 127, thus holding to the unanimity principle as held by our forefathers. (Accepted.)

SEC. 35. RECEIVING MEMBERS into the church from their first application. We adopt Article 3, 1848, page 122. (Accepted.)

SEC. 36. HOW SHALL MEMBERS APPROACH THE YEARLY MEETINGS for committees to investigate difficulties. We adopt the plan set forth in the minutes of 1882, passed at the Yearly Meeting held at Wolf Creek Church, Montgomery County, Ohio, Article 2. It being complied with, then (they) bring a copy of the proceedings of their investigations properly signed, and present said copy to the Standing Committee. (Accepted.)

SEC. 37. ORDAINING ELDERS. We adopt the decisions of Article 41, 1865, page 296, and disapprove of Article 28, 1856, page 199, and ask for a reprint on these minutes as the form found in minutes of 1877, Article 31, page 437.

NOTE.— Accepted by this meeting, with an amendment of the last line in second paragraph, where it reads, "as defined by the brethren in Annual Meeting assembled," to read thus: "As defined and handed down by our faithful forefathers of the church;" and also in the third paragraph, third line, omit the clause "Without any mental reservation."— CLERK. THE ORDINATION IS AS FOLLOWS:

ART. 31. A request of the district meeting of Eastern Pennsylvania to Annual Meeting, to give an answer to Article 7, 1875, in regard to ordaining elders. Answer: This Annual Meeting gives the following form:

DEAR BROTHER A. B.:—The church having called you to the ministry of the word, and on trial has found you faithful in your calling, she now proposes to advance you to the full ministry by ordaining you an elder, or bishop, by the laying on of hands by the Presbytery. In ordaining you as an elder, the church gives you all the right and authority belonging to the ministry, such as presiding in council meetings in which official members are tried, at home or abroad, if you are called to do so, in churches or Annual Meetings; to give the charge to deacons or ministers, and to install them into their respective offices. In short, the church now invests you with all the rights and authority belonging to the eldership, you being equal to all the elders; this phrase, nevertheless, in the apostolic injunction, "Ye younger submit yourselves to the elder," still applies to you, and should you manifest an arbitrary, self willed, and domineering spirit, the church will hold you subject to her councils, and suspend you, and take from you all the authority she now gives you, and again reduce you to the laity, or even expel you from membership, if necessary.

It will be your duty faithfully to preach the word, and to care for the wants of all the membership, being yourself an example to the church in all holiness and purity of heart, walking in all the commandments and ordinances of the Lord blameless. It will be your duty in all affairs of the church to counsel with your official brethren and with the church, taking the oversight not by constraint, but willingly, not for filthy lucre, but of a ready mind, and in no way to lord it over God's heritage. The church will not allow you to depart from the order of the general brotherhood in faith and practice of the Scriptures as defined by the brethren faithful, and our forefathers in the church.

Now, dear Brother A. B., do you willingly accept the position into which the church now proposes to put you? And do you, in good faith, accept and adopt all the order and practice of the general brotherhood in all her peculiarities, plainness of dress, and non-conformity to the world? And do you promise to unite your labors with all your faithful brethren everywhere, to observe and enforce all the faith and practice of the general brotherhood? The elders will now lay hands on the brother, and pray, and the church will then receive him in the usual order, by the right hand of fellowship and kiss of love. And it will be the duty of the church to honor and respect the brother in the office of bishop, according to the apostolic instruction, and to aid him in observing all the faith and order of the general brotherhood.

Also we ask for a *reprint* of the Form of Installing ministers. See Article 8, 1874, page 390. (Accepted.)

INSTALLATION OF MINISTERS.

Reprint. Art. 8. Would it not be proper for the Annual Meeting to adopt a form, to be used by the elders in installing a brother into the first and second degrees of the ministry, so that all ministers would be installed in office by a uniform charge, as is done in regard to installing deacons? Article 8, in minutes of 1874, page 390. Answer: The elder, installing a brother into the first degree of the ministry, should give the following charge:

The duties of the brother elected, while in the first degree of the ministry, are not very onerous. The church authorizes him to exhort and to preach as an assistant to the elder and older ministers, as they may give him liberty to do. It is his duty, however, faithfully to attend the meetings of the church, and when liberty is given, to exhort or preach, and do it humbly, and willingly, and faithfully, as the Lord will afford him grace to do. But should it happen that none of the older ministering brethren should come to the regular appointment, then it will be his duty, and he is hereby authorized, to conduct the meeting according to the usual order of the brethren to the best of his ability, and to announce the regular appointments; but he has no authority to make or announce any appointments on his own private account. In case, however, he is called to preach on a funeral occasion, he is at liberty and is hereby authorized to go and conduct the services according to the usual order of the brethren. And it is thought good that the elder and older ministering brethren should be liberal in giving him the liberty to preach, and not always confine him to the closing services, or he may not soon learn how to be a workman approved of God, that needs not be ashamed, "*rightly dividing the word of truth.*"

The brother's name should now be announced, and he should be called to come forward and asked, before all, to promise to conform to the general order of the brotherhood, in dress and all matters of non-conformity to the world, whether he accepts the position into which the church purposes to place him, and whether he will so submit himself; and if he answers in the affirmative, the brethren will receive him with the right hand of fellowship and the kiss of charity, and the sisters with the right hand of fellowship only.

And to advance a brother into the second degree of the ministry, the elder giving the charge may say:

Dear Brother [calling his name], the church having called you into the first degree of the ministry, and on trial has confidence in your fidelity and integrity, now proposes to advance you into the second degree, and thereby your labors will be increased and your duties will become more onerous, and will require a greater sacrifice on your part. The church now authorizes you to appoint meetings for preaching, according to the general order of the brethren; to administer the ordinance of baptism, and, in the absence of an elder, to take counsel of the church on the admission of an applicant for baptism; to serve the communion in the absence of an elder, or at his request, if present; to solemnize the right of marriage according to the laws of the state and the usages of the church. In brief, to perform all the duties of an ordained elder, excepting you have no authority to install officers in the church, neither by giving a charge (as I am now doing), nor by laying on hands in ordaining a brother into the full degree of the ministry. You have also no authority to preside in the council-meetings of the church in which the official members of the church are to be dealt with. You have no authority to go into the acknowledged territory of any organized church to make appointments for preaching, unless called by the elder or council of said church. It is an assumption of authority for an ordained elder to do so; but let it be understood that while the church now invests you with these rights and privileges, she still holds you to the apostolic injunction, "Ye younger, submit yourselves to the elder; yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble" (I. Peter v. 5), and will hold you amenable to her councils; and if you manifest an arbitrary self-will and domineering spirit, the same authority which now gives you these privileges will, if need requires it, suspend you and take from you all the authority she now gives you.

The brother should rise on his feet and be asked to promise to conform to the general order of the brotherhood in dress and all matters of non-conformity to the world, and whether he accepts this position, and whether he will submit himself; and if he answers in the affirmative, the church should again receive him, as at first, with hand and kiss.

INSTALLATION OF VISITING BRETHREN.

Also ask for a reprint of installing Visiting brethren. See Article 15, 1835, page 75. (Accepted.)

Art. 15. What is the duty of a visiting brother? First, as visiting brethren and overseers of the poor of the church, they have to assist and attend to the yearly general visit from house to house; and it is necessary and their duty, when the church is divided into different Visit

Districts, to take the lead in the visit as well as that of the ministers, and in case the ministers could not assist on account of sickness, it is the duty of the deacons to carry out the visit with the other brethren, and to bring before the minister and the church what they have found. Further, when anything of importance is to be investigated in the church, the ministers have the right to request them (the deacons) to accompany them, or if the case is not of special importance, to send them (the deacons) to investigate the matter and bring it before the ministry. Further, it is their duty, inasmuch as they have been elected overseers of the poor, to visit the sick, especially if they are poor, who may be in distress by reason of sickness or other causes, to examine their case, and to report to the ministry, and, if necessary, the ministers to hold a council with the church what is further to be done. When money or grain is contributed to the church, it is their duty to keep a regular book account of what they receive and what they lay out for the poor or otherwise for the church, so they are able at times to render an account with and to the church. Upon the whole, all that may occur in the church, and is to be investigated, is committed to their care, and if they hear of anything, to bring it before the ministers, to counsel whether it is to be examined, and to see it done if found necessary. Further, it is their calling to assist the ministers (at meeting) by reading the Scriptures, by using freedom in prayer, and to bear testimony to what was spoken; and if it should happen that no minister (of the word) could come to meeting, it is their duty to lead the worship by singing, prayer, and reading the Scriptures, and if they feel so, to exhort to the edification of the congregation; yet it was the counsel of the old brethren that it is not their calling to rise on their feet in order to exhort; and thus to conclude the meeting in the usual order, and to make the ordinary appointments for meeting. Again: when a minister is called to hold meetings in another district, and he requests the visiting brethren to give him company and assistance, it is their duty to assist, and one or the other to go with him. Further: it is their duty to serve at the tables, when a love-feast is held, to make the necessary preparations, to call as many other brethren as they need to assist, and at the time of the love-feast to see to it that the sisters can get all things ready at the proper time, and themselves setting the tables, and so in all things see to it that everything is done decently and in order.

SEC. 38. VISITING BRETHREN NOT IN THEIR CALLING TO RISE UPON THEIR FEET IN ORDER TO EXHORT. We adopt as a general rule. See Article 15, 1835, page 75. (Accepted.)

SEC. 39. ON POLITICAL VOTING. We adopt decision Article 33, 1849, page 140. Said article reads as follows: "Is it safe and proper for the humble followers of Jesus to go to the elections (worldly) and take an active part in the political affairs of the country? Considered, as it was always the advice of the old brethren, and as the anointing [see I. John II. 27] will teach every sincere follower of Jesus that it would be safest in regard to political elections to remain as neutral as possible, and, rather than go to the election, to commit the matter in prayer to Him who setteth up and removeth rulers." (Accepted.)

SEC. 40. LIGHTNING RODS. In considering the different minutes on the above subject we would recommend to advise members *not to have them*, but to put all their *trust in God.* (Accepted.)

SEC. 41. ASKING AID. We adopt the decision of 1852, Article 18, page 165.

SEC. 42 NON-CONFORMITY. We find that there are minutes that allow of different ways of wearing the hair, etc. For the sake of unanimity of practice we adopt the counsel given in Article 27, 1866, page 313, which is as follows "Inasmuch as pride and inclination to follow the fashions of the world are still increasing among us, in wearing fine apparel, frock and sack coats, dusters, shawls, etc., with the hair parted off to one side, or shingled and roached, moustaches, etc.,—the sisters also wearing fine apparel, going without caps, wearing hoops, hats, veils, overcoats, jewelry, etc.,—and as an admonition, in some cases, has not affected anything, can not this Yearly Meeting propose some plan by which this growing evil may be arrested? Answer: We think members of the church conforming to the fashions of the world as above stated should be admonished again and again, and if they will not hear the church the Savior has given directions in Matthew XVIII. how to deal with them." (Accepted.)

SEC. 43. YEARLY VISITS. We find the form given [see Article 2, 1867, page 321] is not in full harmony with the usages of our faithful brethren. We would recommend the words, "*Conform to the order of the church,*" which our forefathers of the church did commit unto us as the best, namely: Question 1. "Are you, dear brother (or sister, as the case may be), of the same mind as when you were received into the church by your baptism?" Q. 2. "Are you still willing to receive and give counsel according to the gospel order?" Q. 3. "Are you, as far as you know, in peace and union with the church?" Q. 4. (Remarks, if any to make.) There is now liberty, dear brother (or sister, as the case may be), given to you should you see or have any knowledge of anything among your dear members which would be out of order, and contrary to sound doctrine (if let go on so), now is your time to make it known. Otherwise say nothing, nor should anything be accepted by the visiting brethren which is or would be of a personal nature, until Matthew XVIII. has been fully carried out and complied with. And, further, that the visiting brethren do not neglect their duty in admonishing the members and their children to their duties—to attend the meetings, to read the Scriptures, etc.—more especially when requested to do so, their devotions should be attended with singing and prayer. (Accepted.)

SEC. 44. In reconsidering minutes of 1880, Article 23, page 467, we find the answer to the Miami Valley Petition not to be in harmony with the former usages of the church. Hence we do not accept said answer nor the "Substitute" Petition.* Also, in 1881, Article 22, we find a decision that it (the above substitute and answer) remains UNCHANGED.

For man to make such decisions is *unscriptural.* Therefore for the above reasons we are dissatisfied with the answer given, inasmuch as the counsels of our Yearly meetings only give advice instead of making *unalterable laws.* The foregoing are among the reasons why the Miami Valley Petition and Resolutions were adopted. (Accepted.)

These are the concluding remarks of the committee appointed by the Yearly Meeting of 1882, held at Wolf Creek, Montgomery County, Ohio, May 29th, and continued by the Yearly Meeting of 1883, May 15th and 17th:

We, the committee appointed by the Yearly Meeting to revise the minutes and strike out all the decisions which have given encouragement to the many changes and deviations from the old established order and practice of the church, have in weakness, but in the fear of God, accomplished our work to the best of our ability, at the time and place above stated. Now, be it particularly noticed that we have done our work in a plain and simple way, so as to hold all the minutes of said book in full faith and practice, whose decisions are in perfect harmony with the ancient established order of the old Brethren's church, and we hope that our *method* of procedure will have the effect to hold in remembrance and for future reference the councils

---

*PUBLISHERS' NOTE.—The decision alluded to reads as follows: "ARTICLE 23, 1880. *Resolved,* That the decisions in regard to what is called the Miami Valley elders' petition is as near right as any that can be reached upon the questions embodied in said petition; and the prosperity of the brotherhood demands that said decision of Annual Conference of 1880 *remain unchanged.* Answer: WE DECIDE THAT IT REMAIN UNCHANGED."

of our old departed brethren contained in the said book of minutes.

Again, the minutes of 1883 being read, *this* your committee agreed that it might be necessary to reconsider the words "revise" and "strike out" (as not the words best suited to our purpose), which has also been done, and the word "reconsider" adopted as being more suitable to express the meaning intended.

So we now send forth the result of our labors to this Yearly Meeting for amendment or adoption, praying that our ardent daily and nightly labors may be to the honor and glory of God, our heavenly Father, and to the good comfortof God's laboring Zion.

Signed by the committee: Elder G. V. Siler, of Ohio; Elder John Hershey, of Missouri; Elders Joseph I. Cover, Aaron Frantz, H. D. Davy, Daniel Brower, and Samuel Murray, of Ohio.

DEFERRED MATTER OF LAST YEARLY MEETING.

ARTICLE 1. Inasmuch as query first of 1883 was deferred, and to have more time for consideration, several requests from different churches came before the Standing Committee. The petition of the Appanoose Church, Kansas, was taken, as covering all others: "We, the brethren of Appanoose Church, Franklin County, Kansas, send greetings to the Brethren assembled in council at Beaverdam Church, Maryland," etc., "and also in reference to the raising of means for holding the Yearly Meeting, we think there should be no change made, and therefore pray Yearly Meeting to make no change," etc. Answer: This meeting grants the request, TO MAKE NO CHANGE.

MINUTES OF 1884.

ART. 2. Petition and request, through the Standing Committee, to the Yearly Meeting, of greeting: Inasmuch as the plates of our English hymn-book were, by the last Yearly Meeting, placed in the care of our beloved brother

Samuel Kinsey, deceased, we ask the following: Will this Yearly Meeting put the plates in charge of the Hymn-Book Committee, so that the needful corrections may be made; and we further suggest that Bro. Joseph I. Cover be added to fill said vacancy. Answer: This Yearly Meeting approves the request respecting the plates, and to fill the vacancy by the brother suggested.

Art. 3. Furthermore, as the last Yearly Meeting authorized the Hymn-Book Committee to print a limited number of German hymn books from the old plates of H. Kurtz, deceased, and have them bound in together with the English edition, in case the old German plates can be had of H. J. Kurtz, of Covington, Ohio, at a reasonable price. We, the committee, now inform this meeting that the use of the plates can be had. But as the demand for them (as directed at Yearly Meeting) being so meager, we did not feel justifiable in proceeding to publish the book. We ask this meeting what shall be done. Answer: This Yearly Meeting advises that members who want the German hymn-book, proceed at once to ascertain how many hymn-books they will take (by churches or by single copies) as subscribers, at thirty cents per copy, and report to the Hymn-Book Committee at once; and just so soon as there is a sufficient number subscribed for, let the Hymn Book Committee give notice publicly of that number which is reported, and when there is enough to justify them to publish the German hymn-book, let the work go on.

Art. 4. Will this Yearly Meeting approve of *re-publishing the Book of Minutes, with the additional minutes from* 1876 *to* 1884, such a number to meet the demand, and so *preserve* the counsels of our dear old Brethren, for the use of the Old German Baptist Church, and, if advisable, appoint some brethren to attend to the publishing and selling the same? Answer: Yes; just as soon as a sufficient demand is made known to bear all *expenses.* This

Yearly Meeting appoints Brethren H. D. Davy, Samuel Murray, and Joseph I. Cover to see to the work.

Many letters of greeting, amounting to about twenty, were sent to this meeting, most of which were read by the reading of six, which contained the substance of the rest.

The business being considerable, but the peace, love, and union among all present enabled the meeting to conclude the work in but one day's labor, in two sessions, and adjourned in the fear of the Lord, at about four o'clock P. M., when all began to repair to the supper table, and bidding a long farewell, and asking an interest in each other's prayers at a throne of grace, and commending all this labor to the honor and glory of God.

Standing Committee: John Hershey, Missouri; Isaac Pfoutz, Maryland; D. H. Bonebrake, Pennsylvania; Joel Petry, Virginia; George Long, Michigan; Elijah P. Fleshman, West Virginia; Stephen Metzgar and Abraham Flora, Indiana; William Cassell, George V. Siler, Abraham Flory, Aaron Frantz, and Joseph I. Cover, Ohio.

ANNUAL MEETING OF 1885.

This Council Meeting was preceded by a love-feast and communion meeting, and arrangements were made by the churches holding the Yearly Meeting to have it so. Ample supply was in store to prepare for as many strange brethren as might attend the meeting and commune. This restoring of communing together on Yearly Meeting occa sions, had long ceased in what was once termed "The General Brotherhood," over thirty five years since it was had, and previous to that time it was customary, and believed to be influential in point of pure Christian love, to bind and cement throughout the churches but one, and only one mode of faith and practice, which procedure was called "*The Order of the Brethren.*" This, like a tradition of true discipleship, like all other points of practice, became abused, and was led away for business and carnal enjoyment of wonder and admiration, in search for multiplied forms, plans, and worldly schemes of a popular church government, until the love of God in the distinct and simple character of the ordinances of his house, was touched with covetousness (for change), which thing the apostles tell us is idolatry.

Such, having come upon the brotherhood at large, by many innovations or departures, that at this present age, the church of God is obliged, out of a fervent spirit, to purify the house of the Lord; that this wisdom of love and faithfulness to the keeping of his commandments, must again manifest itself in and among his children "to keep the commandments, as he gave them on the night in which he was betrayed" This keeping of the commandments ensures discipleship. [See John XII. 15–21.]

As is the ancient order of the church, and as it has been from time immemorial, the communion in this valley began at the going down of the sun and closed at about eleven o'clock, and the oldest brethren present, who were eye witnesses of the ones last held east and west, have it to say by way of attestation, that this one was held precisely as they were held over thirty-five years ago.

About five hundred brethren and sisters communed together. *Messengers* and members who came from far and near, to behold the love and sincerity of the dear brethren whose struggles for this reformatory work in the church, is being now permanently established again upon the old and sure foundation of Christ and his apostles, and known as the Old Order, and landmarks of the church; and it is the prayer of the faithful, that the Lord may bless his beloved Zion, to ever continue his work, and bring many precious souls to the saving knowledge of Jesus Christ, and the blood of his eternal covenant.

About twenty letters of commendation from churches which could not at this meeting be present by personal representation, were sent in, and all contained peace, good will, and encouragement in the good cause begun; and we have it to say, that by neglect on the part of the Standing Committee, at the close of the meeting a few of the many, were omitted to be read (as is customary) before the meeting, for its encouragement and give expression to the home churches of the condition of said churches not represented by messengers. This, we hope, will be better observed in the future, and to those churches whose wishes by letter were sent to the meeting, the Standing Committee beg pardon from all, as the oversight was due to a late hour of closing the meeting.

DEFERRED MATTER OF 1884.

Report of the Committee on the Re-publication of the Annual Meeting "Minute Book."

ARTICLE 1. We, your committee appointed last year at the Yearly Meeting, held at Beaverdam Church, Carroll County, Maryland, for the re-publishing of the Book of the Minutes of the Annual Meeting, do state that we made frequent inquiries for the stereotype plates of said book, commencing in the month of August, 1884; and after the fourth inquiry, and search was made in the rooms of the "Christian Publishing House," Dayton, Ohio, the stereotype plates were found to be in tolerably good condition. Three were fractured, two damaged, and some five or six supposed to be missing But owing to the fact that there was a joint partnership existing with the former publishers (Elders H. D. Davy and James Quinter) of the first edition of the book, 1876; and further, also, from the fact that these two brethren, as publishers, now stand identified in two distinct and separate organizations, having respectively and conventionally adopted ecclesiastical names, indicative of the peculiarity of their faith and church policy, as has been entered upon the minutes of the Old German Baptist Church for the year 1883 (see minutes of Wolf Creek meeting, May 29-31, 1883, Section

20, page 519), and upon the other part by Annual Meeting of 1883, has been entered upon their minutes the appellation of "The German Baptists," [see minutes of 1883, Bismarck], to which Elder James Quinter holds his membership. Consequently, as there was not that reciprocal feeling manifested towards the Old German Baptist brethren that formerly was accorded them, on account of the same doctrine, rule of government, faith, and practice, in a peaceful fellowship, we, your committee, could not proceed to publish the book assigned to us until the following difficulties were obviated:

First, Its copyright being in two proprietories, of diverse and singular control now in these two representatives of the two organizations whose interests would have to be consolidated by amicable consent, or by purchase or sale of the said right unto one or the other in agreement, but recently has resulted in Elder James Quinter selling all his right, title and interest, and claim, whatsoever, by conveyance from him and for them unto *us*, and *in behalf of you*, as an organization of the other part, before we could legally effect the bringing of the book (in question) before this meeting, as you desired. But we are now prepared to make you the following statement: Brother H. D. Davy has succeeded, by letters written by the other members of your committee, to have and to hold all the property in full, partly once the property of Elder James Quinter, for the sum of fifty dollars, fully paid by him, as per receipt of contract and assignment, dated March 3d, A. D. 1885, and set in his own hand and seal, and acknowledged the same in accordance to the law of the commonwealth of Pennsylvania, which see deed (A).

Secondly, Bro. H. D. Davy is out of and back, from the former publication about $350, namely, stationery, postage, labor in preparing the minutes, loss by agents, and cost of copyright and stereotypes, etc , which he now offers to sell and convey unto the Old German Baptist Church, all his right, title, interest, and claim whatsoever, for the sum of $300, dropping fifty dollars in good will to the church, and making a clear title and assignment to the ordained elders of the Old German Baptist Church, and to their successors in office forever; they giving, through their authorized agents, an approved note for the term of three years, with interest at six per cent, from date of contract, interest paid annually, or at which time they shall have received a guarantee subscription or funds, in the hands of the churches, or *from the cash sale of the book to cover note*, etc.

Thirdly, This claim and title covers the publication of the Book of the Minutes of the Annual Meeting from the year 1778 to 1876, inclusive.

Fourthly, Brother H. D. Davy now being a party of the purchase and sale, his ability to act in this matter by the disposition of his own will voluntarily, while in said committee, ceases, and we further pray relief, or further instruction to complete the work assigned us.

H. D. Davy, Sam'l Murray, and Jos. I. Cover, committee.

COMMENDATORY.—*From the Standing Committee.*

We recommend to this meeting that this business be continued and go on with the publishing of the book of "The Minutes of Annual Meeting," at an early day; and therefore, it now becomes necessary for this meeting to appoint two brethren competent to transact this business legally, according to the order of the Brethren, and for the church above named, and who shall have authority to act as the *Agents* of the Ordained Elders of the Old German Baptist Church, and thus transact the business in the contract now to be made, and to act in behalf of the church at large, to give note, sign it in behalf of the ordained elders of the church, and pay off the note, to receive the title and hold it in good faith from the said H D. Davy, to publish the said book in a durable form, to take subscriptions for it, collect in the same and all moneys accruing therefrom, and also to sell the same or anything pertaining thereto. Last, we suggest the appointment of Brothers Samuel Murray and Joseph I. Cover as corporate agents to carry out the furtherance of this noble work and publish the old book purchased from Bro. H. D. Davy, and with it the succeeding minutes from 1876 to this present meeting. Subject to approval of this meeting.

Approved by the meeting, with the understanding that subsequent minutes be also controlled by the copyright.

Signed in behalf of the Standing Committee: Abraham Flory, foreman; Aaron Frantz, reading clerk; Samuel Murray, assistant; Joseph I. Cover, clerk.

Report of the Hymn-book Committee upon the German Hymn-book.

Art. 2. We, your committee, report that five hundred copies have been printed and are ready for sale.

The cost of said number of copies		$115 00
Repairs, electrotyping German		1 00
Setting and electrotyping English advertisement		1 75
Incidental preparatory expenses—additional		5 75
		$123 50
Amount subscribed	$97 80	
Amount unpaid	12 60	
	$85 20	
Amount of cash paid, as per receipt		$100 00
		$ 23 50

Balance due committee on all costs, $23.50, up to date, May 26, 1885.

Aaron Frantz, Henry P. Wehrley, Emanuel Miller, John Kimmel, Joseph I. Cover, committee. Answer: This meeting recommends that Bro. Cover pay the balance of the cost of printer's bill as agreed upon (June 1, 1885), and we advise the friends of the German hymn-book, who want them or have not paid their subscription, to send for them at once, accompanying their order with the amount, and diminish the debt.

Art. 3. Would it not be well for us to be more cautious in being personal in our preaching, in our private conversation, and more especially in writing for the *Vindicator*, since it agitates? [See Eph. IV. 29.] Answer: We advise it would be well to do so. [See I. Tim. I. 18–20; Gal. V. 15–26.]

Art. 4. Since Annual Meeting has laid down a safe rule for elders to observe in settling difficulties in their respective churches, namely, "When a church fails to arrive at peace and union they are to call in the adjoining elders to assist them to reconsider the matter of trouble," etc. Now, when the elder (or elders and other officials) refuse to do so, even when the dissatisfied promise to submit to the counsel of the adjoining elders, (they) agreeing with the church, what shall be done in such cases? Answer: Such elder (elders or officials) have failed to carry out the order, and investigation should be had, and such set in order by the adjoining elders.

Art. 5. Request for committee to the Bachelor Run Church, Carroll Co., Ind., granted. The following brethren were appointed: Elder Daniel Brower, Samuel Murray, William Cassel, and Emanuel Hoover of Ohio, and Enoch Fry of Indiana.

The meeting closed in the fear of the Lord; and no request for it for the year 1886, but the understanding is that requests may be sent to the foreman of the meeting and in good time be published in the *Vindicator*.

Standing Committee: Abraham Flory, Daniel Brower, William Cassel, Samuel Murray, and Aaron Frantz of Ohio, David Miller of Illinois, Enoch Frey and Stephen Metzger of Indiana, David Bonebrake and Daniel Good of Pennsylvania, John Hershey of Missouri, Christian Flory of Kansas, and George Long of Michigan.

ANNUAL MEETING OF 1886.

On June 13, 14, and 15, of this year, the Yearly Meeting was held with the brethren in the Middle Fork Wild Cat Church, Clinton County, Indiana, near the meeting house and Brother David Skiles. Four queries passed this meeting, which are as follows:

Article 1. Should brethren allow themselves to be craped and gloved when serving as pallbearers? Answer: They should not, according to the ancient order of the brotherhood; also, contrary to the Word of God. See Luke xvi. 15.

Art. 2. Is it right for male members of the Church of Christ—and who are mourners—to sit with hats on, and not to bow down upon their knees in time of prayer? Answer: Refer to Minutes of 1819, Art. 5, and think members should bow down in time of prayer. See Psalms xxxviii. 6; Luke xxiv, 5; Phil. ii. 10.

Art. 3. How is it to be considered when ministers of our beloved fraternity lead and go before the funeral procession? Answer: This meeting advises best not to go before such processions when it can be reasonably avoided.

Art. 4. Asking the Yearly Meeting of 1886 to say whether members of the church, under any circumstances, may erect telephones, and if admissable, under what situations can it be tolerated? This deferred indefinitely for more mature consideration.

Standing Committee: Abraham Flory, H. D. Davy, Samuel Murray, George V. Siler, Daniel Brower, Aaron Frantz, William Cassell, Ohio; Jacob Flora, Stephen Metzger, Indiana; George Long, Michigan; D. F. Good, Pennsylvania; D. R. Stitely, Maryland; Joshua Kessler, Illinois.

H. D. Davy, foreman; Aaron Frantz, reading clerk; Samuel Murray, writing clerk.

ANNUAL MEETING OF 1887.

On May 29, 30, and 31, of this year, the Yearly Meeting was held with the brethren in the Upper Twin Creek Church, near Eaton, Preble County, Ohio, on the farm of Brother Joseph Furrey. Out of ten queries which were presented, one passed the meeting, which is as follows:

Query: We, the brethren of the Cerro Gordo district of Church, Illinois, would petition the Yearly Meeting to know what should be placed on the table first at the communion in preparing the Lord's Supper? Answer: Bread should be placed first on the table, as it is the staff of life.

Standing Committee: John Brubaker, Virginia; Jacob B. Miller, Illinois; H. D. Davy, Abraham Flory, Aaron Frantz, Ohio; David R. Stitely, Maryland; S. Murray, William Cassell, Ohio; Stephen Metzger, Indiana; George Long, Michigan; D. Brower, Ohio; Enoch Frey, Indiana.

H. D. Davy, foreman; A. Frantz, reading clerk; Samuel Murray, writing clerk; J. I. Cover, assistant clerk.

◆

ANNUAL MEETING OF 1888.

On May 20, 21, 22, and 23, of this year, the Yearly Meeting was held with the brethren in the Cerro Gordo Church, Piatt County, Illinois, at the residence of Brother Daniel Wagoner. Two queries passed this meeting, which are as follows:

Article 1. We ask this Yearly Meeting to define more particularly the order of the overcoat, giving shape as to cut, as it is causing trouble in the brotherhood. Shall it be with cape or without? We petition this Yearly Meeting to give one order. Answer: We recommend the cape overcoat, believing that cut to be the ancient custom of our "Old" Brethren.

Art. 2. Inasmuch as the ancient brethren in the year of 1804, Art. 9, do say: "Concerning the evil which grieves God and angels in heaven, and also the faithful souls on earth, namely, the new fashions which are in vogue in the world, and also here and there are believers who gratify too much the lust of the eye (Numbers xv. 39), and conforming therein themselves to the world; and especially our youth is corrupting itself herein so much that the Lord has almost cause to complain that all flesh has corrupted its way; therefore it has been unanimously deemed good that the bishops and ministers, as also all fathers and mothers of families, should use all diligence to counteract such things that they might spread no further, but rather be put out of the way." Therefore, we have sufficient reason to convince us that the evil alluded to, is growing no less in these last days. Would it not be advisable and good, for the Yearly Meeting of 1888 to give the general brotherhood a form of dress for the members' children, so the members may unitedly counteract the aforesaid evil? And it appears that there is a uniformity of form required by the gospel, and by the order of the ancient brethren, in all things wherein it is practicable, let it be in children's dress, or in anything else that may be the cause of dispute, contention and division among the brethren. Answer: While we do not think it advisable to give a definite form of clothing for the members' children, this Yearly Meeting decides that all the members should clothe their children in a plain and becoming manner; no ornamenting with lace, ruffling, or bias pieces, or anything else to gratify "the lust of the eyes," etc.

The West.

Brothers S. Murray, Ohio, and A. Crumpacker, Virginia, were sent to Wyoming Territory and Oregon to set in order what is wanting.

The Northwest.

Brothers George Miller, Ohio, and Solomon Stamy, Iowa, were sent to the brethren of Dunn County, Wisconsin.

Standing Committee: A. Flory, George V. Siler, William Cassell, Aaron Frantz, Samuel Murray, Joseph I. Cover, Ohio; David H. Plaine, A. Crumpacker, Virginia; Abram Flora, Stephen Metzger, Indiana; Jacob B. Miller, Illinois; Samuel Musselman, Nebraska; George Long, Michigan.

A. Flory, foreman; A Frantz, reading clerk; J. I. Cover, writing clerk; S. Murray, assistant clerk.

◆

ANNUAL MEETING OF 1889.

On June 10, 11, and 12, of this year, the Yearly Meeting was held with the brethren in the Ludlow.and Painter Creek Church, Darke County, Ohio, at the residence of Brother Josiah D. Baker.

No queries to go on the minutes.

To rectify some mistakes made during the year, a committee consisting of S. Murray, A. Frantz, G. V. Siler, of Ohio; A. Crumpacker, of Virginia; and A. Flora, of Indiana, were authorized to go to southwestern Missouri.

Standing Committee: A Flory, A. Frantz, William Cassell, G. V. Siler, Samuel Murray, J. I. Cover, Ohio; Stephen Metzger, A. Flora, Enoch Frey, Indiana; Elias Brubaker, Joel B. Flora, Virginia; George Long, Michigan.

A. Flory, foreman; A. Frantz, reading clerk; J. I. Cover, writing clerk; each had an assistant.

◆

ANNUAL MEETING OF 1890.

On May 25, 26, and 27, of this year, the Yearly Meeting was held with the brethren in North Manchester district, Wabash County, Indiana, near the meeting house. Two queries passed this meeting, which are as follows:

Article 1. Inasmuch as query No. 5, of 1882, is not alike understood by all the brethren, therefore, as an amendment to the aforesaid query No. 5, of 1882, we ask this Annual Meeting whether we can receive into our fellowship any one that has been baptized by any of the "Conservative" or "Progressive" Brethren after the separation has been made in any local church in the brotherhood without being re-baptized? (See I. Cor. xii. 12, 13.) Answer: As an amendment to item 9, of query No. 5, of 1882, we say that all such should be re-baptized before we could receive them into church fellowship.

Art. 2. Do the brethren, in Annual Meeting assembled, consider it right for brethren to buy the right of territory to sell and deal in a patent article, or machine, and to go around over the country soliciting orders for the same? Answer: Not advisable for brethren to do so. (See Minute Book, p. 91, Art. 7; p. 186, Art. 7; p. 312, Art. 24.)

The Vindicator.

It was submitted and approved of by the Yearly Meeting of 1890, that Henry and John Garber continue the publishing of the Vindicator, the death of Joseph I. Cover occurring since last Yearly Meeting.

Committees.

The following brethren have been chosen to visit the North Manchester Church, Wabash County, Indiana: Samuel Murray, Aaron Frantz, Joseph Arnold, John Kimmel, David Flory.

The following brethren to go to the Union City Church, Darke County, Ohio: H. D. Davy, G. V. Siler, Joseph Arnold, John Kimmel, Henry Garber.

Standing Committee: Enoch Frey, Indiana; David Grossnickle, Maryland; Christopher Flory, Kansas; George Long, Michigan; Stephen Metzger, Indiana; Samuel Murray, Henry

Garber, Henry D. Davy, G. V. Siler, Aaron Frantz, William Cassell, Abraham Flory, Ohio.

H. D. Davy, foreman; A. Frantz, reading clerk; George Long, assistant reading clerk; S. Murray, writing clerk; H. Garber, assisting writing clerk.

◆

ANNUAL MEETING OF 1891.

On May 17, 18, and 19, of this year, the Yearly Meeting was held with the brethren of the Lower Stillwater Church, near Trotwood, Montgomery County, Ohio, on the farm of Brother David Cripe. Two queries passed this meeting, which are as follows:

Article 1. Inasmuch as we are now living in a time in which our nonconforming and nonresistant principles are being tried in various ways, we pray the brethren assembled in Yearly Council to take into serious consideration the impropriety of our members advertising against hunting by erecting boards on their premises, or otherwise using terms having the appearance of evil and infringing upon our nonresistant and nonconforming principles which we desire to hold sacred under all circumstances. Therefore, that peace and unanimity continue to exist, and that the members of the church fully comply with 1 Cor. i. 10, and Rom. xii. 1, 2, etc., we ask Annual Council to advise and decide against such measure and steps taken by us professing Christ and his doctrine. Answer: This Annual Meeting advises brethren not to do so, according to the above scriptures.

Art. 2. Is it right for members to side in with the world, and sign petitions to force gravel roads, and thereby oppress the poor by imposing heavy taxes upon them? Answer: We think, that in all such cases, brethren should occupy a neutral position, which is, to have nothing to do with it on either side.

Standing Committee: Abraham Flora, Indiana; Christopher Flory, Kansas; Michael Montgomery, Missouri; Elias Brubaker, Virginia; Samuel Murray, William Cassell, Aaron Frantz, H. D. Davy, A. Flory, Ohio; D. Grossnickle, Maryland; George Long, Michigan; Henry Garber, Ohio.

H. D. Davy, foreman; A. Frantz, reading clerk; S. Murray, writing clerk.

◆

ANNUAL MEETING OF 1892.

On June 5, 6, and 7, of this year, the Yearly Meeting was held with the brethren in Franklin County, Pennsylvania, near Millbrook, on the farm of Brother Aaron B. Good.

No queries to go on the minutes.

Standing Committee: Abraham Flory, Ohio; Abraham Crumpacker, Virginia; Samuel Murray, Ohio; Abraham Flora, Indiana; H. D. Davy, Ohio; E. P. Fleshman, West Virginia; Aaron Frantz, Henry Garber, Ohio; Daniel K. Sayler, Maryland; Abraham Baer, Kansas; Elias Brubaker, Virginia; David Grossnickle, Maryland; George V. Siler, Ohio.

H. D. Davy, foreman; A. Frantz, reading clerk; S. Murray, writing clerk; H. Garber, assistant clerk.

◆

ANNUAL MEETING OF 1893.

On May 21, 22, and 23, of this year, the Yearly Meeting was held with the brethren in the Deer Creek congregation, near Camden, Carroll County, Indiana, near the meeting house. Four queries passed this meeting, which are as follows:

Article 1. The Beaver Creek Church of Wisconsin, petitions the Annual Meeting of 1893 to provide some plan by which the isolated churches could be visited more frequently and have more preaching. Answer: This meeting recommends the following: If calls are made to any local church, and said church is not able to meet the call or calls, we advise that said church inform the neighboring churches, and so meet all the necessary demands which may be made from isolated parts.

Art. 2. Inasmuch as the matter of incorporated joint stock companies is becoming more prevalent, and it has become apparent that in some parts of the brotherhood our members take stock and become members of such companies, and by so doing are bound by the laws governing such associations, and in case the civil law is put in force by said companies or associations to sustain any action, whether against a member in fellowship or otherwise, it would be contrary to the gospel and the advice of the Yearly Meeting. (See Minutes.) We therefore pray that this Yearly Meeting advise all the elders and housekeepers who may have the oversight of any local church, to see that the advice or decision, relative to this matter, be carried out; and in case it comes to the knowledge of elders in any part of the brotherhood that said advice is not respected and carried out, it becomes their duty to see as above stated, that the former advice is respected, which is in harmony with their duties as set forth when called to the eldership. Answer: The above request and advice unanimously passed the meeting.

Art. 3. Inasmuch as we are sometimes solicited to sign petitions for the release of persons who have been convicted of crime, and are held by the law as convicts in our state prisons, we ask the counsel of this meeting, whether members should sign such instruments or writings. Answer: We deem it not safe to meddle with cases above referred to, for if the law of our land is violated we should not interfere, according to 1 Tim. i. 9, 10.

Art. 4. Inasmuch as trouble has grown out of the manner of writing out certificates of membership, when only partially filled, would it not be better to write all such letters in full, or give none at all, so that we have order here as well as elsewhere? Answer: We advise, when a full certificate can not be given, to give none at all until the church considers the member worthy of a full letter.

COMMITTEES.

Samuel Murray, Aaron Frantz, and Henry Garber were appointed to visit the Cerro Gordo Church, Illinois, and the brethren in Macoupin County, Illinois.

M. Montgomery, Missouri; S. Murray, Ohio; Abraham Flora, Indiana, were appointed to visit the Eight Mile Church, Kansas.

Abraham Flora, Indiana, and George Long, Michigan, will look after the interests of the brethren in Wisconsin and Idaho.

S. Murray and G. V. Siler were appointed to go to California and build up and comfort the church in the extrème West.

Standing Committee: Abraham Flory, Aaron Frantz, Ohio; Abraham Flora, Indiana; Samuel Murray, William Cassell, Ohio; A. Crumpacker, Virginia; D. H. Bonebrake, Pennsylvania; C. Flory, Kansas; Henry Garber, Ohio; Joshua Kessler, Illinois; M. Montgomery, Missouri; H. D. Davy, Ohio.

H. D. Davy, foreman; A. Frantz, reading clerk; S. Murray, writing clerk.

◆

ANNUAL MEETING OF 1894.

On May 13, 14, and 15, of this year, the Yearly Meeting was held with the brethren of Anderson County, Kansas, near Westphalia. The following passed the meeting:

QUERY: Inasmuch as the taking of soldiers' pensions of late has been considerably agitated, and looked upon by many of our members as being of doubtful propriety, will not this Yearly Meeting reconsider all the minutes favoring the taking of pension and advise all our members to have respect for the answer as given on that question in the year 1836, Article 1? Answer: This Yearly Meeting agrees to reconsider all the minutes (favoring pensions) on record conflicting with the advice of 1836, Article 1, which seems to be in harmony with the doctrine of Jesus, and let the church rid herself of this question by saying, We can not advise our members to take pension.

A CORRECTION.

We, the undersigned, being a part of the committee appointed by the Yearly Meeting of 1883 to reconsider the minutes of our former Yearly Meetings, ask this Yearly Meeting to print a notice of correction in the minutes of this year, a mistake having been brought to our notice. Said mistake is found in what is called the Appendix, page 9, Article XLIII, and has reference to performing the yearly visit. We find the minutes of 1884, page 533, article XLIII, reconsidered minutes, is the form accepted.

G. V. SILER,
S. MURRAY,
AARON FRANTZ.

Passed.

THE VINDICATOR.

To the Brethren Assembled in Annual Council, Greeting:

Inasmuch as the Vindicator counsel, or staff, lost a worthy member and elder, we feel the need of help more than ever, and we ask this Yearly Meeting to add three more elders to said counsel, or staff, and said counsel to be empowered to fill vacancies, change editors, and take full charge of the work to the best interest of the cause of Christ and the church, subject to Annual Meetings. And we further suggest that Brethren William Cassell, J. M. Mohler, and Aaron Frantz be added.

Samuel Murray,
Henry Garber,
John Garber,
David Cripe.

Passed.

Standing Committee: John Rinehart, Kansas; Andrew Miller, Illinois; Peter Heck, Kansas; Samuel Musselman, Nebraska; Emanuel Miller, Henry Garber, Ohio; John D. Musselman, Indiana; Michael Montgomery, Missouri; George Long, Michigan; Elias Brubaker, Virginia; G. V. Siler, Samuel Murray, Aaron Frantz, Ohio.

A. Frantz, foreman; H. Garber, reading clerk; S. Murray, writing clerk.

◆

ANNUAL MEETING OF 1895.

On June 2, 3, and 4, of this year, the Yearly Meeting was held with the brethren near Roanoke, Virginia, on the farm of Brother Josiah E. Brubaker. One query passed this meeting, which is as follows:

Query: Inasmuch as Article 22, minutes of 1880, page 467, with its answer, is by many considered unscriptural, and it is to be feared that the marriage vow is by many too lightly regarded, will this Yearly Meeting reconsider said query with its answer and say, that when difficulties exist between husband and wife, they shall proceed as decided by Yearly Meeting of 1858, article 10, page 211, and any party that would procure and hold a bill of divorce against his or her companion, could not be held in fellowship. See Matt. 19. 3-8; Mark 10. 2-9; and Eph. 5. 28-31. Answer: This Yearly Meeting decides to reconsider the query of 1880, article 22, and also decides to re-adopt the minutes of 1858, article 10, and article 14 of 1870; and we advise that members should by no means use the law to procure a bill of divorce, according to Matthew 19. 6-8.

COMMITTEES.

The following brethren are to visit the church at Olathe, Kansas: Samuel Murray, William Cassell, J. M. Mohler.

The brethren, as named below, are to look after the wants in the church at Bachelor Run, Flora, Indiana: S. Murray, William Cassell, J. M. Mohler, G. V. Siler, A. Frantz.

The following brethren are to visit the Mexico Church, Miami County, Indiana: A. Frantz, G. V. Siler, S. Murray, Wm. Cassell, J. M. Mohler.

Standing Committee: A Crumpacker, Virginia; E. P. Fleshman, West Virginia; Aaron Frantz, William Cassell, G. V. Siler, Ohio; George Long, Michigan; Samuel Murray, California; Henry Garber, J. M. Mohler, Ohio; Elias Brubaker, Virginia; Joshua Kessler, Illinois; J. D. Musselman, Indiana.

A. Frantz, foreman; H. Garber, reading clerk; S. Murray, writing clerk; George Long, assistant clerk.

◆

ANNUAL MEETING OF 1896.

On May 24, 25, and 26, of this year, the Yearly Meeting was held with the brethren of the Covington Church, Miami County, Ohio, on the farm of Brother Rudolph Mohler. Three queries passed this meeting, which are as follows:

ARTICLE 1. Inasmuch as the modern invention and use of the bicycle is becoming very popular in the world, and is slyly creeping into the church, thereby endangering our nonconforming principles. Can not this Yearly Meeting give a definite answer to the following question: Is it according to the life and teachings of Christ and allowable by the church for her members to own or use bicycles? Answer: Inasmuch as bicycles are highly esteemed among men, we advise our members not to own or use bicycles, according to the Savior's language in Luke XVI. 15, and Romans XII. 2.

ART. 2. In case a brother is on his death bed, and requests the church to hold communion meeting at his house after he has been anointed, would it be contrary to the gospel to do so? Answer: We think it not contrary to the gospel to do so, inasmuch as the Savior said, "If ye know these things, happy are ye if ye do them." John XIII. 17. See also 1 Corinthians XI. 26.

ART. 3. Inasmuch as we have no advice from Annual Meeting whether it be right or wrong to wear, or put on gold in filling or plating teeth, or crown or clasp for the same, or wearing or adorning of gold, is it right, according to 1 Timothy II 9, and 1 Peter III. 3, 4. Answer: We would advise our members, according to the gospel, not to put on or wear gold in any form whatever, so as to be seen by the public, according to 1 Tim. II. 9, and 1 Peter III. 3, 4.

Standing Committee: M. Montgomery, Missouri; A. Flora, J. D. Musselman, Indiana; Elias Brubaker, Virginia; William Cassell, G. V. Siler, J. M. Mohler, Henry Garber, A. Frantz, Ohio; George Long, Michigan; David Grossnickle, Maryland; Solomon Stamy, Iowa.

A. Frantz, foreman; H. Garber, reading clerk; J. M. Mohler, writing clerk.

◆

ANNUAL MEETING OF 1897.

On June 6, 7, and 8, of this year, the Yearly Meeting was held with the brethren in the Middle Fork Wild Cat Church, near Rossville, Clinton County, Indiana, on the farm of Brother Daniel D. Skiles. Four queries passed this meeting, which are as follows:

ARTICLE 1. Inasmuch as there seems to be a little difference in the manner of reading a Psalm or Prophecy, while some rise to their feet to read, others remain seated, would it not be advisable to have one order in this as well as in other things? Answer: Yes, we agree with the query for one order. We think it more edifying to rise up to read a Psalm or Prophecy; according to the Savior's language: "And stood up for to read." St. Luke IV. 16.

ART. 2. We, the brethren and sisters, desire that the Yearly Meeting of 1897 would advise on the matter of elders moving from one church district to another. It seems that in some places they are received with hand and kiss, as at first; and in other places by just reading their letters of recommendation which they bring. We think it would be better to have but one way, so that we might be more uniform in our practice, and be as the apostle says: "That ye all speak the same thing, and that there be no divisions among you." 1 Cor. I. 10. Answer: This Yearly Meetings advises that elders and all members be received by a good letter of recommendation, properly signed by the church from which they moved, without again being received by hand and kiss or further church counsel.

ART. 3. Is it according to the gospel or the ancient order of the church for the officiating brethren to take off their coats while anointing the sick? Answer: There being no established order nor direct scripture touching the question contained in the query, that we know of, we recommend that the officiating brethren keep their coats on while engaged in the work.

ART. 4. Inasmuch as there are still sincere convictions among, at least, some of us, according to the gospel and the minutes, in regard to the tobacco question, in relation to the use of tobacco as a habit, and in view of these sincere convictions, we ask this Yearly Meeting to define and condense more clearly all the minutes on that question in a revised form, so as to be clearly understood, by which all the means may be unitedly executed against this matter everywhere in our brotherhood, and to make it the duty of all the elders and ministers to faithfully admonish and advise against its use as a habit. Answer: Inasmuch as our fathers have given us good advice, and all former minutes on this question have been retained by the revising committee, we can but insist that their advice be more strictly adhered to.

Committee.

Aaron Frantz, Henry Garber, and William Cassell were named to go to Montgomery County, Virginia, and attend to the wants of members there.

Standing Committee: J. M. Mohler, Ohio; George Long, Michigan; Solomon Stamy, Iowa; Aaron Frantz, Ohio; Peter Heck, Kansas; G. V. Siler, Ohio; Michael Montgomery, Missouri; Elias Brubaker, Virginia; Henry Garber, Ohio; J. D. Musselman, Indiana; William Cassell, Ohio; W. S. Noe, Illinois.

A. Frantz, foreman; H. Garber, reading clerk; J. M. Mohler, writing clerk; M. Montgomery, assistant writing clerk.

◆

ANNUAL MEETING OF 1898.

On May 29, 30, and 31, of this year, the Yearly Meeting was held with the brethren of the Donnels Creek district, on the farm of Brother B. A. Frantz, near New Carlisle, Clark County, Ohio. Seven queries passed this meeting, which are as follows:

Article 1. Is it right for brethren to act as insurance agents? Answer: Inasmuch as we think that former minutes of Annual Meetings give us safe counsel as touching insurance, and as we think that our brethren should respect the decisions of the Annual Meetings, we think it wrong according to the spirit of the Gospel for brethren to act in the capacity of insurance agents. See Romans 14. 22. "Happy is he that condemneth not himself in the thing which he alloweth."

ART. 2. As there is still a difference in the practice of anointing the sick, we ask the Annual Meeting of 1898 whether the form given in minutes of 1860, pages 243 and 244, is sufficient, as some districts think it is, while other districts, after the sick one is anointed, have the members present to receive them with hand and kiss the same as we receive one when baptized. We desire a oneness. Answer: We think the minute referred to is sufficient, and that it is not expedient to receive them with hand and kiss.

ART. 3. Can the brethren give some method by which to send messengers to Annual Meetings, as some members think that they ought to be voted in instead of nominating them and then asking the members if they are satisfied to send the brethren nominated? Answer: We think it advisable to nominate messengers to be sent to Annual Meetings, then ask the church if they are satisfied to send them.

ART. 4. Will this Yearly Meeting reconsider the minute of 1797, page 25, article 5, and give us a more definite answer, inasmuch as the present answer does not harmonize with the rest of the decisions of our Yearly Meetings on this subject? We desire a direct and plain answer, so as to cut off all occasions for misunderstanding on this important subject. Answer: Yes, we are willing to reconsider said minute and answer, that we can not receive into fellowship any person while he or she has more than one companion living. (See 1 Cor. 7. 39; Rom. 7. 2, 3; Matt. 5. 32.)

ART. 5. Would it not be better to have all the states east of the Ohio River to hold the Annual Meeting together and defray the expenses of it, in the place of one State; and also all the States west of Ohio and Indiana hold the Annual Meeting the same way; also Ohio and Indiana hold the Annual Meeting, each State separate or together whenever it falls upon them to take the Annual Meeting? By so doing it would likely go oftener east and west than what it has in the past, so as to give all the members a better chance to get to the Annual Meeting. Answer: We grant the request herein asked for, and advise that the State of Michigan be included with the Western States. This answer is not to be construed to make it obligatory on either of the three districts to take the Annual Meeting by turn, but rather according to ability or obligation as to Christian duty.

Art. 6. Inasmuch as there seems to be a little difference in the manner of the visiting brethren standing to read the chapter at the meetings, some stand facing the congregation, while others have their backs to the congregation, would it not be advisable to have one order in this as well as in other things? Answer: We agree and advise that the visiting brethren stand facing the congregation when reading to them, when convenient to do so.

Art. 7. Inasmuch as Yearly Meeting of 1873, article 19, has considered that an elder has no right either to expel a member from the church, or to put him in avoidance, without the counsel of the church, we therefore ask Yearly Meeting of 1898 what course to pursue with an elder or elders who put members in the avoidance by declaration instead of by voice of the church, as set forth in the above minute and accepted by the brotherhood as the established order of the church. Answer: We agree that said elder or elders did wrong, according to Matthew 18. 18. The church is to bind and to loose, and not the elders. Hence we conclude that such elder or elders should make satisfactory acknowledgment to the church where such offence was given, and promise to do so no more.

Committee.

To help settle some matters in the Mount Pleasant church, Jasper County, Indiana, Brethren Henry Garber, Emanuel Miller, and Aaron Frantz are to go there, when convenient, and give them their aid.

Standing Committee: David Grossnickle, Maryland; G. V. Siler, Emanuel Miller, Aaron Frantz, William Cassell, Henry Garber, Ohio; George Long, Michigan; Elias Brubaker, Virginia; Peter Heck, Kansas; J. D. Musselman, Indiana; Andrew Miller, Illinois; J. D. Benedict, Pennsylvania.

A. Frantz, foreman; H. Garber, reading clerk; J. D. Benedict, writing clerk.

◆

ANNUAL MEETING OF 1899.

On May 21, 22, and 23, of this year, the meeting was held on the farm of Brother Isaac P. Stitely, near Union Bridge, Maryland. There were no queries to go on the minutes.

There was a request from Indiana for the Yearly Meeting of 1900 to be held in that State, providing there is no call from the West on or before September 1, 1899.

Standing Committee: David Grossnickle, Maryland; John D. Musselman, Indiana; George Long, Michigan; George V. Siler, Ohio; J. D. Benedict, Pennsylvania; Emanuel Miller, Henry Garber, John Garber, Aaron Frantz, Ohio; Ezra M. Senseney, Maryland; F. A. Eller, Virginia; William Cassell, Ohio; Levi H. Sides, North Carolina.

A Frantz, foreman; H. Garber, reading clerk; J. D. Benedict, writing clerk.

◆

ANNUAL MEETING OF 1900.

On June 3, 4, and 5, of this year, the Yearly Meeting was held with the brethren of the Deer Creek Church at their meeting house, near Camden, Indiana. Seven queries passed, to go on the minutes, as follows:

Article 1. Will not this Annual Meeting advise our dear members not to grant any stand rights of any kind on their premises at our Annual Meeting, or at our communion meetings? Answer: We advise that brethren having control of grounds either at annual or communion meetings use all reasonable means in keeping such stands at such distance as not to disturb the meetings.

ART. 2. When a charge or complaint is brought against an elder or minister, so that it is considered necessary for a visit to be sent, whose duty is it to perform the visit? Answer: We advise that two elders investigate any charge or complaint against any elder or minister.

ART. 3. Inasmuch as we are living in the latter days, and in perilous times, under many and various deceptive influences, would it not be wisdom on the part of this Annual Meeting to advise and counsel our members to abstain from and stand opposed to the modern so-called "Christian Science" and "Magnetic Healing?" Because of and through and by which means and influences are used and practiced, which do not become a follower of Christ. See 1 Thess. 5. 22; Rom. 12. 2; Eph. 4. 14. Answer: Yes, and we would include all other unscriptural systems of modern introduction. "For he that is not with me is against me, and he that gathereth not with me scattereth abroad." Matt. 12. 30. See also James 5. 13, 14, 15, as the only safe and divine healing.

ART. 4. If a sister has been an elder's wife and has been received to the full office, and she then being left a widow and afterwards marries a brother only a lay member, can she still hold her office, or shall she be put back with her present husband? As there has been a difference of opinion among some of the members, can this Annual Meeting give a Scriptural answer? Answer: Let her hold her office, as with her former husband, as we know of no Scripture justifying the church in depriving a sister of an office without charge of crime laid against her. 1 Cor. 7. 39.

ART. 5. Inasmuch as the old brethren still maintain that we be a nonconformed people to the world, would it not be advisable for this Yearly Meeting of 1900 to remind the brethren of our beloved fraternity of the Yearly Meeting of

1888, article 1, recommending the cape overcoat as being the ancient custom of our old brethren? Will not the brethren of this Yearly Meeting admonish and insist that said coat be adopted all over the brotherhood, and especially the official brethren going behind the table at our yearly meetings with their fashionable overcoats on, which we do not consider as setting a good example to the church or the world? Answer: Yes, we think it advisable for all the brethren to wear the cape overcoat, and grant the request asked for in this query.

ART. 6. Is it right, according to the Scriptures, for brethren to preach or advocate the doctrine that man is not born of the Spirit until and only through the resurrection of the body? And if not, what shall be done with brethren who do so? Answer: No, not in accordance with the Scriptures. See St. John 1. 12, 13; also, 3. 5; Rom. 6. 3, 4, 5; 1 Peter 1. 22, 23. And brethren who do so should be admonished to do so no more; and if they do, they should fall into the judgments of the church.

ART. 7. We fail to find in the minutes the manner of proceeding in a congregation in the election of a brother to the ministry. We therefore petition this Yearly Meeting to place on our minutes a form setting forth plainly the mode of procedure in calling for and holding an election for a speaker. Answer: We look upon this work with much caution and importance, from beginning to end. When it becomes sufficiently apparent and needful, in a local congregation, to call a brother to the ministry, it becomes the duty of the elder or elders in charge to consult their co-laborers in the ministry; and if they see the propriety of a move in the direction of an election, then it becomes the duty of those in charge to consult the visiting brethren, and if the official body agree in union, or submit, then the laity is consulted, and if all seem to be united in the propriety of the work under consideration, the election can be entered into, after due time and consideration, by a private voice of all the members present in the charge for that purpose, by elders and ministers being present; the Scriptures first to be read and explained, touching the qualifications set forth by Paul to 1 Timothy, third chapter. Further duties are set forth in the minutes, 1884, Article 8, page 528.

The Western division of the brotherhood want the Annual Meeting in 1901, if their churches at home are willing to take it, and will report to the foreman of standing committee in due time.

Standing Committee: M. Montgomery, Missouri; A. Frantz, Ohio; J. D. Benedict, Pennsylvania; H. Garber, Ohio; J. D. Musselman, Indiana; E. M. Senseney, Maryland; W. Cassell, G. V. Siler, Ohio; A. Miller, W. S. Noe, Illinois; E. Miller, J. Garber, Ohio; S. Stamy, Iowa.

A. Frantz, foreman; H. Garber, reading clerk; J. D. Benedict, writing clerk.

◆

ANNUAL MEETING OF 1901.

On May 26, 27, and 28, of this year, the Yearly Meeting was held on the farm of Brother Daniel Wagoner, near Cerro Gordo, Illinois. Five queries passed to go on the minutes, as follows:

ARTICLE 1. Do the brethren, in Annual Meeting assembled, consider it right for members to act as agents, and make a practice of going around over the country to persuade people to buy? Answer: Considered not right for brethren to do so.

ART. 2. Will this Annual Meeting consider the propriety of reading letters of greeting in connection with the opening exercises of the meeting, rather than at the close? Answer: This Yearly Meeting sees the propriety, from a Gospel standpoint, of reading the letters of greeting in the beginning of the business of the meeting.

ART. 3. Will this Yearly Meeting reconsider Section 32, of reconsidered minutes of 1883 and 1884? Is not Article 7, page 373 in harmony with the Gospel? See Matt. 12:25; 1 Cor. 1:10; Phil. 1:27 and 2:2; 1 Pet. 3:8.

Answer: Yes, we agree to reconsider Section 32 of reconsidered minutes of 1883 and 1884, and that article 7, page 373, which reads as follows: "The official brethren should not bring a matter before the church, if they are divided, until they have called the assistance of bishops of adjoining districts," is in harmony with the Gospel, and shall be put on the minutes.

Art. 4. If an official brother marries a sister in the laity, and she is to be put in office with her husband, should the elders present have the work done without counseling the church, or should the church be counseled in the matter? As it has been done both ways, to the dissatisfaction of brethren, we ask the Annual Meeting of 1901 to set forth one order, that we may work together in union. Answer: We think that all such work should be done by the counsel of the church, instead of by the elders alone; for the power is in the church, according to the Gospel. See Matt. 16. 18, 19; also minute book, page 133, article 9.

Art. 5. Two queries were presented asking for the reconsideration of query 2 of the minutes of 1900, which reads as follows: "When a charge or complaint is brought against an elder or minister, so that it is considered necessary for a visit to be sent, whose duty is it to perform the visit?" Answer: Reconsidered and amended by Annual Meeting of 1901. We advise that two elders investigate any charge or complaint against any elder or minister, where it reasonably can be done.

Ohio requested the Yearly Meeting for Pentecost, 1902. granted.

Standing Committee: Andrew Miller, Illinois; G. V. Siler, Ohio; John Garber, Ohio; William S. Noe, Illinois; Henry Garber, Ohio; J. D. Musselman, Indiana; J. D. Benedict, Pennsylvania; George Long, Michigan; Solomon Stamy, Iowa; Michael Montgomery, Missouri; Aaron Frantz, Ohio; Peter Heck, Kansas; William Cassell, Ohio.

Aaron Frantz, foreman; Henry Garber, reading clerk; J. D. Benedict, writing clerk.

ANNUAL MEETING OF 1902.

On May 17, 18, 19, and 20, of this year, the Yearly Meeting was held on the farm of Brother Frank Petry, near Eldorado, Ohio. Three queries were passed to go on the minutes as follows:

ARTICLE 1. Inasmuch as there are some churches which have dispensed with the reading out of the Prophets or Psalms at their meetings, we believe it has always been the order of the church throughout the brotherhood to read at our regular meetings. We think there should be more of a oneness amongst us. We wish the Yearly Meeting of 1902 to give an answer to the above query. Answer: Yes. We, your subcommittee, unanimously agree that it has always been the order of our brethren to read from the Prophets or Psalms at our regular meetings, and we think that brethren who have dropped from the order that our Savior has given us, ought again re-establish the example Jesus gave in Luke 4. 16, 17; Acts 13. 14, 15; Rom. 15. 4; 1 Cor. 1. 10.

ART. 2. We petition the Yearly Meeting of 1902 to approve of some plan by which all the isolated members could have a visit at least once a year, and enjoy the privilege of having a few meetings, and have the Gospel preached to them, believing much good could be done, members be encouraged, and sinners be warned. Answer: We think that this petition asks for more than can be reached at this time, and feel to refer to the decision of Yearly Meeting of 1893, article 1. But we recommend a more active work of the ministry.

ART. 3. Inasmuch as the publishing of views on final restoration of the wicked is being done of late years, both by printing and preaching, thereby causing serious contention, wounding feelings of members, and menacing the brotherhood, will not this Yearly Meeting urge against its further agitation, and reaffirm the minds of the old brethren in Yearly Meetings of 1849, article 30; 1858, articles 2 and 3; and

1875, article 33? Answer: We, your sub-committee on article 3, unitedly agree to reaffirm the articles referred to in the above query, and we advise all our dear brethren to preach the Word, as referred to in 2 Tim. 4. 1, 2.

Passed.

Standing Committee: William Cassell, Ohio; Abram Miller, Indiana; Henry Garber, Ohio; Emanuel Miller, Ohio; Solomon Stamy, Iowa; G. V. Siler, Ohio; George Long, Michigan; John Garber, Ohio; J. D. Musselman, Indiana; E. M. Senseney, Maryland; Abram Fisher, Illinois; Aaron Frantz, Ohio.

Aaron Frantz, foreman; Henry Garber, reading clerk; and Ezra M. Senseney, writing clerk.

ANNUAL MEETING OF 1903.

On May 30, 31, and June 1, 2, of this year, the Yearly Meeting was held near the meeting house in the Yellow Creek arm of the church, near Wakarusa, Elkhart County, Indiana, on the farm of Brother Benjamin Wise. The following articles passed to go on the minutes:

ARTICLE 1. Inasmuch as the revised minutes of the Yearly Meeting, section 18, page 519, are contradictory and indefinite on the subject of pictures, and taking likenesses, photographs, etc., and the custom seems to be growing among us to a great extent, therefore, we ask this Yearly Meeting to give us a definite answer on this subject, and, if considered wrong, what shall be done with members who have them taken? Answer: Readopt the minutes of 1869, page 348, article 21, believing the same to be in the spirit of the Gospel.

ART. 2. Inasmuch as the "Reasons" of the Old German Baptist Church is opposed to colleges or high schools, is it not wrong or inconsistent for brethren to patronize them by sending their children to them, thereby wounding the feelings of a good many brethren? What is to be done with those who disregard the advice of the Old Brethren? Answer: Considered that it is wrong and inconsistent for members to send their children to college or high school while under their control, as already agreed to in the revision of the minutes by the Old Brethren, see Sec. 1, P. 514, also minutes of 1831, article 1, which has always been the advice of our firm and faithful brethren. We further advise that members who disregard the above advice be admonished again and again. Rom. 12.16; Psalms 131.1; Jer. 45.5; 1 Cor. 3.1-5.

ART. 3. Is it in accord with the Gospel and the non-conformed principles of our Old Brethren for members to have telephones in their houses, and thereby grieving some of our dear Old Brethren, and destroying union and fellowship among members? Answer: Inasmuch as some of our members have telephones and thereby give offence to some of our dear members, we advise members not to have them. See 1 Cor. 8. 13, and 10. 32, 33.

ART. 4. We, the hymn book committee, hereby wish to inform you that all of the last edition of our hymn books is sold, and all matters pertaining thereto settled up as far as we know. The plates, from which the books have been printed (which are the property of the church), are in the care of Brother Aaron Frantz, and as far as we know, will yet do. We therefore offer our resignation as a hymn book committee and are now awaiting the desire of this meeting.

(Signed)

AARON FRANTZ,
E. MILLER,
H. P. WEHRLY.

The standing committee thinks that books should be at once issued, and we propose that the committee be renewed, and that they be empowered by this Yearly Meeting to issue a reasonable number of books to supply the demands of the church, using the old plates, as they are in good condition. The book to be bound in good substantial sheep binding.

Passed.

ART. 5. A request that the minutes of Yearly Meetings from the close of the minute book to the year A. D. 1904, inclusive, be consolidated in one pamphlet for the convenience of those who wish to preserve them. The request was granted and Brother Aaron Frantz was named to see to the work.

There being no request for Yearly Meeting in 1904, decided that requests be sent to Brother Aaron Frantz before September 1, 1903.

Standing Committee: Aaron Frantz, Ohio; Henry Garber, Ohio; E. M. Senseney, Maryland; John Garber, Ohio; Peter Heck, Kansas; D. S. Miller, Indiana; J. D. Benedict, Pennsylvania; Michael Montgomery, Missouri; Wm. Cassell, Ohio; Andrew Miller, Illinois; J. D. Musselman, Indiana; Emanuel Miller, Ohio.

Aaron Frantz, foreman; Henry Garber, reading clerk; Ezra M. Senseney, writing clerk.

◆

ANNUAL MEETING OF 1904.

On May 21, 22, 23, and 24, of this year, the Yearly Meeting was held with the brethren of the Lower Stillwater district, near Dayton, Montgomery County, Ohio, on the farm of Brother Henry H. Filbrun. Five queries passed this meeting, which are as follows:

ARTICLE 1. How is it considered if a deacon brother dies, and then his wife moves to another arm of the church, is it necessary for her to have a letter as a deacon's wife, or only a common letter of membership? If it is necessary, why not have it on the minutes? Answer: A letter of membership should specify the member's standing.

ART. 2. Is it right, according to the order of the church and the spirit of the Gospel for brethren to wear attached or standing collars to their shirts? Answer: We agree that it is not according to the order of the church or the spirit of the Gospel for brethren to wear them. (Rom. 12. 2.)

Art. 3. Inasmuch as there seems to be nothing on the minutes of our Yearly Meeting relative to electing officials in such churches where there are such officials who have been silenced or relieved of their office in time past: Will not this Yearly Meeting give us an order as how to proceed in such cases, and place on the minutes said order so that we all may labor in union in such important duties as electing and reinstating of officials in our beloved fraternity? Answer: Inasmuch as officials once elected are relieved by the united counsel of the church (if unfaithful), they are again restored to office by the same means without re-election, if found needful and worthy by the church to be restored; if not worthy, others may be elected.

Art. 4. Inasmuch as a number of queries came up to the Yearly Meeting of 1904 regarding the telephone, which were somewhat different in their requests, so the counsel concluded them all in one answer, as follows: Answer: To the various queries relative to the telephone: We, your several sub-committees, advise that our beloved members use more care and caution in the agitation of the telephone question, and that we hold all former decisions of Yearly Meetings on the telephone question as we do decisions of all other questions: as advisory and not mandatory. Passed the general counsel unanimously.

Art. 5. How is it considered by the Yearly Meeting when members move from one church to another and can not get their church letter on account of disobedience, and in the meantime the church into which they have moved has a communion; has the latter church a right to allow those disobedient members to commune before they have obtained their church letter, knowing the former church has complaints against them? Answer: We, the standing committee, advise that such members be advised not to commune anywhere until satisfaction is rendered. Passed by the general council.

It was also requested that the churches, both East and West, take into consideration the propriety of holding Yearly Meeting in 1905, and any agreeing to hold the same to make it known to the foreman of this meeting before September the first, 1904.

Standing Committee: A. Crumpacker, Virginia; E. M. Senseney, Maryland; Michael Montgomery, Missouri; J. D. Musselman, Indiana; H. A. Good, Pennsylvania; Wm. Cassell, Ohio; Andrew Miller, Illinois; John Garber, Ohio; Aaron Frantz, Ohio; Emanuel Miller, Ohio; Abraham Fisher, Illinois; Henry Garber, Ohio.

Michael Montgomery, foreman; H. Garber, reading clerk; E. M. Senseney, writing clerk.

ANNUAL MEETING OF 1905.

On June 11, 12, and 13, of this year, the Yearly Meeting was held with the brethren in the Bachelor Run Church, at Flora, Carroll County, Indiana, on the premises of Brother Willis Flora. The following articles passed this meeting:

Article 1. Inasmuch as of late years there is an apparent departure from the ancient ruling of our old brethren in Annual Meeting by way of giving answers to queries and calling said answers merely advice, thereby losing the power and binding effect in the local churches where the difficulties exist and from whence the queries are sent for higher council, will not this Yearly Meeting readopt and reprint in this answer the minutes of 1860, article 1, so that all the members may regard those decisions as binding upon the local churches according to the word of the Lord? See Matt. 16. 19; 18. 18; Jno. 20. 23; Acts 15. 28, 29. Answer: This Yearly Meeting grants the request of the query and readopts the answer to article 1, 1860, which reads as follows: The decisions of the Annual Meeting are obligatory until such decisions shall be repealed by the same authority.

Art. 2. To the Annual Meeting of 1905, assembled:

Inasmuch as many of our dear members have their property insured in various institutions of the world; and many say, if the brethren would make it obligatory on our church officials to look after all of our dear members' losses, either by fire or cyclone, and make up two-thirds or three-fourts of their losses, they would get out of these institutions. Therefore, could not this Annual Meeting adopt the above, and have our officials to look after the adjusting of said losses, and meet the expenses of said losses on the same plan as our Annual Meeting expenses are met, and thereby stop our dear members from taking out insurance policies? However, if any of our dear members will not withdraw from these worldly institutions they will not come within reach of this query. Answer: Whereas this query or request does not carry with it any equitable plan for the assessing and collecting of means, this Annual Meeting simply asks a more liberal and brotherly application of article 10 of Minutes of Annual Meeting of the year 1882, page 507.

Art. 3. Would it not be advisable when reading queries to be considered at our annual councils to read such queries only in connection with the location where they originated so that all may know where they come from, since we are all brethren of one common family in Christ? Answer: This Yearly Meeting says all queries should be located when read at Yearly Meeting.

Art. 4. Inasmuch as there is a great deal of dissatisfaction and grievance in the brotherhood, because Yearly Meeting is disrespected, by not adhering to the advices of Yearly Meeting, we therefore pray Yearly Meeting of 1905 to readopt and so recommend to our brotherhood, the conclusions of our forefathers at Yearly Meeting of 1805, article 2, which reads as follows: "It has been considered that when there is made a conclusion at the big Yearly Meeting and there are members who would not heed nor conduct themselves accordingly, it has been concluded unitedly that when such persons can not convince the church by evidence from Holy Scripture, and would or did rise up against said church conclusion, would not hear or obey at all, in such case we could not well do otherwise, but after sufficient and friendly admonition, to set them back from the breaking of bread until they learn to do better and become obedient." Answer: This Yearly Meeting readopts the query of 1805, article 2, with the following amendment: That the Yearly Meeting shall be more careful so as not to pass decisions without Gospel authority. Rev. 22. 18, 19.

Art. 5. Inasmuch as there were four queries presented to this Yearly Meeting, asking for a reconsideration of the answer of article 4, of 1904, on the telephone, it was decided to grant their request, and adopt the following answer instead: Answer: We advise that our beloved members use more care and caution in the agitation of the telephone question and that we hold the former decisions of Yearly Meeting (on the telephone question) as we do decisions of many other questions.

Art. 6. Several requests came to the elders of this Yearly Meeting from the Quinter Church, Gove County, Kansas, asking for advisement in the case of Wm. Barton, and also in the case of Zachariah Troyer in relation to the Limestone Church, Kansas. Some advice was given to be sent to the parties concerned. Granted.

Committee.

A petition to Yearly Meeting from the Antietam congregation, Franklin County, Pennsylvania, for a committee, was granted, and the following brethren were appointed to visit said church and set in order the things that are wanting: John Garber, G. W. Balsbaugh, M. Montgomery, J. D. Mohler, Benjamin D. Flora.

There being no request presented for the Yearly Meeting of 1906, it was decided that those who should hereafter decide to ask for it should send their request to Brother Michael Montgomery, before September 1, 1905.

Standing Committee: Abraham Crumpacker, Virginia; Michael Montgomery, Missouri; Benjamin D. Flora, Virginia; Ezra M. Senseney, Maryland; Emanuel Miller, Ohio; Andrew Miller, California; John Garber, Ohio; John D. Benedict, Pennsylvania; George Long, Michigan; John D. Musselman, Indiana; Henry Garber, William Cassell, Ohio.

Michael Montgomery, foreman; Henry Garber, reading clerk; Ezra M. Senseney, writing clerk.

◆

ANNUAL MEETING OF 1906.

On June 3, 4, and 5, of this year, the Yearly Meeting was held with the brethren in the Salem Church, near Englewood, Montgomery County, Ohio, on the farm of Brother William Landes. Two articles passed this meeting, as follows:

Article 1. Does this Yearly Meeting consider a congregation bound to receive a member or members by letter who are out of order? Answer: This Yearly Meeting decides that congregations of the church are not bound to receive a member or members into fellowship by letter who refuse to conform to the established order of the brotherhood; and we further advise that all housekeepers of congregations be more careful to have their members in order before necessity demands a certificate of membership.

Art. 2. As there are two ways among us of starting out on the yearly visit, at some places the officials coming together and visiting themselves before starting and at other places starting from their homes without having the official visit first, would it not be well for us to have one way? Let Yearly Meeting say which shall be the order so we may have one order among us in this matter. Answer: Inasmuch as uniformity in our labors is very desirable, we recommend that all the officials and others who may assist in performing the yearly visit should come together and have a season of devotional exercises by singing and prayer, and after paying the visit to one another and receiving their instructions from the elder then start out on the visit two and two.

Requests for the Yearly Meeting for 1907 are to be sent to Brother Michael Montgomery before September 1, 1906.

Standing Committee: John Garber, of Ohio; George Long, of Michigan; Emanuel Miller, of Ohio; Henry A. Good, of Pennsylvania; William Cassell, of Ohio; Henry Garber, of Ohio; E. M. Senseney, of Maryland; Aaron Frantz, of Ohio; Michael Montgomery, of Missouri; Isaac P. Stitely, of Maryland; Abram Fisher, of Michigan; J. D. Musselman, of Indiana.

Michael Montgomery, foreman; Henry Garber, reading clerk; Ezra M. Senseney, writing clerk.

◆

ANNUAL MEETING OF 1907.

On May 19, 20, and 21, of this year, the Yearly Meeting was held with the brethren in the Falling Spring Church, near Quincy, Franklin County, Pennsylvania, on the farm of Brother Henry A. Good. The following articles were passed by the meeting:

Article 1. Is it advisable for our ministers to change from the old established usage of the church by singing hymns without lining them? Answer: This Yearly Meeting decides to make no change from our established usage.

Art. 2. We, the half of the present Vindicator committee, who asked for relief last year, are well aware that the present Vindicator Committee is not giving general satisfaction; and for relief we recommend and ask for an entire new committee, and as past experience has taught us that for convenience those brethren should not live too far apart.

We therefore submit the above to your wise judgment, to grant the request, to amend, to pass upon or to answer and bring before the General Council.

William Cassell,
Aaron Frantz.

Answer: This standing committee advises the Vindicator Staff to proceed as originated in Annual Meeting of 1882, article 3, also as approved by Annual Meeting of 1890, and to do as advised and empowered by Annual Meeting of 1894 subjecting same to Annual Meeting for approval after all important changes such as filling vacancies, changing editors, etc.

Approved by the Yearly Meeting.

In a letter to the standing committee, Brother Michael Montgomery informed the Yearly Meeting that the Western District had been considering the matter of taking the Yearly Meeting of 1908; but for certain reasons has concluded to drop the matter at present. Hence it is now open for other application.

Standing Committee: William Cassell, Ohio; Emanuel Miller, Ohio; Henry A. Good, Pennsylvania; Benj. A. Frantz, Ohio; John Garber, Ohio; John D. Benedict, Pennsylvania; Ezra M. Senseney, Maryland; William Peters, Virginia; Isaac P. Stitely, Maryland; Henry Garber, Ohio; John D. Musselman, Indiana; George W. Balsbaugh, Indiana.

Henry Garber, foreman; John Garber, reading clerk; E. M. Senseney, writing clerk.

◆

ANNUAL MEETING OF 1908.

On June 7, 8, and 9, of this year, the Yearly Meeting was held in the Wolf Creek Church, near New Lebanon, Montgomery County, Ohio, on the farm of Brother Henry Garber. The following articles were considered and passed:

Article 1. Would it not be advisable when the Yearly

Meeting sends a committee of brethren to investigate or settle difficulties in any local church, for such committees to report the result of their effort to the next Yearly Meeting? Answer: Yes, this Yearly Meeting considers it advisable for such committees to report to the next Yearly Meeting.

Art. 2. Two queries were presented to this Yearly Meeting asking that all queries presented to the local churches, intended for the consideration of Yearly Meeting, be first considered by the official council the same as all other local church work should be. Answer: Yes, all queries that are to be presented at Yearly Meeting should first be considered by the official council of the local church.

Art. 3. In case a minister makes a mistake or blunder, or has some unbecoming habit in his preaching, and nothing is said to him about it until the yearly visit when a charge is laid against him on the visit with a request that he be admonished on the matter before the whole congregation of members thus severely hurting the feelings of some members, would it not therefore be advisable to decide that in all such cases where it is necessary for an admonition to be given, it be done in a private way? Answer: This Yearly Meeting advises that it should be done in a private way and that brethren who are thus admonished so adapt their labors that they would be edifying. See First Corinthians 14. 3 and 26.

Art. 4. Is it right according to the Gospel and the ancient order of our old fathers, when an official brother has been relieved of his office, and in course of time he gives evidence of repentance to the satisfaction of the church and she sees fit to reinstate him, to receive him with hand and kiss as in the installation? Answer: We fail to find any direct Gospel bearing on this point; but according to the common practise of the church, we do not think it necessary to receive him with hand and kiss as at first.

Art. 5. To the brethren in Yearly Meeting assembled: Does the decision of Yearly Meeting of 1882, article 5, stand as effective at this time as when passed and placed upon the minutes? If so, does it apply to such as have been elected or advanced in office in such church districts where there has been no divide, and little or no knowledge of the cause of the division, nor of the principles held by the old brethren, they still as yet being acknowledged members of the so-called Conservative body? Answer: This Yearly Meeting says yes to the first part of the said minute, but advises that in the matter of receiving officials into our fellowship with their office the character of the individual, the relation of the circumstances concerning our position in matters of faith and doctrine should be regarded with careful discretion that they be kept in strict harmony with our principles of church fellowship. But each congregation may pursue such a course as in their judgment fits the character of the subject and the surrounding conditions.

ART. 6. To the brethren in Yearly Meeting assembled: Will not this meeting grant that a full report of all queries coming before these meetings, together with the disposition made of the same, be published in the minutes of said meetings for the satisfaction of those of our members who from various causes are not permitted to attend the meetings from time to time, thereby awakening a greater interest in the cause, as well as keeping the general brotherhood more forcibly impressed with the principles of the church as held by the Old Brethren? Answer: This Yearly Meeting grants the above request.

ART. 7. Two queries (one from the Willow Springs Church, Douglas County, Kansas, and one from the Cedar Creek Church, Anderson County, Kansas), and a petition from the committee of arrangements were presented to this Yearly Meeting asking that canvas tents be purchased by the brotherhood to be used for holding Yearly Meeting, to be properly kept and cared for and shipped to points where the conference may be located. Answer: This Yearly Meeting agrees and decides to buy two canvas tents, size of those used at this meeting, of 10-ounce or 12-ounce ducking, and to appoint five brethren to whom shall be entrusted the purchasing, caring for, and shipping of same, for the brotherhood. The following brethren are appointed a committee to attend to this business, viz: J. D. Mohler, I. P. Stitely, Moses Plunkett, Henry Balsbaugh, Frank Petry.

Art. 8. Report of the Vindicator committee to the Yearly Meeting of 1908.

We, your committee on the Vindicator, have proceeded as advised by Yearly Meeting of 1907, and have filled the vacancies to the number of seven, by choosing Benjamin A. Frantz, Jonathan Wenrick, and Joseph D. Mohler, as set forth and advised by Yearly Meeting of 1894.

Signed by the following brethren: William Cassell, Aaron Frantz, Henry Garber, Amos Hyre.

Approved by this Yearly Meeting.

Art. 9. The standing committee of this Yearly Meeting suggests that Brethren Jonathan Wenrick and William N. Kinsey be appointed with Brethren Aaron Frantz and Emanuel Miller on the hymn book committee. And inasmuch as the supply is about exhausted we hereby advise that an arrangement be made for another supply.

Passed and approved.

Committees.

Two petitions for committees to settle difficulties in local churches were presented and granted.

1. For the Donnels Creek Church, Clark County, Ohio, Michael Montgomery, J. D. Benedict, Ezra M. Senseney, George W. Balsbaugh, Aaron P. Metzger.
2. For the Middle Fork Church, Clinton County, Indiana, Michael Montgomery, J. D. Benedict, Ezra M. Senseney, Ephraim Brumbaugh, Abram Fisher.

It was agreed that the Yearly Meeting of 1909 should be held by the Western District of the brotherhood, in the Willow Springs Church, Douglas County, Kansas.

Standing Committee: William Cassell, Ohio; Michael

Montgomery, Missouri; John D. Benedict, Pennsylvania; Henry Garber, Ohio; Benj. A. Frantz, Ohio; Ezra M. Senseney, Maryland; John Garber, Ohio; John D. Musselman, Indiana; Isaac P. Stitely, Maryland; George W. Balsbaugh, Indiana; Abram Fisher, Michigan; Henry A. Good, Pennsylvania.

M. Montgomery, foreman; H. Garber, reading clerk; E. M. Senseney, writing clerk.

◆

ANNUAL MEETING OF 1909.

On May 30 and 31, and June 1, of this year the Yearly Meeting was held with the brethren of the Willow Springs Church, Douglas County, Kansas, on the farm of Brother Levi Flory. The following articles comprise the counsel of this meeting:

Article 1. Inasmuch as union was the object of the Old Brethren in the separation. They said in one of their petitions, "our plain decisions have been disrespected and overruled, and if this state of things shall continue to exist we will lose all our power in the controlling of the church." Therefore, what must be done now with such elders and congregations that disregard the decisions of our Yearly Meeting? Answer: The councils of the Yearly Meeting are designed to keep the "unity of the Spirit in the bond of Peace," and we therefore admonish all elders and congregations to respect her (the Yearly Meeting's) counsels until such time when she can unitedly see wherein she erred in giving counsel. Passed by the meeting.

Art. 2. Inasmuch as buying ready-made clothing is becoming to be a universal practice, even among our brethren, would it not be according to the Gospel and the order of the brethren to adopt the following plan: Let this Annual Meeting appoint a committee of three or five brethren to investigate some manufacturers of ready-made clothing and arrange to have brethren's clothes made in the order of the brethren for every-day wear as well as dress suits. Inasmuch as the claims are so often made that they cannot buy the every-day wear or work clothing in the order, causing some difficulty in the churches, especially in the West, to carry out the order in dress. Answer: We, your sub-committee, do not feel to recommend what this paper asks for; but we do see a great necessity for our members to adhere more closely to the order as laid down by the church, not only in Sunday clothing, but every-day clothing as well, and we do feel to advise our dear members that if they cannot buy clothing in the order, to make them at home rather than to break down the order of the church. Passed by the meeting.

Art. 3. Inasmuch as insuring property and live stock in incorporated insurance, or so called mutual insurance companies, is still practiced by some of our dear members, thereby violating our nonconformed and nonresisting principles, and yoking ourselves together with unbelievers, we pray the Annual Meeting of 1909 to more strongly discourage such practice, and admonish our members not to invest in such named organizations; and in case of loss by fire or otherwise, the elder or elders with the official body of said church wherein the loss occurred, make an estimate of the loss and bring it before the home church first, and admonish the members to liberally contribute, and then send the estimate with report of home church to the adjoining churches, and let the members also be admonished to freely give, and if still there would not be sufficient, then let the elders, with the adjoining elders, counsel as to how much farther to go to ask for help. See 2 Corinthians 6. 14, 15, 16, 17; Gal. 5. 1 and 6. 2; 1 John 2. 15 and 3. 17, 18; 3 John 6th and 7th verses. Answer: We, your sub-committee, believe that the principle set forth in this query is in harmony with the Spirit of the Bible and we think it should be adopted by this Yearly Meeting. Passed by the meeting.

Art. 4. Inasmuch as there seems to be much changing and moving from place to place by some of our ministers, for various reasons, and in consequence thereof many local churches are left in a crippled state or condition, and on account of such conditions the church and the surrounding ministry are put to much trouble and much inconvenience thereby, will not the Yearly Meeting of 1909 make it the duty of a minister to first get the consent of his church by the assistance of the adjoining elders, to let him move, so as not to leave it wholly to his own option whether he may move or not? Answer: We, your sub-committee, unitedly agree and endorse the request asked for in the query, that this Yearly Meeting advise that elders and ministers should heed the counsel of elders and the counsel of the church in moving from place to place, and not leave the flock without a minister. The church should hold them responsible to hold their regular appointments until the church is supplied by a competent ministry, and re-adopt the former minutes of 1871, article 14, page 363. Passed by the meeting.

Art. 5. Inasmuch as some of the members in our brotherhood are purchasing and using automobiles, and whereas they seem to be extravagant in price and for various other reasons give offense to some members throughout the brotherhood; and in view of the above grounds for offense and the undeveloped use of the automobile, we ask the Yearly Meeting of 1909 to advise all the members not to purchase nor use them at all as our property under the present conditions, at least until such time (if ever) they may become inexpensive in price and in general use so that the Yearly Meeting in union can no more see a just cause for offense, and thus maintain not only a union in council but also in practice through our brotherhood. We pray the Yearly Meeting of 1909 to grant the above request. Answer: This Yearly Meeting grants the above request.

Art. 6. For the standing committee to accept or reject after due consideration.

Inasmuch as our brotherhood is now supplied with canvas tents for the purpose of holding our annual councils, both East and West, as it may be thought good for all interested, and as our brotherhood is divided off into four parts or districts for the holding and defraying of the expenses, would it not be good for the cause and general interest of the members if these four districts could come to some understanding to hold the Annual Meeting alternately from East to West, so that it would be known from year to year where our council will be held, and thereby giving all concerned a better chance to prepare and make the necessary arrangements in due time, and for the general good of the poorer classes in our brotherhood? Submitted for consideration or amendment by the standing committee to Yearly Meeting for one year.

We, the standing committee, submit the above request to the general council for consideration through the churches and report to the Yearly Meeting of 1910.

Passed to go on the minutes for one year's consideration.

Proceedings of Tent Committee.

Art. 7. We, the undersigned committee appointed by the Yearly Meeting of 1908, to purchase tents for the purpose of holding Yearly Meetings in, make the following report to the Yearly Meeting of 1909: The committee met for consultation November the 14th, 1908, at the home of Brother Frank Petry, the committee all being present except Brother J. H. Balsbaugh, he being sick at that time and not able to come. After full consideration of all bids given by the different tent manufacturers, we agreed to place our order for the tents with the Jones Hardware Co., of Richmond, Indiana, for the tents at their price, which is $950, F. O. B. Toledo, Ohio.

The committee not being instructed how to raise the funds with which to pay for the tents, we agreed to solicit the whole brotherhood. By this plan we received the amount that will be reported in the treasurer's report. We, your committee, propose to build or purchase two trucks, with suitable boxes, in which to store the tents for shipment and preservation, which will probably cost about $75.00 each.

Report of Treasurer to Yearly Meeting of 1909

We, the tent committee, have appropriated $1,400.00 to the General Brotherhood for purchasing Yearly Meeting tents and caring for same, with other expense, as may be needed.

Appropriations to be raised by Eastern districts		$200 00	
Raised and paid in			$145 40
Yet unraised	$54 60		
For Ohio		525 00	
Raised and paid in			535 25
For Indiana		475 00	
Raised and paid in			254 80
Yet unraised	220 20		
For Western District		200 00	
Raised and paid in			210 30
Total amount paid in			$1145 75
Paid out for tents		950 00	
Paid for traveling expenses and postage		183 62	
Total paid out		$1133 62	
Balance on hand			12 13
Appropriation not yet raised	274 80		

Signed by order of committee.

Frank Petry, Treasurer.

We, your tent committee, suggest that the tents be cared for in the locality where the meeting is held, until the next meeting is located, then the tents can be shipped to where the next meeting is to be held. We may be able to have a proper storage for them by that time.

And further, we think some of the small articles that are used each year at the meeting, such as water spigots, etc., should be held by the brotherhood and shipped from place to place with the tent fixtures.

Isaac P. Stitely,
J. D. Mohler,
Moses Plunkett,
Frank Petry.

We, the standing committee, agree to accept the tent committee's report, and forward same to this Yearly Meeting for their consideration; and in view of Brother Henry Balsbaugh's affliction, on account of which he asks to be relieved, suggest that his request be complied with and another be appointed in his stead, and this standing committee suggests that D. D. Skiles, of Indiana, be appointed in his stead.

The Yearly Meeting accepts tent committee's report, with this understanding, that should there be any dissatisfaction in the appropriation made by the committee, it be arranged with the dissatisfied, if any.

Art. 8. In regard to the inquiry made for the minute-books.

Inasmuch as there is some inquiry for minute books and, the supply being exhausted, but inasmuch as a number had been distributed in the brotherhood at a reduced price in order to cancel the debt incurred for publishing probably some of which could be obtained to supply the present demand. Should anyone have any on hand for sale they should make it known and report to Vindicator committee.

Committee.

A request from adjoining elders of the Willow Springs and other churches for a committee to investigate difficulties existing there.

This standing committee decides to grant said request and suggests that the committee be composed of Brethren Henry Garber, George W. Balsbaugh, Aaron P. Metzger, John B. Gascho, Joseph D. Mohler.

Accepted and passed.

Committees' Report

The report of last year's committee sent to Donnels Creek Church, Clark County, Ohio, to adjust troubles existing there, was laid before the meeting and accepted. Committee: M. Montgomery, J. D. Benedict, E. M. Senseney, G. W. Balsbaugh, A. P. Metzger.

The report of last year's committee sent to Middle Fork Church, Clinton County, Indiana, to adjust troubles existing there, was laid before the meeting and accepted. Committee: M. Montgomery, J. D. Benedict, E. M. Senseney, Abram Fisher, Ephraim Brumbaugh.

The brethren of Indiana presented a request for the Yearly Meeting of 1910, which was granted.

Standing Committee: John D. Musselman, George W. Balsbaugh, Indiana; David Flory, Henry Garber, John Garber, Benj. A. Frantz, Ohio; William Cherry, J. B. Rinehart, Kansas; E. M. Senseney, I. P. Stitely, Maryland; J. D. Benedict, Pennsylvania; Michael Montgomery, Missouri; Levi H. Sides, North Carolina.

M. Montgomery, foreman; H. Garber, reading clerk; E. M. Senseney, writing clerk.

◆

ANNUAL MEETING OF 1910.

On May 15, 16, and 17, of this year, the Yearly Meeting was held with the brethren of the North Manchester Church, Wabash County, Indiana, at their meeting house. The business of the meeting was disposed of as follows:

Article 1. Inasmuch as the supply of minutes of Yearly Meeting seems to be exhausted, we therefore request that an edition be printed embracing all the minutes from the close of the minute book to the year of 1910, inclusive, and consolidated in one pamphlet for the convenience of those who wish to preserve them. Answer: We, your sub-committee, decide to grant the request of the above query. Passed by the meeting.

Art. 2. In case a complaint or charge comes against a brother or sister, is it according to order to separate them from their companion in paying the visit, or shall the brother or sister be visited in the presence of their companion, there being no complaint or charge against the companion? Answer: We consider it not order to separate them, but they should be visited together. Passed by the meeting.

Art. 3. Inasmuch as the decision, article No. 2, of 1908, is causing much dissatisfaction and confusion, some claiming that official council could, in different ways, withhold a query from coming before the church, should they so desire, will not this Yearly Meeting reconsider said decision and so frame an answer that while going through the private council, it must also go before the church, as the power lies in the church and not in the private council? Answer: We, your sub-committee, unitedly agree to make no change in minute, article No. 2, 1908. As all church work is considered by private council, to prepare it for public council, and if any query should come into private council not in fit shape for public council, we think the private council, with the originator, have a right to quiet it in private council. Passed by the meeting.

Art. 4. Inasmuch as there was considerable dissatisfaction caused, which is still existing, relative to the way query No. 7 of the minutes of Yearly Meeting of 1909 was answered.

Therefore, we request Yearly Meeting of 1910 to reconsider the answer as given to query No. 7 by Yearly Meeting of 1909, and instead of the present answer as it stands on the minutes of Yearly Meeting of 1909, say that in the future the messengers be instructed to act more in accordance with the request as set forth in query No. 7, of minutes of Yearly Meeting of 1909. Answer: We, your sub-committee, after due consideration would advise that the messengers be admonished by the former standing committee to be guided by the Spirit in making choice of elders to serve on the standing committee, as members are admonished in making choice of other officers of the church. This to serve as the answer to the minute referred to above. Passed by the meeting.

Art. 5. Since it frequently occurs at our Yearly Meeting that when a query is read and put before the meeting some brethren (sometimes several of them) who do not understand the design or purpose of the query, rise up and talk on the query, quite contrary to the design, object, or purpose of the query, thus confusing the minds of the meeting. Therefore we request Yearly Meeting of 1910 to decide that in the future no brother shall be allowed to speak on a query before the messenger (if present) from the district from whence the query came shall have an opportunity to explain the design, object or purpose of the query. Answer: Yes, we, your sub-committee, feel to grant the request called for in the query, and advise that no brother speak till the messenger, if present, explains the design or purpose of the query, if not understood. Passed by the meeting.

ART. 6. Will not the Yearly Meeting of 1910 urge brethren when they get calls, to adhere more strictly to article 1 of the Yearly Meeting of 1893? Answer: We, your sub-committee, decide to grant the request of the petitioners. Passed by the meeting.

THE TENT COMMITTEE

We, the members of the tent committee, having performed the duties laid upon us by Yearly Meeting in arranging for the purchasing and caring for of tents for Yearly Meeting use having performed that duty hereby ask to be relieved.

ISAAC P. STITELY,
J. D. MOHLER,
FRANK PETRY,
D. D. SKILES.

This standing committee respects the request of the tent committee by relieving the elders and ministers of said committee and retaining the others, and suggests that there be three brethren appointed in each district in their stead to care for tents hereafter, namely:

Eastern District: Jacob Diehl, Union Bridge, Maryland; H. G. Benedict, Mont Alto, Pennsylvania; John Jamison, Hollins, Virginia.

Ohio District: Frank Petry, Eldorado, Ohio; D. F. Denlinger, Trotwood, Ohio; E. E. Hyre, R. F. D. No. 10, Dayton, Ohio.

Indiana District: D. D. Skiles, Rossville, Indiana; Stephen Cripe, Peru, Indiana; Solomon Hay, Sidney, Indiana.

Western District: John H. Armstrong, Westphalia, Kansas; Riley Barnhart, Pomona, Kansas; Samuel Churchbaugh, Baldwin, Kansas.

Passed by the meeting.

Report of Yearly Meeting Tent Committee's Treasury.

Paid for two tents	$950 00	
Paid for water spigots	10 65	
Paid for mailing stamps	2 20	
Paid for tent repairs	4 58	
Total		$967 43
Paid for railroad fare		205 72
Paid for material for tent trucks	166 64	
Paid for labor to make trucks	63 75	
Paid for padlocks	3 40	
Total cost of tent trucks		233 79
Paid for freight on trucks	$13 44	
Paid for gas pipe, ropes, etc.	20 74	
Paid for blacksmithing	5 00	
Paid for wall poles, stakes, etc.	1 80	
		40 98
Total paid out		$1447 92
Total receipts from different districts.		1422 28
Treasury Dr. to		$25 64

Submitted to standing committee.

FRANK PETRY, Treasurer.

Report accepted by the meeting.

COMMITTEES.

A request of the Modesto Church, California, in conjunction with the Los Angeles Church, California, was presented and granted, and the following named brethren were chosen as their committee: Henry Garber, Joseph D. Mohler, and Abram Fisher.

A request for a committee to investigate trouble existing in the Big Creek Church, Gove County, Kansas, was granted, and the following brethren compose the committee: Henry Garber, Jos. D. Mohler, Abram Fisher.

Should any one of said committee fail to go, Brother G. W. Balsbaugh is to be substituted.

REPORT OF COMMITTEE.

The committee chosen by the Yearly Meeting of 1909 for the investigation of troubles existing in different localities of the church in Kansas, submitted a report of their labors to the Yearly Meeting of 1910, which was accepted. Committee: Henry Garber, J. D. Mohler, Aaron P. Metzger, Isaac P. Stitely, Jos L. Fisher.

Standing Committee: Benjamin D. Flora, Virginia; Isaac P. Stitely, Maryland; Michael Montgomery, Missouri; George W. Balsbaugh, Indiana; Wm. Cherry, Kansas; Henry Garber, Ohio; Ezra M. Senseney, Maryland; William Cassell, Ohio; Henry A. Good, Pennsylvania; John Garber, Ohio; John D. Musselman, Indiana; Abram Fisher, Michigan.

M. Montgomery, foreman; H. Garber, reading clerk; E. M. Senseney, writing clerk.

◆

ANNUAL MEETING OF 1911.

On June 4, 5, and 6, of this year, the Yearly Meeting was held with the brethren of the Sugar Creek Church, near Lima, Allen County, Ohio, on the farm of Brother Anthony Miller. Two queries were passed by the meeting as follows:

Article 1. Inasmuch as there are a good many old members who think it not in order to have quarterly council, and many churches have it, and as there is nothing on the minutes in regard to it, will not this Yearly Meeting take action on this matter and say which is right, so as to be more in union? Answer: It is the prayerful conclusion of the sub-committee on the above query, that all necessary councils are in harmony with the spirit of the Gospel, and from experience we learn that permanent quarterly councils answer the welfare of the church. Passed.

Art. 2. An official brother moves out of one arm of church into another organized arm of church where there is another brother in the same degree of office who is younger in office: which of the two shall sit above the other, the one who is a resident or the one who has just moved in? Answer: We, your sub-committee, would decide that the elder or elders having such cases in charge, take with them two or more adjoining elders and let them, with the church agree which one shall sit at the head, and fully explain the matter to the church. Passed.

Committee's Report.

The report of the committee sent to Quinter, Kansas, was read and accepted by the general council.

The same committee's report from Modesto, California, was considered and accepted by the general council.

The same committee waited on the church at Whittier, California. After examination of matters there and the result of the work done, it was thought good to send another committee to reinvestigate all troubles, and report to next Yearly Meeting. This committee to be Brethren Michael Montgomery, Ezra M. Senseney, and Benj. D. Flora. Accepted by the meeting.

Two petitions came to this Yearly Meeting from Indiana, one from Middle Fork of Wildcat Church, and one from Deer Creek Church, near Camden, which papers were considered and the requests granted, and a committee chosen to wait on both places, to be composed of the following brethren: M. Montgomery, E. M. Senseney, I. P. Stitely, Abram Fisher, H. A. Good.

REPORT OF TENT COMMITTEE'S TREASURY.

At Yearly Meeting of 1910, Treasury was Dr. to	$25 64	
Cash receipts since Yearly Meeting of 1910 from different parts of Ohio		$60 45
Less indebtedness		25 64
Balance in Treasury to date, June 5, 1911		$34 81

Submitted, FRANK PETRY, Treasurer.

The tent committee was advised and duly empowered to investigate and decide upon some kind of dressing for the Yearly Meeting tents and to apply the same, to render them a better protection against rain.

There being no request for the Yearly Meeting of 1912, it was agreed that any section of the brotherhood deciding to hold the meeting should make application to the foreman of this meeting before September 1, 1911.

Standing Committee: B. D. Flora, Virginia; E. M. Senseney, Maryland; David Flory, Ohio; B. A. Frantz, Ohio; G. W. Balsbaugh, Indiana; Michael Montgomery, Missouri; I. P. Stitely, Maryland; H. A. Good, Pennsylvania; Henry Garber, Ohio; William Cassell, Ohio; John Garber, Ohio; Abram Fisher, Michigan.

M. Montgomery, foreman; H. Garber, reading clerk; E. M. Senseney, writing clerk.

ANNUAL MEETING OF 1912.

On May 26, 27, 28, and 29, of this year, the Yearly Meeting was held with the brethren of the Lower Stillwater Church, near Englewood, Montgomery County, Ohio, on the farm of

Brother Ezra Denlinger. The following queries and papers passed the meeting.

Article 1. Part First—Seeing there is a growing tendency among many of our brethren to avail themselves of the use of the automobile, and by such course have caused and are causing a division of sentiment in different congregations insomuch that some housekeepers are at a loss to determine what is best to do for the good of Zion and peace within her bounds. For this cause we pray this Yearly Meeting to again consider the propriety of our members using the automobile, and to more fully advise and explain the former minute upon the subject.

Part Second—Will this Yearly Meeting determine definitely whether the use of any kind of a vehicle driven by a motor engine subjects a brother or sister to expulsion from the church under our former minute upon the subject?

Second Query—We petition the Yearly Meeting of 1912 to inform us as to how she considers the auto-truck or freighting car. Shall they be held the same as the tourist car?

Answer to Part First—We, your sub-committee decide that Art. 5, of the minutes of Yearly Meeting of 1909, is in some degree indefinite and may be so used that the object sought for in the answer is evaded. For that cause we offer the following as a substitute: This Yearly Meeting can not see any propriety or consistency in our members owning or using the automobile either for pleasure or profit, and therefore strongly advises against it.

Answer to Part Second—But we see no cause for offense in the use of a vehicle for transporting freight when driven by a motor engine. Passed by the meeting.

Art. 2. Inasmuch as there was much confusion caused and many feelings hurt at our last Yearly Meeting (1911) by a brother entering the dining tent and announcing that there could be a special car obtained to leave that evening if one hundred passengers could be secured. To get the number it would require some of the table servants to go, which some did, leaving their tables unattended, thus imposing a double labor upon those remaining faithful to that they had been appointed. Also ordering dinner for those that would desire to go away at a time about two hours earlier without considering those brethren that had charge of the dining tent on that day, who had ordered the general meal for all at 4 o'clock p. m. Also causing disorder by many coming in, sitting down, eating, and going out without a blessing pronounced or thanks offered, which required special effort on the part of those in charge to restore order. Will not the Yearly Meeting of 1912 devise some plan to restrict brethren so that such confusion will not occur again and that servants and waiters be required to find substitutes before absenting themselves before their labors are complete? Answer: We, your sub-committee, advise that the brethren bear one with another in this matter and be more careful hereafter in announcing railroad arrangements so as to make no disturbance, and also waiters not to leave without a substitute in their place. Passed by the meeting.

ART. 3. Will not this Annual Meeting of 1912 confirm the decision of 1871, article 18, minute book, page 365, which we believe is in harmony with the principles of God's word? Then in view of said principles, is it right on matrimonial occasions or infares at members' houses to have displays as wedding marches, two or more couples selected to stand up on each side of bride and groom at time of ceremony, when seating around the table, then coupling off, two and two, till the table is filled, or any other display to gratify the flesh? Let us have a union in these things, brethren. Answer: We, your sub-committee, find the query in minute book, Art. 18, page 365, does not cover this query. But in answer to this we would strongly admonish all our dear members against all unbecoming displays such as floral wreaths, bowers, marches, and all wedding displays of every kind; and instead of all such merriment let the prayerful, solemn feeling prevail. Passed by the meeting.

ART. 4. As there is not a uniform practice among the churches in serving the yearly church visit, some sending the visit to all the members one or two weeks prior to the communion, and others from three to five months prior thereto, would it not be more in accordance with the Gospel and for the good of the churches to have one order of time in which to send the church visit? Answer: We, your sub-committee, decide that in our judgment, according to the general order of the church, it is best not to have the yearly visit too long before the communion, but have it as near as circumstances will admit. Passed by the meeting.

Reports of Committees.

Report of committee's work done in Deer Creek Church, Indiana, in the fall of 1911 was read.

Unanimously accepted by the church, also by the standing committee.

Accepted by the meeting.

Report of committee's work in Middle Fork Church, Indiana, in fall of 1911, was read.

Unanimously accepted by the church, also by the standing committee.

Accepted by the meeting.

Report of work done by committee in the New River Church, near Whittier, Los Angeles County, California, from August 21 to 29, was read and unanimously accepted by the meeting.

Petition to the Yearly Meeting.

Inasmuch as there has come to the standing committee of this meeting a petition originated and circulated by Joseph K. Metzger, Daniel V. Skiles, and Samuel W. Yost, and signed by a number of others, finding fault after having accepted of the work done by the committee sent by Yearly Meeting of 1911 to adjust difficulties in the Middle Fork and Deer Creek Churches of Indiana, by misrepresentation and exposure of work done in said churches, and, further, by circulating the same in church districts of other States, thereby sowing discord among brethren contrary to Gospel rule and order.

Therefore, we, the standing committee, in union agree that said brethren did very wrong and should make an humble acknowledgment before this meeting; and, inasmuch as Brother Yost not being present here, our conclusions shall be entrusted to the care of his adjoining elders to require the same of him in his home church.

There was another local petition presented to us for consideration containing matter censuring the committee in their work in the Deer Creek congregation which we find by evidence before us, contains matter that cannot be sustained. Therefore, we can do nothing in the matter.

There was also another local petition containing matter from the Middle Fork and Deer Creek Churches, the contents of which are similar to those read, and hence are answered in former answer of standing committee.

The standing committee's disposition of the above petitions was ratified by the meeting.

An offer to hold the Yearly Meeting of 1913 was presented, which the meeting concluded to hold for further consideration.

The conference closed on Wesdnesday, May 29, about 3 o'clock p. m., with devotional exercises.

Standing Committee: Isaac P. Stitely, Maryland; Ezra M. Senseney, Maryland; Benjamin D. Flora, Virginia; Michael Montgomery, Missouri; Aaron P. Metzger, Indiana; John Garber, Ohio; Abram Fisher, Michigan; William Cassell, Ohio; John D. Benedict, Pennsylvania; Henry Garber, Ohio; Benjamin A. Frantz, Ohio; David Flory, Ohio.

M. Montgomery, foreman; H. Garber, reading clerk; E. M. Senseney, writing clerk.

ANNUAL MEETING OF 1913.

On May 11, 12, and 13, of this year, the Yearly Meeting was held with the brethren of the Peters Creek Church, near

Salem, Roanoke County, Virginia, on the farm of Brother Elias B. Huffman. The following passed the meeting:

ARTICLE 1. Since the telephone question has agitated the minds of our brethren to a perplexing extent, various decisions having been passed by Yearly Meetings upon the subject which are not consistent in their meaning nor possible to be applied in a general sense, and since out of this inconsistency have grown dissensions and discord until necessity demands a reconsideration of the whole question. Therefore, we pray the Yearly Meeting of 1913 to reconsider the former minutes entire upon the telephone making all former decisions without binding force, and in their stead adopt the following: This meeting grants the use of the telephone in the houses of our brethren, but strictly enjoins that they be used with caution and care as becometh our profession; and members who shall abuse this liberty shall be dealt with as transgressors. Answer: We, your sub-commttee, into whose hands have been placed three queries which we designate, respectively, as No. 1, No. 2, and No. 3, said queries bearing upon the same subject (the use of the telephone among our members), after prayerful consideration of each, conclude that the object designed to be reached in numbers 2 and 3 is also couched in number 1. Therefore, we decide to grant the requests in query No. 1, and further, we agree that queries numbers 2 and 3 be not placed upon the minutes, but sent back to the churches from whence they came. Passed.

ART. 2. As there is some dissatisfaction relative to the way query No. 9, of last Yearly Meeting (1912) was disposed of, will Yearly Meeting of 1913 reconsider said query, and if still thought not good to include all of our dear brethren the same as officials relative to dress and wearing the beard and hair as set forth in the resolution referred to in No. 9 of last year, that was adopted in 1866, will not this Yearly Meeting give us something that will bring us nearer to a oneness, that we may all appear alike and all be faithful to our promise that we made before we were baptized, so that we can all present our bodies a living sacrifice holy and acceptable unto God? Answer: We, your sub-committee, think there is sufficient already on the minutes in regard to plainness of dress and manner of wearing the hair and the beard. See Section 42. Reconsidered minutes, page 532. Also minutes of 1866, Art. 47, page 317.

We unanimously advise the elders and officials to admonish all members to more strictly conform to the order of the church. 1 Peter 5. 1, 2, 3. Passed.

ART. 3. Inasmuch as there is some difference among the offending members on the query on page 80, article 5, 1837, on sale crying, will not the Yearly Meeting of 1913 give a more scriptural answer on sale crying? Answer: We, your sub-committee, agree that article 5, 1837, page 80, Minutes of the Annual Meetings, is in line with the Spirit of the Scriptures. See Matt. 5.16; 1 Cor. 10.32; 1 Thess. 5.2. Passed.

PETITION TO THE YEARLY MEETING.

POMONA, Kansas, Nov. 23, A. D. 1913.

In view of the councils given by the brethren assembled together in council in the Wolf Creek arm of the church, Montgomery County, Ohio, on the eighth day of December, A. D. 1880, touching the rights of members petitioning Yearly Meeting, we now tenderly and prayerfully petition the Yearly Meeting of A. D. 1913 to seriously consider the present condition of our beloved brotherhood caused by the conflicting opinions existing among us whereby some minutes are enforced and made binding, while others are allowed to be of no effect, causing contention and strife among us, we now ask the Yearly Meeting to make all the conclusions of Yearly Meeting obligatory, according to the minutes of the Yearly Meeting of A. D. 1860. Art. 1, and to further specify our requests regarding some of the points causing confusion, we hereby ask the Yearly Meeting to allow no automobiles, no telephones, no political voting, no insurance, and as the wearing of gold as it is appearing in these modern times is contrary to the Gospel, we petition further, that other substitutes less offensive be used so as to abstain from all appearance of evil, and all and anything that has been concluded against. In short, that we show consistency regarding the conclusions of the Yearly Meeting pertaining to our non-conformity principles. The above petition was signed by ninety-five members.

Answer to Petition: In view of the Wolf Creek council referred to in the Pomona petition of November 23, 1912, we wish to say that the object and purpose of the Wolf Creek council of December 8, 1880, was a mutual work among the elders and housekeepers generally, and was agreed upon by all throughout the brotherhood, and the date and place published for all who should feel to meet and consult together as to the points of difference at that time existing in the church, giving equal rights and privileges to elders, officials, and the laity by church ruling. Here we see a wide difference between the Wolf Creek council and the Pomona council. The former was done mutually according to general church government, while the Pomona council was entirely one sided as to the rights and privileges of petitioning, etc.

Hence we plainly see that that council cannot be consistently referred to as a precedent for that of the petitioners, and would not be right to be referred to as a precedent, inasmuch as stated above the general brotherhood had no knowledge of the said council and was not conferred with as taught by the golden rule, "To do unto others as we would have others do to us."

Now as to the church making all her decisions obligatory she has never done so, as the conclusions of the fathers evidence to us. And in regard to the points specified in the petition for which consideration is asked, some of which are under consideration at this meeting; due respect will be given to same when they come up in regular order.

Now in consideration of all of the foregoing, the elders of the church consulted together and concluded to have a conference with all aggrieved officials, and extended a kind and loving invitation to all such to meet them on the 9th of May on the meeting ground to which no respect was shown, they failing to manifest any interest in same by their non-appearance.

Notwithstanding all the above we still earnestly desire that all might come and labor together for the good of souls.

To be sent to the dissatisfied by the order of the meeting.

Passed by the meeting to go on record on the minutes.

The meeting closed with devotional services on Tuesday, May 13, about 4 o'clock p. m.

Standing Committee: Michael Montgomery, Missouri; Henry Garber, Ohio; John Garber, Ohio; E. M. Senseney, Maryland; Ephraim Brumbaugh, Michigan; Aaron P. Metzger, Indiana; G. W. Balsbaugh, Indiana; B. A. Frantz, Ohio; John D. Benedict, Pennsylvania; Benjamin D. Flora, Virginia; Isaac P. Stitely, Maryland; David Flory, Ohio.

M. Montgomery, foreman; H. Garber, reading clerk; E. M. Senseney, writing clerk.

◆

ANNUAL MEETING OF 1914.

On May 31, and June 1 and 2, of this year, the Yearly Meeting was held with the brethren in the Middle Fork Wild Cat Church, Clinton County, Indiana, on the farm of Brother Joseph S. Metzger. The following queries passed the meeting:

Article 1. First Query—Inasmuch as the automobile question has been considered twice by Yearly Meeting, first in the year 1909, article 5, also in the year 1912, article 1, and yet, in view of all that Yearly Meeting has done by strongly advising our dear members against the impropriety and inconsistency of them owning or using the automobile, it does not seem to give the satisfaction sought for, we therefore ask

Yearly Meeting of 1914 to reconsider all of her former work on the automobile question and say instead thereof that this Yearly Meeting decides that no member be allowed to own an automobile, a truck car, or motorcycle, or to run one belonging to another person, they all being very unbecoming and inconsistent with the profession and life that should characterize the life of a true and humble follower of the Lord Jesus Christ according to the following Scriptures:

"Seekest thou great things for thyself? Seek them not." Jer. 45. 5.

"Blessed are the meek: for they shall inherit the earth." Matt. 5. 5.

"Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Matt. 7. 14.

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me." Matt. 16. 24.

"That which is highly esteemed among men is abomination in the sight of God." Luke 16. 15.

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." Rom. 12. 2.

"Let your moderation be known unto all men." Phil. 4. 5.

"Abstain from all appearance of evil." 1 Thess. 5. 22.

"Be not deceived: God is not mocked; for whatsoever a man soweth, that shall he also reap." Gal. 6. 7.

"Humble yourselves therefore, under the mighty hand of God, that he may exalt you in due time." 1 Peter 5. 6.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1. Jno. 2. 15.

"As obedient, not fashioning yourselves according to the former lusts in your ignorance." 1 Pet. 1. 14.

Second Query—Inasmuch as the Yearly Meeting of 1912 has strongly advised against our members owning or using the automobile as their own property either for pleasure or profit, and therefore the church cannot allow them among the members. In view of the above we pray the Yearly Meeting of 1914 to say whether members may or may not own and use as their own property the auto-buggy or any other vehicle driven by a motor engine, that is designed for pleasure or profit as we have the auto-buggy among us.

Answer: We, your sub-committee, in union agree on the automobile and auto or motor buggies and motorcycles, etc., and keenly realize the unpleasantness of handling the various auto spirits with the Gospel, yet we do not see how any help can come for such work by repealing former minutes on the automobile question; therefore, we reaffirm them, especially that part of the decision of 1909, article 5, which says, "Advise all the members not to purchase nor use them at all as our property under the present conditions, at least until such time (if ever) they may become * * * in general use, so that the Yearly Meeting in union can no more see a just cause for offense."

In regard to the auto-truck, we advise to make no change in the minutes of 1912, article 1, but advise members not to use them at all as a pleasure or passenger car under the present conditions or sentiments. Passed.

Art. 2. What should be done with elders and members who do not respect the counsels of Yearly Meetings, neither the resolutions of 1881, thereby causing confusion and divisions amongst us? Answer: We, your sub-committee, would refer this query back to the church from whence it came and advise the use of the decisions of Yearly Meeting of 1865, articles 17 and 18, and Yearly Meeting of 1909, article 1. Passed.

Art. 3. As there seems to be a difference in the brotherhood in regard to the 18th of Matthew, some making a statement at their quarterly council meetings of the 15th, 16th, and 17th verses, and then give members liberty, if any have had occasion to use the same and did not effect peace, now to tell it to the church, while others do not do so. If it is not the order of the church to make such statement, then tell us what the Savior meant when he said, "Tell it unto the church," as in the 17th verse. Answer: We your subcommittee, agree that it has not been the established order of the church to make such statements to the church. We also agree that the Savior meant what he said and that such trespass be told directly by the aggrieved party to the church after the officials see that the two first steps have been complied with. Passed.

There being no application for the Yearly Meeting of 1915, it was concluded that any part of the brotherhood that might decide later to call for the meeting, should report to the foreman of this Yearly Meeting not later than September 1, 1914.

Standing Committee: Michael Montgomery, Missouri; E. M. Senseney, Maryland; J. D. Benedict, Pennsylvania; Aaron P. Metzger, Indiana; David Flory, Ohio; Ephraim Brumbaugh, Michigan; Abram Fisher, Michigan; I. P. Stitely, Maryland; G. W. Balsbaugh, Indiana; John Garber, Ohio; Henry Garber, Ohio; B. A. Frantz, Ohio.

Michael Montgomery, foreman; Henry Garber, reading clerk; Ezra M. Senseney, writing clerk.

ANNUAL MEETING OF 1915.

On May 23, 24 and 25, of this year, the Yearly Meeting was held with the brethren of the Lower Stillwater Church, near Dayton, Montgomery County, Ohio, on the premises of Brother Owen Montgomery. One query and one petition passed the meeting as follows:

ART. 1. Inasmuch as there are two ways practiced in our brotherhood of disposing of what is left over from our lovefeast meetings (one by the visit brethren putting a reasonable price on each article or articles, the other by selecting a brother or neighbor to call for bids and sell to the highest bidder), let us have one way and order. "God's house is a house of order." Answer: We, your sub-committee, decide that this matter be given into the hands of the visit brethren first to give to the poor, then to leave it to the visit brethren to dispose of the remainder as they may see fit, but to make no public sale. Passed.

PETITION TO YEARLY MEETING OF 1915.

Modesto, Calif., April 7, 1915.

To the Old German Baptist Brethren, assembled in Yearly Meeting of 1915, we send Greeting:

Due to the very serious condition into which we, as a congregation have fallen, there being a divided sentiment touching the matter of fellowshipping those who have withdrawn from us, we therefore ask that Yearly Meeting send representative brethren to instruct and set in order the things wanting.

Chas. B. Rumble, George Montgomery, J. A. Cover, J. E. Blickenstaff, Jacob Blickenstaff, C. L. Woodbridge, M. J. Montgomery, Mary A. Rumble, Mary H. Cover, E. J. Duncan, Gertie Blickenstaff, Leanna Peters, Anna Rumble, Orpha E. Flory, Carrie Marconett, Alice Bowman, Olive Bowman, Rhoda Rumble, O. F. Flory, Esther V. Hiestand, Asa A. Peters, Mary C. Peters, William Edgecomb, J. R. Edgecomb, Martha Edgecomb, Mary Terkelson, Ruth Rumble.

Answer: This Yearly Meeting grants the above petition and suggests that the following brethren compose the committee to the Modesto, California, Church: Jacob D. Miller, George W. Balsbaugh, Ephraim Brumbaugh, John F. Flora, Isaac P. Stitely. The said church and the general brotherhood to see that the expenses of same are met. Accepted by Yearly Meeting.

Before the close of the meeting there was an offer presented to hold Yearly Meeting of 1916 in the State of Missouri, on condition that there would be no other application for it, and that the Western District would be fully united to support it, the final conclusion to be announced later.

Standing Committee: Michael Montgomery, Missouri; I. P. Stitely, Maryland; Henry Garber, Ohio; E. M. Senseney, Maryland; John D. Benedict, Pennsylvania; A. P. Metzger, Indiana; G. W. Balsbaugh, Indiana; Ephraim Brumbaugh, Michigan; B. A. Frantz, Ohio; David Flory, Ohio; John Garber, Ohio; J. D. Mohler, Ohio; Wm. H. Peters, Virginia.

M. Montgomery, foreman; Henry Garber, reading clerk; E. M. Senseney, writing clerk.

ANNUAL MEETING OF 1916.

On June 11, 12, and 13, of this year, the Yearly Meeting was held with the brethren of the Shoal Creek Church, Newton County, Missouri, near Fairview, on the farm of Brother Isaac Miller. The following queries passed the meeting:

ART. 1. We ask Annual Meeting of 1916 to remain firm in disciplining members who own, control, or ride in automobiles for novelty or luxury; and we also beg Annual Meeting to redeem her pledge made in 1909, article 5, and grant members the privilege to own control and ride in automobiles when done for utility. Answer: We, your sub-committee, agree to accept the fore part of the above query, but also agree we cannot grant the liberty asked for in the latter clause of said query. But we feel to retain the decision of 1915, article 2, which also retains the decision of 1914, article 1, which we agree is in harmony with the Gospel, and should stop the agitation of the automobile question. Passed.

ART. 2. Inasmuch as there is a difference of opinion in regard to members holding office on boards of public schools, and thereby causing grievance among our dear members, cannot this Annual Meeting give us advice so we may be more of one mind, and in love and union? Answer: Since the public boards of education encourage practices in public schools that we feel our brethren cannot encourage or sanction, we, your sub-committee, agree unanimously to advise that brethren do not hold such offices when it can be reasonably avoided. See also Rom. 14:19; 2 Cor. 6:14. Passed.

ART. 3. Inasmuch as there is a custom among us in several different localities for our young members coming together to have singings, and have adopted the use of Hymnals and song books instead of using our hymn books, and also in some localities amuse themselves by indulging in plays and having a good time, thus conforming to the world not becoming our profession, will not this Annual Meeting restrict such singings or gatherings to only use our hymn books and have no other amusements in connection with such gatherings? Rom. 12:2; 1 Peter 1:14; 1 Cor. 14:15; Eph. 5:19. Answer: We, your sub-committee, advise that elders and housekeepers urge their members to use such tunes and hymns as are suitable for general worship, and not to turn these gatherings into worldly amusements. Passed.

A report of the labors of the committee sent last year to the Modesto Church, California, was laid before the meeting and accepted. Committee: J. D. Miller, G. W. Balsbaugh, Ephraim Brumbaugh, J. F. Flora, I. P. Stitely.

REPORT OF VINDICATOR COMMITTEE.

To Standing Committee and Annual Meeting, Greeting:

Inasmuch as Annual Meeting of 1894 has empowered the Vindicator committee to fill vacancies, change editors, and take full charge of the work to the best interest of the cause of Christ and the church, subject to Annual Meeting, we desire to say that two of the committee, viz: Brother William Cassell and Brother A. Frantz having departed this life, and Brother A. Hyre being much afflicted and unable to assist in the work, the committee chose Brother I. H. Cool as a member of the staff; and if the brotherhood still feels satisfied with the brethren in their work, they feel to add one or two more in the near future. We, the committee, desire to make this report to Annual Meeting of 1916, subject to her approval and counsel.

Henry Garber, B. A. Frantz,
Jonathan Wenrick, J. D. Mohler.

Report approved.

PETITION FOR MINUTE BOOKS.

We, the members of the North Fork Church, Carroll County, Indiana, petition Annual Meeting of 1916 to formulate some plan to have another edition of the minute book published to include all minutes up to the present as all former editions are exhausted; and there are a number of young brethren and some older ones, that would like to have minute books but cannot get them.

Answer: Petition granted and Brethren J. M. Kimmel, Wm. N. Kinsey, and David Onkst appointed to get minute book printed.

FIXING OF THE YEARLY MEETING TENTS.

We, your tent committee, propose to try to fix the leaky seams in the tents by placing a lap over the lacing, if this meeting is agreed. The expense will not be much.

Tent Committee.

Passed and committee authorized so to do.

The brethren of Indiana will hold the Yearly Meeting of 1917.

Standing Committee: M. Montgomery, Missouri; J. E. Brubaker, Virginia; J. D. Miller, Illinois; B. A. Frantz, Ohio; David Flory, Ohio; J. D. Mohler, Ohio; G. W. Balsbaugh, Indiana; E. M. Senseney, Maryland; J. D. Benedict, Pennsylvania; A. P. Metzger, Indiana; I. P. Stitely, Maryland; Henry Garber, Ohio.

Michael Montgomery, foreman; Henry Garber, reading clerk; Ezra M. Senseney, writing clerk.

ANNUAL MEETING OF 1917.

On May 27, 28, and 29, of this year, the Yearly Meeting was held with the brethren of the Deer Creek Church, at their meeting house, near Camden, Carroll County, Indiana. The following queries and other papers passed the meeting:

ART. 1. Is it right, according to the Gospel for members to go into other districts and commune when they are not in condition to commune at home on account of charges being preferred against them? And has a brother the right to represent his church as a messenger to Yearly Meeting under above circumstances? Answer: We, your sub-committee, in answer to the first part of this query say No. Neither do we consider that a brother under the above conditions would be eligible to act as messenger to Yearly Meeting. Passed with its answer.

ART. 2. Inasmuch as Yearly Meeting of 1876, article 13, has decided that members should not get those fine, costly, and fashionable burial cases to bury their dead in; and as it seems as though of late it is becoming a prevailing custom by some of the members of our beloved fraternity to get those fashionable caskets to bury their dead in, will not this Yearly Meeting urge and admonish our dear members to be more considerate and manifest more humility to the world at our funerals? Answer: We, your sub-committee, most earnestly and seriously ratify the prayer of this query, and also to have other things to correspond in plainness. Passed with its answer.

ART. 3. Inasmuch as our country has gone into warfare and has taken up the draft law in order to raise its armies, will not this Yearly Meeting advise our dear members, especially the young, their duty as non-resistant and non-combatant followers of our Lord and Savior Jesus Christ who has given us a pattern that we should follow after in our pilgrimage here below? And is it deemed advisable to abide by the law so far as to register when the census is taken of the men that come under the draft age? Answer: We, your sub-committee, agree to grant the request in the fore part of this query. As to the latter part of the query, we think it necessary to register as demanded by the law. Passed.

The Standing Committee advised that the brethren answer the statistical census report sent out by the government, as far as they can.

Brother Michael Montgomery and Brother Jacob D. Miller appeared before the Standing Committee to report what they had done in the work assigned them by the Standing Committee of 1916, in the Big Creek Church, Quinter, Kansas. It was decided that they should go back and work with the adjoining elders to reconcile matters with the members there.

The tent committee reported the cost of repairing the tents. There remains an unpaid balance of $51.34. All the churches in the brotherhood are asked to contribute in payment of this bill, and a little more, that there may be some money in the hands of the treasurer for future needs in repairs. Accepted.

Brother E. E. Hyre, of Ohio, and Brother H. G. Benedict, of Pennsylvania, both having been elected to the ministry, resigned as members of the tent committee; and Brother Ezra Denlinger, of Ohio, and Brother N. M. Lesher, of Pennsylvania, respectively, were appointed to serve in their stead, and their appointment was confirmed by the meeting.

Brother Wm. N. Kinsey, on behalf of the committee appointed by Yearly Meeting of 1916 to get printed a new edition of our minute book, made an explanation and report of the work thus far done and asked for an extension of time to complete it, which was approved and granted by the meeting.

The appointment of Brother Samuel Stoneroad to serve on the Vindicator committee was confirmed by the meeting.

Three petitions for committees to settle difficulties in local churches were presented and granted, and the following committees appointed:

1. For the Donnels Creek, Upper Twin Creek, and Lower Twin Creek Churches, Ohio: G. W. Balsbaugh, E. M. Senseney, M. Montgomery, I. P. Stitely, J. B. Rinehart.

2. For the Shoal Creek Church, Missouri: J. D. Miller, J. F. Flora, A. P. Metzger.

There being no request for the Yearly Meeting of 1918, the matter was left for later application.

Standing Committee: Moses Plunkett, Kansas; J. D. Miller, Illinois; John F. Flora, Indiana; Henry Garber, Ohio; Abram Fisher, Michigan; G. W. Balsbaugh, Indiana; J. E. Brubaker, Virginia; A. P. Metzger, Indiana; J. D. Mohler, Ohio; Chas. B. Rumble, California; I. P. Stitely, Maryland; J. D. Benedict, Pennsylvania.

Henry Garber, foreman; I. P. Stitely, reading clerk; J. D. Benedict, writing clerk.

ANNUAL MEETING OF 1918.

On May 19, 20, 21 and 22, 1918 the Annual Meeting was held on the premises of Brother Myron J. Kinsley in the Covington district, Miami Co., Ohio. The following passed the meeting:

ART. 1. Will not this Y. M. consider the impropriety of our sisters cutting their bonnets flaring in front instead of straight down, the former being a growing custom among our sisters? Will not this Y. M. outline and establish the order that there may be unity of practice and principle? Answer: We, your subcommittee, refer you to page 521, Art. 2, 1883 as a sufficient answer to above query. Passed.

ART. 2. Inasmuch as the ancient order of our fraternity always has been that members having a pending difficulty could not break the bread of communion until such difficulty was reconciled, is it wrong now for elders to commune while they are complicated in unreconciled difficulties, or have charges or complaints against them? What is to be done with elders who do commune under above conditions? Answer: We, your sub-committee unanimously agree on the first question that it is wrong. See Matt. 5:23, 24, also minutes of 1862, Art. 42 and 1917, Art. 1. On the second part as to what shall be done, we advise to continue the order of the brethren, for the local church and the adjoining elders. Passed.

ART. 3. Is it right for an elder or any other member to go into another district (from home) and there and then, without giving any notice of his coming, in the absence of the home elder say to the congregation, that he holds a charge against said elder and therefore he can not be a messenger to Y. M., said charge having never been legally established by the church. Yet the church accepted the proposition of said strange elder and in the absence of the home elder made a decision in his case, he thus not having any opportunity of making any defense or explanation whatever concerning said charge against him? Also, is it right for thus working in his case in his absence? See minutes Art. 40, 1862; Art. 50, 1865; Art. 8, 1869. See also Matt. 7:12; Luke 6:31. Answer: No. Passed.

REPORT OF COMMITTEE SENT TO OHIO BY Y. M. OF 1917.

Eaton, Ohio, August 22, 1917.

We the undersigned, as a committee sent by Annual Meeting of 1917, to investigate and adjust difficulties existing in the Donnels Creek and Upper and Lower Twin churches in Ohio, and elsewhere affected, originating from the course of procedure on the auto advices, after investigating the troubles as best we could in said churches, when we met to deliberate and formulate a report of our labors we found we were divided on the understanding of the auto advices to such an extent that we in unison decided it was not safe for us to attempt to formulate decisions on so grave a matter affecting not only these churches but many others throughout our brotherhood.

For the above reasons we thus report to said churches with a united agreement to refer the matter to the next A. M. through the proper channel to fully define the automobile devices so as to understandingly and in union adjust all the past auto troubles and fully define the basis or course of procedure for the future, in order to restore peace and union in our beloved brotherhood, pleading with members and elders and churches to exercise patience toward each other till the above is defined and outlined by A. M.

Signed: M. Montgomery, G. W. Balsbaugh, E. M. Senseney, I. P. Stitely, Josiah B. Rinehart.

A PETITION TO THE YEARLY MEETING OF 1918.

Inasmuch as several petitions were before the Y. M. of 1917 asking for a strong committee of faithful elders to adjust troubles in different parts of the brotherhood wherever said troubles existed, and the Y. M. of 1917 granted a committee. After said committee had investigated some of said troubles, they failed to unite or agree to decisions or findings and to adjust and set in order what was wanting, and so failed to reconcile the grave troubles existing, We therefore ask the Standing Committee through Y. M. to investigate why said committee of elders did not adjust their findings on said troubles existing and reconcile the offending ones.

Signed: J. D. Mohler, John L. Wade, David Miller, J. B. Warner, Isaac Lavy, M. V. Cool.

The conclusion of the meeting with reference to the situation as set forth in the foregoing report of the committee and petition, was to send back the committee to the affected churches to try to effect a reconciliation in the matters investigated by them last year as best they can.

REPORT OF COMMITTEE TO SHOAL CREEK CHURCH, MO.

The Committee sent by the Y. M. of 1917 to settle troubles in the Shoal Creek Church, Mo., made a report of their investigations and findings which report was accepted by the said entire church. Report accepted by Y. M. of 1918. Committee: A. P. Metzger, J. D. Miller, John F. Flora.

No place being proposed for holding next Y. M. the matter was deferred to be determined later.

The Conference was brought to a close on Wednesday P. M., May 22, with devotional exercises.

Standing Committee: Wm. H. Peters, Va.; Jos. D. Mohler, Ohio; Aaron P. Metzger, John F. Flora, Ind.; Moses Plunkett, Kans.; Chas. B. Rumble, Calif.; Jacob

B. Miller, Ill.; Geo. W. Balsbaugh, Ind.; Abram Fisher, Mich.; H. Garber, Foreman; I. P. Stitely, Reading Clerk; J. D. Benedict, Writing Clerk.

ANNUAL MEETING OF 1919.

On June 8, 9, 10, 11 of this year the Annual Meeting was held on the premises of Bro. Josiah D. Baker in the Ludlow and Painter Creek district, Darke Co., Ohio.

ART. 1. We pray Annual Meeting to hold the automobile advice as we hold all other advices, and bring the unrest condition of our brotherhood to a close. See Minutes, 1865, page 295, Art. 34; 1872, page 373, Art. 5. Answer: All Annual Meeting advices are good and should be accepted alike until repealed by annual meeting.

ART. 2. (1) Inasmuch as the ownership of automobiles and the operating of the same by many members of the church, has resulted in much confusion in our beloved Brotherhood; and whereas the decisions and advices hitherto reached by the A. M. have utterly failed to quiet the disturbed condition or to re-establish a broken peace in bleeding Zion; Therefore will not this A. M. of 1919 agree to reconsider Art. 5, of the minutes of A. M. of 1909 as well as all succeeding minutes upon the subject of automobile ownership and use, and instead thereof so advise that henceforth automobile ownership and the proper use thereof shall not militate against membership or any of the rights thereof? But, however, be it understood that all who indulge in the same, assume the responsibility of any wrong that may be connected therewith. However, members shall be held amenable to the church for proper economy and plainness as becometh children professing Godliness. We pray the A. M. of 1919 to grant the above.

(2) Whereas some of the members in nearly all parts of our beloved Brotherhood are using and operating automobiles, and whereas many members are feeling that the minutes of our A. M. are violated by members operating and purchasing automobiles our peace is much disturbed; Therefore will not this A. M. of 1919 agree to reconsider Art. 5, 1909, and all other minutes pertaining to automobiles, that peace and union may once more be attained, and now say that those who purchase and operate automobiles shall do so on their responsibility, shall have only such as are not extravagant in price but plain, and shall handle them with much discretion and care, and shall be amenable to their respective congregations for any misuse of them?

(3) As unanimity has always been a distinct rule in our church government, and since our brotherhood is much disturbed on the automobile question, and there being no doctrinal point at issue, but a question of policy only, we ask this A. M. to lay the question down and stop the further agitation of the subject.

Answer: We, the Standing Committee, having had the above three several automobile queries thrown into our hands for answer, do agree to ask the Annual Meeting,

First—To reconsider all her advice on the automobile subject;

Second—To recognize the virtue of the said automobile advices in restricting members according to the practice of the churches up to this time;

Third—To decide that all members accepting this decision who have purchased automobiles, but have not been expelled, as well as elders who have encouraged them before A. M. agreed to bear with them, do by such acceptance, admit that they were too fast, and by so doing all offences will be removed, and peace and union restored:

Fourth—To decide that upon these conditions the A. M. now in union agrees, from henceforth, by the same authority that restricted the automobile, to bear with members buying as cheap and plain automobiles as they can get that will best suit their purpose for utility, by still being amenable to the local church for any misuse and abuse of them; and,

Fifth—To decide that members who have been expelled for owning or operating automobiles, desiring fellowship, shall be restored according to the general order; and thus may we be of one mind, and all speak the same thing, and work by the same rule as the one body of Christ. Passed.

ART. 3. Has a local church or committee of elders the right to change the meaning and effect of a bona fide deed for real estate?

Answer: No.

Bro. Stephen Cripe, of Indiana, on account of age, requested to be relieved from serving on the Tent Committee. His request was granted and Bro. Rolla Flora was appointed in his stead.

The meeting agreed to give opportunity till October 1st for some section of the Brotherhood to make application to hold the A. M. of 1920.

The meeting was closed with devotional exercises.

Standing Committee: Jacob D. Miller, Illinois; John F. Flora, Aaron P. Metzger, Geo. W. Balsbaugh, Indiana; Josiah E. Brubaker, Virginia; Josiah B. Rinehart, Indiana; Henry Garber, Joseph Mohler, Ohio; Abram Fisher, Indiana; M. Montgomery, Foreman; I. P. Stitely, Reading Clerk; J. D. Benedict, Writing Clerk.

ANNUAL MEETING OF 1920.

On May 23rd, 24th and 25th, 1920 the Annual Meeting was held on the premises of Bro. C. T. Kinzie, in the Mexico District, near Hoover, Cass Co., Ind.

The following business passed the meeting:

ART. 1. Inasmuch as the modern invention and use of talking machines, such as victrolas and many other like machines, are very popular in the world and seem to be slyly creeping into the church, thereby endangering our nonconforming principles, can not this Yearly Meeting give a definite answer to the following question: Is it according to the life of Christ and his teaching for members to use such instruments in their homes? Answer: No. Passed.

ART. 2. While the Resolutions of the Old German Baptist Church say, No musical instruments allowed in her communion or membership, will it not be much more necessary to not allow at all those useless idols—victrolas, phonographs, graphophones, talking and singing machines of all modern inventions and descriptions—and will we not say that we cannot allow them at all to be owned or used in the families of our members? See Rom. 8:6; I Thess. 5:22; Gal. 5:24; 2 Tim. 4:4. Answer: Unanimously decided to grant request. See Rom. 12:2; Titus 2:12; I Peter 4:3,4. Passed.

ART. 3. First, is it according to the Gospel and the order of the general brotherhood for an elder or any member to prefer a charge against another and then commune or anoint or be sent as messenger before reconciliation is made? See Matt. 5:23, 24.

Second, can a brother that says we cannot have a communion in our district be a representative of the same as a messenger, and at the same time saying he will not commune, not being satisfied with A. M.?

Answer: To first part, No. To second part, likewise, No. Passed.

COMMITTEE TO OHIO CHURCHES.

We the Standing Committee of Yearly Meeting of 1920 are agreed, inasmuch as there yet seems to be much unrest in the churches in Ohio, and because of an irregular petition from the Lower Twin church, and also a remonstrance to the same from the Upper Twin church with names of members attached reaching into other churches, and also because of a paper to the Standing Committee from the Covington church, and also other papers touching the troubles of Ohio, and because of the fact that the elders and churches in Ohio are almost helpless and at a loss to know how to adjust the many irregularities among them, there being many dissatisfied members, and in consequence thereof the cause is suffering very much, we cannot see any other way than to send a strong committee of disinterested elders to visit the Lower and Upper Twin churches, and wherever in their best judgment it appears to them needful to adjust mis-acts and efforts out of order and not in harmony with annual meeting rulings, that peace and union may be restored and confidence regained. Said committee to investigate to the best of their ability and to set in order all that may be out of order that an end may be put to all of their troubles. This committee not to go beyond the last yearly meeting. John F. Flora, of Ind., Aaron P. Metzger of Ind., Jacob D. Miller of Ill., John D. Benedict of Pa., and John B. Wertz of Kans., to compose such committee.

Accepted and passed by the meeting.

No place being offered for holding next Y. M., the matter was deferred to be determined later.

The conference was brought to a close on Tuesday P. M., June 25th, with devotional exercises.

Standing Committee: Abram Fisher, Ind.; I. P. Stitely, Md.; J. D. Benedict, Pa.; George W. Balsbaugh, Ind.; Wm. H. Peters, Va.; Michael Montgomery, Mo.; John F. Flora, Ind.; A. P. Metzger, Ind.; J. B. Rinehart, Ind.; Henry Garber, Ohio; J. D. Miller, Ill.; J. E. Brubaker, Va.

ANNUAL MEETING OF 1921.

On May 15, 16 and 17, 1921 the Annual Meeting was held on the premises of Bro. David W. Stitely in the Beaverdam District, near Union Bridge, Maryland. The following business passed the meeting:

ART. 1. We ask this Annual Meeting the following questions: 1st. Should brethren purchase stock in incorporated companies? 2nd. Will not this Annual Meeting reconsider the present plan of publishing The Vindicator? 3rd. Can a brother fill the position of a director in any incorporated stock company, such as banks and manufacturing industries? As our brethren strongly advise our dear members not to invest in such stocks. See Art. 10, A. M. 1849, page 134. Answer: To first and third parts of query, No, and recommend that minutes of 1893, Article 2, page 551, be carried out. To second part of query, No. Passed.

ART. 2. First, Inasmuch as Art. 5, A. M., 1902, is far reaching, we ask this A. M. of 1921, that it consider said article and say that we cannot receive into our fellowship any one that has been baptized by any other religious fraternity without their being rebaptized.

Second. We ask Annual Meeting to reconsider the minutes of 1882, Art. 5, 1890, Art. 1, 1908, Art. 5, and give an answer more in harmony with 1 Cor. 12:13, that all may understand alike and all practice alike, and not receive into church fellowship applicants baptized

On Page 619
Art. 2 - first line
should be 1908 instead
of 1902

by other denominations, on their baptism. Answer: This Annual Meeting decides to grant the request of both the above queries, viz., that all minutes named therein be reconsidered, and says, We cannot receive into fellowship any that are baptized by any other organization from this date of passage, without rebaptism. See 1 Cor. 12:13. Passed.

ART. 3. Inasmuch as the local churches of our Brotherhood have several different methods for selecting the messengers to Yearly Meeting and as we have very little on the minutes in regard to this matter, will not this Y. M. adopt the following plan so there may be only one way all over the Brotherhood: Let the two oldest in office be nominated, then let the church be counselled in their absence to see whether or not she is willing that they shall serve. After the church has selected the two nominated, then let the next oldest in office be nominated and the church be counselled for him to serve in case one or both the others fail to go. If it should become known later that neither of these three will serve, then the church may be further counselled in regard to sending the brother next oldest in office; or if there be no other official, a lay brother, so that no brother may act as messenger who has not been sent by the counsel of the church. The brethren thus selected shall be under obligations to go unless a good reason can be given for not going. Answer: This Annual Meeting agrees that the two highest in office be nominated and the voice of the church be taken in the absence of all ministers with the understanding that if the two nominated can not go the next highest in office shall go, and shall so continue down to the deacons and lay members. Passed.

ART. 4. Inasmuch as union was the object of the Old Brethren in the Separation, and as the majority ran away with things which we could not consent to, we resolved to adhere to a plain and decent uniformity of dress as soldiers of King Immanuel, that the brethren wear a plain, round breasted coat with standing collar. Now some of our brethren are getting a new style, named by some, "College Coat," which said brethren did not get from patterning after our forefathers, but by copying after other denominations that are drifting worldward, which we think is not in harmony with our humble profession, and is causing offence. How can we best get rid of these? Answer: This A. M. agrees to advise the congregations to ask the members to conform to the order as set forth in the Resolutions of 1881, on page 39, Appendix, Book of Minutes.

HYMN BOOK COMMITTEE.

It was suggested that Brethren J. C. Darst and J. M. Kimmel be appointed on the Hymn Book Committee, with Brethren Jonathan Wenrick and William N. Kinsey, the only surviving members of said committee, and that they be advised to get another supply of hymn books made. Approved and passed.

TENT COMMITTEE.

We, your Tent Committee, in council, have agreed, 1st, to relieve Bro. Frank Petry, by his request, from keeping our treasury, and to have Bro. Ezra Denlinger appointed in his stead; 2nd to relieve Bro. Jacob Diehl, by his request, from our committee, and to have Bro. David W. Stitely appointed in his stead; 3rd, to relieve Bro. John S. Jamison, by his request, from our committee and to have Bro. N. E. Bowman appointed in his stead; 4th, to relieve Bro. Samuel Churchbaugh from our committee, and to have Bro. D. H. Howser appointed in his stead, the former having removed. Submitted for approval of Standing Committee. Frank

Petry, Eldorado, Ohio. N. M. Lesher, Chambersburg, Pa. Approved and passed.

VINDICATOR COMMITTEE.

Three members of the Vindicator Committee, viz. Brethren Amos Hyre, Benjamin A. Frantz and Henry Garber having departed this life, we who remain of the committee have chosen Brethren Samuel Leedy, John F. Shaeffer and George Bowser as members of the staff, subject to approval of Annual Meeting.

J. D. Mohler, I. H. Cool, Samuel Stoneroad.

Approved and passed.

COMMITTEE.

A petition for a committee to go to the Lower Stillwater church, Montgomery Co., Ohio, was granted, and the following brethren appointed to be such committee: Josiah B. Rinehart, Abram Fisher and Joseph L. Fisher, and Leander Miller was named as substitute.

REPORTS OF COMMITTEE TO OHIO.

The committee consisting of John F. Flora, Aaron P. Metzger, John D. Benedict, J. D. Miller and J. B. Wertz sent by A. M. of 1920 to adjust troubles in Lower and Upper Twin, Donnels Creek and Covington churches in the state of Ohio, submitted reports of their investigations and findings in the several churches where they labored, which reports were accepted by the Annual Meeting of 1921.

Committee of Last Year to Covington Church, Sent Back.

Inasmuch as the formulating and circulating of petitions in our Brotherhood in times past has been the cause of much trouble and confusion; and we being confronted again this year (1921) with a petition from the Covington, Ohio, Elders and part of the church, similar to last year, this Annual Meeting of 1921 concludes that to formulate and circulate petitions does bring disunion and much unnecessary trouble: Therefore this Annual Meeting decides that the Covington elders did wrong and will be expected to make satisfaction for the same, and concludes to send back the Committee this year, that was there last year, to see that their former conclusions are carried out; and further, to set in order anything that they may find out of order and not in line with the Gospel and ruling of the Annual Meeting and, further, we decide that any elders and churches not satisfied with minutes of A. M. should come to the A. M. in regular order by asking for reconsideration or repeal, and not resort to the circulation of petitions which is almost sure to cause confusion and discord among brethren. Approved and Passed.

The place of A. M. of 1922 not being determined, the matter was deferred until September 1st.

The conference was closed Tuesday P.M., May 17th with devotional exercises.

Standing Committee: John D. Benedict, Pa.; Josiah E. Brubaker, Va.; Josiah B. Rinehart, Aaron P. Metzger, John F. Flora, Abram Fisher, Ind.; Jacob D. Miller, Ill.; John B. Wertz, Kans.; Chas. B. Rumble, Calif.; Michael Montgomery, Foreman; I. P. Stitely, Reading Clerk; E. M. Senseney, Writing Clerk.

ANNUAL MEETING OF 1922.

On June 4th, 5th and 6th, 1922, the Annual Meeting was held on the premises of Bro. Jesse Brubaker, in the Upper Twin Creek District, near Eaton, Preble Co., Ohio. The following business passed the meeting:

ART. 1. Will the Annual Meeting of 1922 decide and advise whether or not it is right for sisters to go to the polls and vote as they are required to pay poll tax and are privileged to register and vote if they feel to do so? Would it not be best to have a decision that all congregations of our brotherhood might advise the same and that elders and housekeepers may be united in their advices and counsels? Answer: This Annual Meeting decides that it is not right for sisters to go to the polls and vote. Passed.

ART. 2. (1st) Is it right according to the Scriptures below for brethren to loan their money to companies for 7%, the companies promising to pay tax on the same not in their own county, therefore losing the tax in their own township, and brethren and others have to make up the tax on the same? (2nd) Also Liberty bonds? Luke 12:15. Luke 6:31. Luke 20:24, 25. Romans 13:6, 7. Matt. 17:24,25,26,27. Matt. 7:12. Eph. 5:3. Answer to first part, No. See references given. To second part, considered there is enough already on the minutes. See A. M. of 1864, page 282, Art. 16. Passed.

ART. 3. (1st) We pray this A. M. of 1922 to give one order for preparing the communion bread.

As it now stands, there are two ways of preparing it, which does not look consistent according to the Gospel and the general order of our elders and forefathers.

(2nd) Inasmuch as it was admitted, that some elders and officials practice and maintain that it is right for brethren only to rule and pierce the communion bread, after the sisters have prepared it, while other elders and officials do practice and maintain that it matters not, and the sisters do prepare, rule and pierce it, said A. M. of 1921 failed to give advice, but laid it down, thereby indirectly sanctioning two orders,

Therefore, we pray A. M. of 1922 to advise all elders and officials that the sisters prepare the bread, and the brethren rule and pierce it. For the reason that through the woman Christ's body was prepared for the sacrifice; but the women never broke and pierced the Savior's body. For this reason the sisters have never been allowed to break the bread nor pass the cup to one another; and for the same reason we pray the A. M. of 1922 to advise all elders and officials that the sisters prepare the bread and the brethren rule and pierce it, thereby recognizing only one rule and practice. Answer: Concluded to grant the request of the above queries. See Mark 14:8. John 19:34. Passed.

ART. 4. Inasmuch as the shipping of our A. M. tents is more expensive on some districts than on others, we ask this A. M. to decide that the tent committee ship the tents where they are to go and the Brotherhood bear the expense of shipping, the same as of keeping them in repair. Answer: Request granted. Passed.

TENT COMMITTEE.

We, your Tent Committee, in council have agreed to purchase a new dining tent, not including "poles and side walls." Also, we have agreed on same weight (10 oz. ducking) as the old one, and to paraffine same before using.

And we have appointed the following brethren to purchase same, namely, Frank Petry, D. D. Skiles and Ezra Denlinger, subject to approval of A. M.

Furthermore, inasmuch as there are but two brethren of the tent committee in the Western District we have appointed Bro. Elmer Flory of Douglas Co., Kans., to fill the vacancy.

In behalf of the Tent Committee.

Ezra Denlinger, Treas.

Approved and Passed.

VINDICATOR COMMITTEE.

We, the Vindicator Committee having in August, 1921, added Bro. J. M. Kimmel to our staff do present our labor to the A. M. of 1922, subject to its approval. Committee: I. H. Cool, Samuel Leedy, John F. Shaeffer, Samuel Stoneroad, Geo. Bowser.

Approved and Passed.

REPORTS OF COMMITTEES.

The committee sent last year to Lower Stillwater church, Ohio, submitted their report which was read and accepted by the A. M. of 1922. Signed by Josiah B. Rinehart, Abram Fisher, Joseph L. Fisher, Committee.

The Committee of 1920 to certain Ohio churches being sent back by the A. M. of 1921 "to see that their former conclusions are carried out; and, further, to set in order anything that they may find out of order and not in line with the Gospel and ruling of the A. M.," submitted reports of their investigations and findings in the several churches, where they labored, viz., the Covington, Painter Creek, Oak Grove and Wolf Creek churches, which reports (a separate report for each church respectively) were read before the A. M. and accepted. Signed by John F. Flora, Aaron P. Metzger, John D. Benedict, Committee.

Two petitions for committees, one for Upper Twin church and one for Wolf Creek church, Ohio, were granted and one committee was appointed for both churches, viz., Michael Montgomery, Isaac P. Stitely, Abram C. Hess, Christian E. Jamison, Aaron P. Metzger. Joseph L. Fisher was named as substitute.

The churches of Indiana reported favorably to holding the Yearly Meeting of 1923 in that state.

The meeting was closed with devotional services about 3:30 P.M.

Standing Committee: Aaron P. Metzger, Ind.; Josiah B. Rinehart, Ind.; J. E. Brubaker, Va.; Samuel Leedy, Ohio; William H. Peters, Va.; Jacob D. Miller, Ill.; J. F. Flora, Ind.; Abram Fisher, Ind.; M. Montgomery, Foreman; I. P. Stitely, Reading Clerk; J. D. Benedict, Writing Clerk; Chas. B. Rumble, Assistant Clerk.

ANNUAL MEETING OF 1923.

On May 19th, 20th and 21st, 1923, the Annual Meeting was held on the premises of Bro. Edward C. Miller, in the North Fork District, near Colburn, Ind. The following is a record of the business that passed the meeting:

ART. 1. First: Inasmuch as many of our dear members think it improper for members to own, operate or work in stands at our annual meetings, will, therefore, this annual meeting consider the impropriety of the same and say that members shall not do so? Second: We ask Annual Meeting of 1923 to decide not to permit any bottled drinks to be sold on our annual meeting grounds and also advise any members not to engage in any form of merchandise at the time and on the grounds of annual meeting. Answer: As to the first part, we consider that members ought not to do so. As to the second part, relative to stand rights and sale of goods, see Article 1, minutes of A. M. of 1900, page 561. The committee on arrangements has the right to prevent the sale of bottled goods or anything else objectionable. I Thess. 5:22. Passed with the answer.

ART. 2. If the ruling and piercing of the communion bread is held as a religious rite and as emblematic of the breaking and piercing of Christ's body as Art. 8 of A. M. of 1922 sets it forth, then the bread of communion is being broken among us in private and by parties which is not in harmony with the Gospel of Christ. I Cor. 11:17 to end of chapter. Therefore, inasmuch as the bread of communion, in its emblematic sense, can only be broken in a church capacity and at the proper time, we pray the annual meeting of 1923 to reconsider said article 8 of 1922 and advise that the preparation, ruling and piercing of the communion bread is simply part of the necessary and suitable preparation for a love-feast and that it matters not by whom it is prepared, whether by brethren or by sisters. Answer: We your sub-committee, agree to reconsider Article 8 of A. M. of 1922, as we have no direct Scripture on preparing the communion bread. We consider it only common bread until it is blessed from a common to a commemorative use, when it becomes an emblem of Christ's body. Passed with the answer.

ART. 3. Inasmuch as one query of 1922 was laid down and two others were sent back and no reason given why no counsel was given, many members feel that by so doing the disorders upon which counsel was asked were encouraged. Therefore, we pray this A. M. reconsider said queries and refer them to former minutes as a reason for laying down and sending back as follows:

(The following queries, as designated, were laid down or sent back by the Annual Meeting of 1922, and therefore dropped from the permanent record for that year, but were revived again in 1923 by Article 3 above:

(1.) Inasmuch as nearly all trades, professions or occupations are represented by an organization of some kind, whether incorporated or not relating to their individual trade, profession or occupation which are known by various names; and as it is written that we are not to be unequally yoked together with unbelievers, and that we are to be a separate people, (II Cor. 6:14-17) is it right for our dear members to join such organizations? And if they persist in being members of such organizations how shall they be dealt with? Answer: Laid down.

(2.) How is it considered if a brother is out of order, can he go on the visit to visit other members on a charge or report or on the annual visit? Answer: Sent back.

(2.) What is to be done with sisters who wear coats (instead of shawls) and loose dress waists? Answer: Sent back.)

(1) Query laid down. This A. M. refers members to A. M. of 1872, Art. 21, page 376, and A. M. of 1874,

Art. 6, page 389, and A. M. of 1893, Art. 2, page 551, instead of laying down.

(2) Queries sent back. This A. M. refers members to the charge and promise of elders when ordained, in minutes of 1884, Art. 31, pages 526 and 527. Also the charge and promise in the first degree, page 528, Art. 8, reprint of Art. 8 of 1874, page 390. And also the charge and promise when installing into the second degree, page 529, also including visiting brethren's charge, page 530, Art. 15, reprint of Art. 15, 1835, page 75. Also A. M. of 1866, Art. 27, page 313. Also A. M. of 1883, Art. 2, page 521, and page 532, Sec. 42, instead of sent back.

And further, advise against all other late fashions, such as buying expensive and fashionable automobiles instead of buying cheap and plain ones as defined by A. M. of 1919, Art. 2, and sisters wearing coats instead of shawls, loose waisted dresses, bib aprons, short dresses and combing their hair down on their foreheads and ears. Thereby correcting said disorders as defined in all our recognized minutes above referred to. Therefore, since all officials thus charged and promised when installed, as above referred to, we ask this A. M. to advise that elders in charge see that officials come in order first, and then others, and if officials refuse to heed such counsel they fall in the judgment of the church. And if elders in charge refuse to take up said disorders, then it becomes the duty of adjoining elders to see that order is maintained as defined in all our reconsidered minutes, and record the foregoing on the minutes. Thereby the Brotherhood reaffirming her purpose to carry out all the principles of the Gospel as accepted in the Resolutions of 1881. Answer: We your sub-committee agree to reconsider said queries, and that Art. 2 of 1893, page 551, is sufficient with its answer to lay down said query of 1922. Also, we agree to grant their request referred to in queries sent back. And we feel that we have sufficient on the minutes as touching pride and extravagance, and urge our dear members to more strictly conform to former minutes as obedient children of King Immanuel. See Reconsidered Minutes, page 9, section 42. Passed.

REQUEST FOR A COMMITTEE.

A request for a committee to visit the New River church, Whittier, Calif., was granted and the following brethren were appointed: Elders J. F. Flora, G. P. Custer and A. C. Hess. For substitutes Elders J. B. Rinehart and J. B. Wertz were named. It was agreed that the Brotherhood meet the expenses of said committee if not fully met by the California churches.

Report of Committee sent to Upper Twin district, Ohio, in 1922 and the decision of the Standing Committee of 1923 in connection therewith relating to the Denlinger case, were read and approved by the meeting.

Report of Committee sent to the Wolf Creek church, Ohio, in 1922 was read and approved by the meeting.

TENT COMMITTEE.

To the Standing Committee:

Report of treasurer of the A. M. Tent Committee, 1923. We, the undersigned as authorized by annual meeting of 1922 to purchase a new cover for the dining tent, have done so and will therefore make a full report.

We have solicited the four districts of the Brotherhood for funds as follows:

Appropriations received from

Eastern District	$ 235.66
Ohio District	393.44
Indiana District	256.50
Western District	319.30

Received for the old tent	211.28
Balance in treasury last year	60.23
Total received with balance of last year	$1,476.41
Expenditures are as follows:	
Paid for new tent	$1,029.00
Paid for shipping new tent	9.55
Paid for gasoline for paraffining new tent	34.32
Paid for paraffine	12.31
Paid for four new quarter poles	6.80
Paid for shipping old tent to Ind.	77.50
Paid for traveling expenses, postage stamps and other minor expenses	37.99
Total paid out	$1,207.47
Total Receipts	$1,476.41
Total Expenditures	1,207.47
Balance in treasury	$ 268.94

Frank Petry, D. D. Skiles, Ezra Denlinger, Treasurer.

Accepted by Standing Committee. J. B. Rinehart, Clerk. Approved by the meeting.

Application for the Annual Meeting of 1924 by the Western District of the Brotherhood was approved by the meeting.

Conference closed Tuesday, about 3 o'clock P.M., May 21st with devotional exercises.

Standing Committee: Wm. H. Peters, Va.; J. E. Brubaker, Va.; G. P. Custer, O.; S. Leedy, O.; J. F. Flora, Ind.; Abram Fisher, Ind.; J. D. Miller, Ill.; J. B. Wertz, Kans.; M. Montgomery, Foreman; I. P. Stitely, Reading Clerk; J. B. Rinehart, Writing Clerk; A. C. Hess, Assistant Clerk.

ANNUAL MEETING OF 1924.

On June 8, 9, and 10 the Annual Meeting was held on the premises of Bro. James W. Wray, in the Sand Creek District, at Sawyer, Kansas. The following passed the meeting:

ART. 1. First: Inasmuch as it was generally understood that A. M. unanimously granted all requests asked for in query, Art. 3, of 1923, whereas the answer does not grant the requests, referring to former minutes to be restricted to order, but makes null and void the further requests touching late fashions referred to by saying: "And we feel we have sufficient on the minutes," thereby cutting out said last requests entirely which were not on the minutes, hence encouraging them as well as hindering elders and house-keepers to restrict them to order as requested in latter clause of the query, as well as things referred to on the minutes previous to that time. This no doubt occurred because of not distinguishing between sub-committee's answer and the final conclusion of A. M. to unanimously grant all the requests.

Therefore we pray this A. M. to reconsider the answer to Art. 3 of 1923 and make null and void said answer for the above reasons being so complicated, and grant all the requests asked for, and the same to be put on the minutes.

Furthermore, from henceforth let all conclusions of A. M. be written and then read before the open council.

Second: Inasmuch as many members believe that Art. 3 of 1923 was passed on the last proposition put before the meeting, and whereas the answer to said query does not harmonize with said proposition, we therefore ask this yearly meeting to carefully reconsider Art. 3 of 1923 and answer same in harmony with the Gospel and the established order of the Brotherhood.

Answer: This meeting grants all the requests in the query of Article 3 of 1923 instead of the answer of the sub-committee which was passed last year. Further, All answers to queries shall be read before the open council before they are passed upon. Passed.

ART. 2. We ask for the reconsideration of Art. 2 of the minutes of 1922 and also of the revised minutes, page 525, Section 28, and say we cannot allow our brethren to invest their money in non-taxable bonds in such a way that their brethren will have to pay their taxes, and say we cannot allow it according to the Scriptures, as follows: Matt. 7.12; 17:24, 25, 26, 27. Luke 6:31; 12:15, 20, 34, 25. Rom. 13:6, 7. Eph. 5:8. Answer: Considered that it is not according to the Gospel to invest money to avoid taxation. Matt. 17:27; Luke 20:25. Passed.

ART. 3. Inasmuch as the answer to queries Nos. 1 and 2, Article 2, 1921, is not understood alike by all, therefore, we pray this Annual Meeting to reconsider the answers to the above named queries and drop the words: "From this date of passage," so as to make it more definite and that all may understand alike.

We further pray this Annual Meeting to make provision for certain cases in districts wherein no separation has taken place in our once united fraternity, allowing it to the discretion of local churches (in addition to advice of adjoining elders) whether or not to recognize baptism administered by Church of the Brethren: all such applicants for membership to be required to accept the Resolutions of August 24th, 1881. Answer: We agree to reconsider queries Nos. 1 and 2, Article 2, minutes of 1921 and answer to the same, and decide that all who were baptized before the general separation may be received into fellowship without rebaptism by accepting the Resolutions of 1881 and the general principles of our fraternity. Further, All who have been baptized since the general separation must be received only by rebaptism. Passed.

REPORT OF COMMITTEE TO CALIFORNIA.

The committee consisting of Elders J. F. Flora, G. P. Custer and A. C. Hess sent last year to the New River church, Whittier, Calif., submitted a report of their labors which was accepted by the A. M. Also an advice from the Standing Committee to the above named church, was likewise accepted by the A. M.

TENT COMMITTEE.

To the Standing Committee of the A. M. of 1924, Greeting:

We your Tent Committee having met in council for some future consideration,

(1) Inasmuch as our dear Brother Franklin Petry's physical condition is such that it necessitates our appointment of another one in his stead and by his request we have appointed Brother J. N. Stoner, New Madison, Ohio, to serve instead of Brother Petry. Subject to the approval of Standing Committee.

Ezra Denlinger, Treasurer.

Request of Tent Committee passed by A. M.

The privilege to offer a place to hold the Annual Meeting of 1925 was deferred.

Standing Committee: J. B. Flora, Ind.; A. P. Metzger, Ind.; J. B. Wertz, Kans.; I. H. Cool, Ohio; J. E. Brubaker, Va.; G. P. Custer, Ohio; J. D. Miller, Ill.; Samuel Leedy, Ohio; M. Montgomery, Mo., Foreman; I. P. Stitely, Md., Reading Clerk; J. B. Rinehart, Ind., Writing Clerk, A. C. Hess, Pa., Assistant Clerk.

ANNUAL MEETING OF 1925.

On May 31, June 1 and 2 the Annual Meeting was held on the premises of Bro. Ezra Flora, in the Bachelor Run District, near Flora, Carroll County, Indiana.

The following conclusions passed the meeting:

ART. 1. (a) Inasmuch as the modern invention and use of radio is becoming very popular in the world, is it according to the life and teachings of Christ and allowable by the church for members to own or have in their possession the radio? Col. 2:21, 22. Luke 16:15. Romans 12:2.

(b) We pray this Annual Meeting while assembled together in the Spirit and power of his might, to seriously consider the propriety of members allowing radios in their houses principally for the purpose of amusement and entertainment and at the same time connecting our houses with the fast current of the world. The radio is becoming highly esteemed among men, if so, an abomination in the sight of God. John says, "Love not the world, neither the things that are in the world." James says, "Keep yourselves unspotted from the world." The Savior says, "My kingdom is not of this world." We are commanded to set our affections on things above, not on things on the earth. Can we consistently bring up our children in the nurture and admonition of the Lord and at the same time let them idle away their time with the use of the radio? Therefore we earnestly pray this Annual Meeting to give us some definite rule to be governed by so as to clean up our houses and be a light to the world and living epistles known and read of all men. Answer: This Annual Meeting unitedly agrees that the radio is not in harmony with the life and teaching of Christ, and therefore, not allowable by the church under present conditions; and we cannot break bread with members who will not heed the above.

REQUESTS FOR COMMITTEES GRANTED.

1. For Beech Grove church, Madison Co., Indiana: Paul Custer, Simeon Frantz, Joel P. Wray, George Bowser, Isaac P. Stitely. For substitute: Ira Metzger.

2. For the Wolf Creek Church, Montgomery Co., Ohio: Paul Custer, Simeon Frantz, Joel P. Wray, Isaac P. Stitely, Ira Metzger. For substitute: Joseph L. Fisher.

VINDICATOR COMMITTEE APPOINTMENT.

We, the Vindicator Committee, having lost one of our number by the death of Elder Isaac H. Cool, have chosen Elder Benjamin E. Beckner to labor with us on the editorial staff of The Vindicator, subject to approval of Annual Meeting. Samuel Stoneroad, Samuel Leedy, John F. Shaeffer, George Bowser, J. M. Kimmel.

Passed.

TENT COMMITTEE.

To the Annual Meeting of 1925, Greeting:

Received from the Brotherhood since last year's A. M.	$783.00
Due on last year's freight	45.71
For shipping tents to Indiana	342.00
Total expenses	387.71
Balance on hand	395.29

Ezra Denlinger, Treasurer.

Report satisfactory to A. M.

Application for the Annual Meeting of 1926, by the District of Ohio to be reported to The Vindicator. Approved by the meeting.

Conference closed Tuesday, June 2, about 1:30 o'clock, P. M., by singing hymn No. 359, exhortation and prayer.

Standing Committee: John B. Wertz, Kans.; Aaron P. Metzger, Ind.; Abram Fisher, Ind.; John F. Flora, Ind.; Paul Custer, Ohio; Samuel Leedy, Ohio; Josiah E. Brubaker, Va.; William H. Peters, Va.; Michael Montgomery, Mo., Foreman; Isaac P. Stitely, Md., Reading Clerk; John D. Benedict, Pa., Writing Clerk; Jacob D. Miller, Ill., Assistant Clerk.

ANNUAL MEETING OF 1926.

On May 23, 24, 25, 1926 the Annual Meeting was held on the premises of Bro. Aaron C. Denlinger in the Lower Stillwater District, near Trotwood, Montgomery Co., Ohio. The following passed the meeting:

ART. 1. Inasmuch as the ring ceremony in solemnizing marriages is becoming so popular among the popular preachers of the popular churches of the world, is it in harmony with our humble profession and the teaching of Christ, for our ministers and elders to use the ring ceremony? John says, "Love not the world, neither the things that are in the world." As the ring ceremony is highly esteemed among the people of the world and as "that which is highly esteemed among men is an abomination in the sight of God," we pray this Annual Meeting to consider and answer whether the ring ceremony is in line with our humble profession and the Gospel. Luke 16:15; James 4:4. Answer: We consider that it is not in harmony with the Scriptures to use the ring ceremony in solemnizing marriages. Passed.

ART. 2. Inasmuch as some of our dear brethren are insuring their lives to the dissatisfaction of many of our dear members, we therefore pray our A. M. to give us a more definite answer to life insurance. Answer: We unanimously agree that it is not according to the Spirit of the Gospel for brethren to have their lives insured.

ART. 3. In a local district of church it was reported that a brother and sister had a radio in their home. Upon investigation it was found to be so. A radio equipped with head phones belonging to their son, a single man past 21 years of age, who was farming the place and making his home with his father and mother, was in their house. The father and mother will not ask their son to take the radio out of the home for fear he will leave home, and they will not refuse to listen on the radio for fear he will get a loudspeaker; but they will promise to listen to such things only that are fit to be listened to.

The matter is brought before the church in regular order, the sister not present. The counsel or vote was taken. Seventeen say, "We ask nothing." Seventeen say, "We will be with the church." Five say, "We will hold for the decision of Annual Meeting on the radio." Some of the seventeen that say, "We ask nothing," say, "We think the brother should use his influence against the radio and not listen on it." The brother is called in and told, "The church asks nothing of you, but thinks you should use your influence against the radio, and we think it would be best for you not to listen on the radio."

Is the above decision in harmony with the Gospel and the decision of the Annual Meeting of 1925 on the radio? If not, what shall be done? Answer: To the first part of the query which reads, "Is the above decision in harmony with the Gospel and the decision of Annual Meeting of 1925 on the radio?" we say, No. As to the latter part of the query which asks, "If not, what shall be done?" we refer to Article 1, 1925. Passed.

A request for a committee for the Middle Fork church, Indiana, was granted, and the following brethren were appointed: I. P. Stitely, C. B. Rumble, M. Montgomery, W. S. Noe, Wm. H. Peters. For substitute: A. C. Hess.

Report of committee sent to the Beech Grove district of church, Indiana, in 1925 was read and in union accepted. Signed by Paul Custer, Simeon Frantz, Joel P. Wray, George Bowser, Isaac P. Stitely, committee.

VINDICATOR COMMITTEE.

We, the Vindicator Committee, have chosen Elder Philip Miller to serve with us on the editorial staff of The Vindicator subject to the approval of the Annual Meeting. Samuel Stoneroad, Samuel Leedy, John F. Shaeffer, Geo. Bowser, J. M. Kimmel, B. E. Beckner. Passed.

TENT COMMITTEE.

May 25, 1926

To the Annual Meeting of 1926, Greeting:

Total receipts from Brotherhood since June 1, 1925, with last year's balance	$430.50
Total expenses for shipping tents to Ohio and other expenditures since June 1, 1925	102.65
Balance in treasury	$327.85

Ezra Denlinger, Treasurer.

Report accepted by the meeting.

A request for the Annual Meeting of 1927 to be held in Pennsylvania was presented and accepted.

Conference closed Tuesday, May 25, about 2 o'clock P. M., with devotional exercises.

Standing Committee: John F. Shaeffer, Lloyd Oyler, Leander Miller, Joel P. Wray, Samuel Leedy, Wm. H. Peters, Abram C. Hess, Josiah E. Brubaker, G. Paul Custer, Michael Montgomery, Foreman; Isaac P. Stitely, Reading Clerk; Jacob D. Miller, Writing Clerk; Chas. B. Rumble, Assistant Clerk.

ANNUAL MEETING OF 1927.

On June 5, 6, 7, 1927, The Annual Meeting of 1927 was held on the premises of Bro. Harry G. Benedict, in the Falling Spring District, near Good, Franklin Co., Pa. The following is a record of the conclusions that passed the meeting:

ART. 1. (a) Past experience has proven that when the privilege is granted for some one to conduct a refreshment stand or stands on our Annual Meeting grounds, almost invariably the rules governing the manner in which such stands should be controlled have been ignored and the controlling power has been changed from the grantor to the grantee, resulting in a "Country Fair" condition, causing much unfavorable comment by the world and casting a shadow over the better light that should be manifested by the people of God when assembled together to consider the sacred principles that mean so much for the spiritual progress of the Church. Further: It seems contrary to Christ's teachings for a sacred assembly working for his cause, becoming an excuse for merchandising. See John 2:16. It is also reasonable to conclude especially under conditions of this kind that fasting is much more consistent than feasting.

In view of above reasons and more that might be given, we would ask that this Annual Meeting to reconsider Art. 1, page 561, of A. M. of 1900, also Art. 1, of A. M. of 1923, and conclude that from now on he upon whose premises these meetings are held (also others), should forfeit the right to let refreshment stands of any kind upon said premises.

(b) Inasmuch as the lunch stands at our Annual Meetings are being allowed more privileges, and are continually locating nearer the Meeting Tents; also being allowed to sell soft bottled drinks; all of which is becoming grievous to many of our members who feel these practices are not in harmony with our humble and non-conforming profession, and the Scriptures; Therefore, we earnestly pray this Annual Meeting to give its prayerful consideration to the above and especially to prohibit the sale of soft or bottled drinks; which, if indulged in by our beloved members, shows a very bad light to the world. See Matt. 5:16; also I Thess. 5:22. Answer: We reaffirm minutes of 1900 and 1923 with advice to the committee of arrangements to more fully adhere to said minutes. Passed with its answer.

ART. 2. Inasmuch as there is some difference practiced in lining hymns, is it order to line out four or two lines at a time before singing? Will not this A. M. more definitely decide which is the usual order that all may more fully understand and work by the same rule and order?

Answer: We find no objection to lining either two or four lines depending upon the kind of hymn and circumstances under which it is used. Passed with its answer.

ART. 3. Inasmuch as experience has found it not to be the best to overburden elders with the oversight of numerous churches, therefore we pray this A. M. to say that no elders shall have the oversight of more than two churches at a time when it can be reasonably avoided.

Answer: We grant the request. Passed with its answer.

ART. 4. We ask this A. M. to outline the legal method of procedure in bringing and presenting charges against an elder or body of elders, so all may work by the same rule, and avoid the hindering of church work by irregular or rash charging of elders.

Answer: We adopt Art. 27, Minutes of 1880, page 475, with the amendment that such accusers should be dealt with as transgressors. Passed with its answer.

ART. 5. Is it legal to ordain an elder without the consent of the adjoining elders? Does Art. 41, 1865 grant such proceedings? If so, are all later decisions on the subject null and void? See minutes of 1881, Art. 18 and appendix papers, or questions 2 and 3, page 33.

Answer: It is not legal to ordain an elder without the consent of the adjoining elders, and we do not think that Art. 41, 1865 sanctions such proceedings, and that Art. 18, 1881 should be respected in the future. Passed with its answer.

ART. 6. Inasmuch as there exists a difference of practice in the Brotherhood as to the seating of officials that move into different districts, some seating the official as to his length of time in office, others seating the official at the foot of the bench, regardless of the time he has been in office: That is, a brother who has been in the deacon's office 40 years may be seated below a brother who has been only elected a short time, the older brother having just moved into the district; and likewise with brethren in the ministry, in their degree. Provided, however, that nothing stated herein shall be applied to elders who are housekeepers in the district in which they reside, and rule well. See 1st Timothy 5:17. Does the Scripture, 1st Peter 5:5 mean the younger in office or the district? "Likewise ye younger, submit yourselves unto the elder?"

Answer: The position of the ministry should be left to the decision of the local church, but as to deacons, the younger should be subject to the elder in office. Passed with its answer.

ART. 7. When there is a petition sent to the Annual Meeting requesting a committee to be sent to a local church to adjust troubles, is it not just and in order that the Standing Committee hold an interview with both the accused and the accuser before a final decision is made to send a committee to the church involved?

Answer: Yes, if possible. Passed with its answer.

ART. 8. Will this Annual Meeting say whether or not it is just and right for an investigating committee to receive either damaging or established charges against an elder or any other brethren and then make no record nor statement of their findings of said charges in their report?

Answer: Considered not right. Passed with its answer.

ART. 9. Will this Annual Meeting say that hereafter it shall not be permissible for an elder or any brethren to come into the messenger room and object to or question the right of any messengers serving, who have the authority from their respective churches and against whom the adjoining elders have made no objections? Answer: Deferred.

REPORT OF HYMN BOOK COMMITTEE.

To the Annual Meeting of 1927, Greeting:

The present edition of our hymn books is about exhausted, another edition will be required, and as we have been given permission in the past to make corrections, we desire to submit the following for your consideration:

Some of the type is so worn that the impression is not perfect and some letters do not show in print.

Some of the hymns are written under wrong meter.

A few hymns require some changing in wording to make better harmony, and other minor corrections are needed.

To make the necessary corrections it may add about 5 to 6 cents per copy on the next edition.

The cost of printing and binding have advanced since the last edition was issued and this will also increase the cost of the next.

Requests have been made by a number for a leather binding which will increase the cost to approximately $1.00 per copy for semi-flexible black leather binding.

We suggest to print the next edition in both bindings.

Respectfully submitted: Wm. N. Kinsey, J. C. Darst, J. M. Kimmel, committee.

This Annual Meeting authorizes the Hymn Book

Committee to issue a new and corrected edition of the Hymn Book in one binding only.

REPORT OF TENT COMMITTEE.

To the A. M. of 1927, Greeting:

We, your Tent Committee, having met in council for some future considerations submit the following:

First. Inasmuch as the physical condition of our dear brother, John Armstrong, is such that it necessitates our appointment of another in his stead, and by his request we have appointed Bro. John R. Riffey, of Westphalia, Kans. in his stead.

Second. Treasurer report as follows:

Last year's balance	$327.85
Interest to April 1, 1927	27.14
Total receipts to date	$354.99
Paid for shipping tents to Pa.	136.00
Balance in treasury	$218.99

Subject to approval of Standing Committee.

Ezra Denlinger, Treasurer.

Report approved by the meeting.

Requests for committees: 1. For the Beaverdam congregation, Maryland: Chas. B. Rumble, John F. Flora, Aaron P. Metzger. Substitute, G. P. Custer. 2. For the Middle Fork congregation, near Rossville, Indiana: C. E. Jamison, A. C. Hess, J. D. Miller, J. Lloyd Oyler, J. M. Wagoner. Substitute: J. T. Rutrough.

Standing Committee: John D. Benedict, Leander Miller, John F. Flora, Aaron P. Metzger, G. Paul Custer, Samuel Leedy, Abram C. Hess, Josiah E. Brubaker, William H. Peters, Michael Montgomery, Foreman; Isaac P. Stitely, Reading Clerk; Jacob D. Miller, Writing Clerk; Chas B. Rumble, Assistant Clerk.

ANNUAL MEETING OF 1928.

On May 27, 1928 the Annual Meeting was held on the premises of Bro. Benjamin E. Fisher, in the Wolf Creek District, near Brookville, Montgomery Co., Ohio.

The following are the conclusions that passed the meeting:

ART. 1. Is it right according to the Gospel and order of the brethren for a brother or sister to be a licensed real estate broker? 2 Cor. 6:14.

Answer: We think it best for our members not to become real estate brokers.

Passed with its answer.

ART. 2. We request the Annual Meeting to strongly advise brethren to wear the cape on the overcoat, also to wear the beard, as it seems we are losing out on these two points of church order, especially in some localities. Official brethren should set an example in all matters of non-conformity to the world, and adhere to the adopted uniform and order of the church. See Rom. 12:2; 1 Thess. 1:4 to 8; I Peter 5:1 to 4; and A. M. Min. 1888, Art. 1; 1900, Art. 5; 1913, Art. 2. Answer: We agree to readopt article 2, of 1913 with instruction to the elders to strongly admonish their local congregations on the cape overcoat and the beard. Passed with its answer.

ART. 3. We have an applicant for baptism who took out a life insurance policy for 20 years, 16 years ago, and has paid out on it $1515 and has borrowed $850 on a note and gave the policy as security on the note. Now upon his promise not to take out any more policies, we ask this Annual Meeting to tell us if the Scriptures will justify us under the foregoing conditions and the minutes we already have, to receive and baptize him, and bear with him to still comply with the conditions of the policy till due or lose all, and thereby favor him to receive the policy money when due and also pay the note secured by the policy. We pray this A. M. to give us a definite answer what to do under the foregoing conditions. Answer: We unitedly agree to send this query back to the congregation to dispose of according to their good judgment and the benefit of all concerned. Passed with its answer and let the local church act on its own responsibility.

ART. 4. We would respectfully call the attention of this Annual Meeting to an error. By some misunderstanding the recommendations of the sub-committee on Art. 3 of 1926 was written into the minutes after that Annual Meeting, in open council, had decided that the query should be laid down, thus by this error binding the affected district to a course almost unanimously considered unjust. Answer: We unanimously agree that we cannot find an error in minutes of 1926, Art. 3 which was passed, and still refer to minutes of 1925, Art. 1. Passed with its answer.

ART. 5. (1) Inasmuch as committees that are being sent out by Annual Meeting to settle difficulties, use the authority to expel all members who do not accept their report within 30 or 60 days (which is without Gospel authority and also contrary to minutes of 1876, Art. 10, page 416.

We therefore pray that Annual Meeting of 1928, say that no committee has the right to expel any member for not accepting its report until the committee's work has been ratified by Annual Meeting.

(2) We request that committees that are sent by Annual Meeting to adjust difficulties in local churches, shall not connect a penalty of expulsion from the church to members that do not feel to accept their decision; but all members implicated that will not accept, shall be out of communion until their decision is presented to Annual Meeting, and if accepted all

shall submit to be in full fellowship. Answer: We feel to grant the request of both the above queries with this addition: That all members not accepting the decision of a committee will be out of communion until the committee's decision is ratified by Annual Meeting, then those not accepting will be out of fellowship. Passed with its answer.

Elder John F. Flora, as overseer of the New River church, Whittier, Los Angeles County, Calif. (to which position he had been appointed by Standing Committee and Annual Meeting), having succeeded in getting Brother E. E. Kreiter of said church ordained to the eldership, tendered his resignation; but the meeting declined to accept Brother Flora's resignation and retained him as elder of the church at Whittier.

ADJUSTMENT OF CERTAIN IRREGULARITIES AFFECTING TWO A.M. COMMITTEES TO THE MIDDLE FORK CHURCH, IND.

Petition No. 1.

To Annual Meeting of 1928, Greeting:

Two papers originating in the bounds of the Middle Fork Church, Rossville, Indiana and adjoining churches, gravely charging both the Standing Committee of 1926 and a committee sent by Annual Meeting of 1926 to adjust troubles affecting the Middle Fork Church, of irregularities, came before the Annual Meeting of 1927. These charges are entirely unfounded, no fixed rule having been laid down by Annual Meeting previous to 1927 touching the points upon which these charges are based. We therefore pray Annual Meeting of 1928 to demand the originators, circulators and signers of said papers to make a hearty acknowledgement to Annual Meeting of 1928 for bringing said charges, so that errors conneceted with the aforesaid matter, made during the session of Annual Meeting of 1927 or thereafter, may be corrected at this meeting of 1928, and thus promote and maintain peace in our beloved brotherhood. See Article 31, 1867, page 327; Article 1, 1908, page 576; also pages 595 and 596, 1912, entitled Petition to Yearly Meeting.

Petition No. 2. There was a committee sent to the Middle Fork church, Ind., by A. M. of 1926 whose report was accepted by all concerned. A protest was presented against said report to the Standing Committee of 1927, so they failed to read said report to A. M., thereby violating minutes, Art. 1, 1908, also Art. 31, 1867, page 327, and instead suggested another committee to investigate grievances against said committee's labors. Said suggestion was ratified by the A. M. of 1927. But the second committee instead of doing so, declared the former committee illegally sent and their labors null and void, which is causing great dissatisfaction and must be adjusted to restore peace and union.

Therefore we pray A. M. of 1928 to take up this matter in regular order as unfinished business: First, to read the first committee's report as query No. 1. Then read protest papers. Then, because of these protests against the foreman of A. M., investigating committee and Standing Committee of 1926,

We pray the A. M. of 1928 to grant the first committee the privilege to fully explain their labors and report protested against after all had accepted. Then let the A. M. of 1928 pass upon it.

Two other petitions on the same subject and of similar import as the two foregoing were brought to this meeting.

STANDING COMMITTEE'S CONCLUSION.

We, the Standing Committee of the Annual Meeting of 1928, in view of the divided sentiment in relation to the irregularity of sending both committees to the Middle Fork church, Ind., conclude to recommend to lay down the work of both committees and leave the matter where the church had left it before either committee had labored, except the appointment of Bro. O. A. Custer to take charge of said Middle Fork church. On the other hand we recommend to recognize the ordination of Bro. Solomon Stoner.

Furthermore, we conclude that there were some irregularities in sending both committees. Therefore, we the Standing Committee of 1926 and also of 1927 acknowledge to the Brotherhood that we erred in suggesting said committees, especially in not reading the report of the committee of 1926 in violation of minutes of A. M. 1908, Art. 1, and ask A. M. of 1928 to pardon us; and in order to do it consistently we decide that each one of us, individually, of both Standing Committees, make said acknowledgement to the A. M. of 1928.

Furthermore, it was agreed by the Standing Committees, respectively, of 1926 and 1927, and all the elders present in the Elders' Council, that We, the Standing Committee of 1928, recommend to all that made hard or unbecoming remarks either by statements or by writing, to make some concessions to A. M. of 1928 in order that a better feeling and union may be restored in our beloved Brotherhood. It was further agreed that it would be good that some admonition be given to all to be more careful in the future.

The above conclusion of the Standing Committee was read and passed, and the individual acknowledgements and concessions therein recommended were made satisfactory to the meeting.

The report of the committee sent by the A. M. of 1927 to the Beaverdam congregation, Maryland, was read, but was laid down.

A proposition was then offered to send another committee to said church, but was also laid down.

TENT COMMITTEE.

To the A. M. of 1928, Greeting:

We your tent committee, having met in council for some considerations, have only the treasurer's report which is as follows:

Last year's balance	$218.99
Interest to April 1st, 1928	9.66
Total receipts to date	$228.65
Paid for shipping tents from Penn'a. to Ohio	$131.53
For other expenditures	5.25
Total	$136.78
Balance in treasury	$ 91.87

Submitted subject to approval of Standing Committee.

Ezra Denlinger, Treasurer.

Report accepted.

DEBT ON MEETING HOUSE AT LAKELAND, FLORIDA.

To the Brethren Assembled at A. M., Greeting:

Inasmuch as a body of members located near Lakeland, Fla., and requested Annual Meeting of 1926 to organize them a church district, the Standing Committee investigated their request and recommended to Annual Meeting to place the matter in the hands of the Virginia Elders to look after, which they did; and as they built a plain church house and went in debt for the greater portion of the building, and

Whereas the general brotherhood was appealed to for assistance, and responded to the appeal, but still a debt remained of $531.35, and

Whereas the brotherhood was likely to lose the title unless the balance was paid at once,

Therefore, the Virginia Elders raised $500 and took up the loan, and again the Standing Committee appealed to the Brotherhood through A. M. of 1927 to make a free will offering to cover the loan. The response was $57.70.

Now, therefore, will not this Annual Meeting suggest some plan to meet this obligation by the way of an assessment or otherwise to take care of the Virginia brethren, and thereby show to one another that we are brethren in deed and in truth? Rom. 13:8; 1 John 3:18.

It is no more a local debt; it is a debt of the Brotherhood to the Virginia brethren. Some 16 districts of the Brotherhood have not contributed anything, and some contributed liberally. If those districts would raise 30 to 40 cents a member and the districts who have contributed raise 15 to 20 cents a member, that would be sufficient, and any collections over the amount needed could be placed in the general fund for tent expense.

Submitted for your earnest consideration.

Answer: In view of the above conditions, we, your Standing Committee, suggest to A. M. that they appeal to the churches of the Brotherhood to make an effort to raise this amount and send the sum to the Virginia Elders (in care of Bro. J. E. Brubaker, R.F.D. No. 1, Salem, Va.) thereby releasing said obligation. Passed by the meeting.

A request for the Annual Meeting of 1929 from the memberhood of Indiana was granted. The North Manchester congregation offered to take the meeting in their district.

The meeting was brought to a close about 6 o'clock P. M. Tuesday with devotional exercises.

Standing Committee: John F. Shaeffer, J. L. Oyler, Leander Miller, Samuel Leedy, G. P. Custer, Wm. H. Peters, J. E. Brubaker, M. Montgomery, Foreman; Jno. F. Flora, Reading Clerk; A. C. Hess, Assistant; J. D. Miller, Writing Clerk; Chas. B. Rumble, Assistant.

ANNUAL MEETING OF 1929.

On May 19, 20, and 21, 1929, the Annual Meeting was held on grounds belonging to Bro. Henry Cripe, near the Meeting House, in the North Manchester District, Wabash County, Indiana.

The following conclusions passed the meeting:

ART. 1. (1) Inasmuch as some years ago matters of material things caused dissension and confusion insomuch that some members withdrew from our fellowship and have been separated from us, but now desire fellowship with us again as indicated through tongue and pen, and as presented to A. M. of 1928, by a petition according to request given them at A. M. of 1927.

The petition that was presented to the A. M. of 1928 is as follows:

"To the Yearly Meeting of 1928 to be held in Montgomery County, Ohio: Inasmuch as it seems desirable, in the minds of many that some steps be taken toward an effort to confer together with a view to consider terms of peace and reuniting,

Therefore, we the undersigned, as members of the part of the church organized under the name of the Old Brethren, wish to hereby offer the Yearly Meeting of 1928 to be held in Montgomery County, Ohio, to meet if the Lord be willing in some way as she may deem proper for the above purpose." Signed: S. W. Yost, O. C. Cripe, Edward Royer, D. V. Skiles, D. A. Skiles, D. W. Miller, Adam Blocher.

Inasmuch as the above petition was not presented to A. M. according to our order for consideration, but Standing Committee, after considering the same, did recognize it, and appointed a committee of three (3) elders without the consent of Annual Meeting, and therefore irregular, and is causing great confusion in the brotherhood by such irregular action,

Therefore we earnestly request that this matter be brought before the A. M. and have considered the propriety and necessity of naming a committee of 5 or more elders who have not been connected with the controversy in the past, to meet with the Old Brethren as per their request. See Minutes of 1882, Art. 2: "It shall be the duty of the Standing Committee to see that all the business is properly brought before the General Council." Also Minutes, 1875, page 401, Art. 14.

(2) Inasmuch as some of our brethren some years ago become dissatisfied with the decision as adopted on the telephone question and other matters, and withdrew their fellowship, but now see matters differently and want to be again united with us, and therefore brought a petition to Annual Meeting of 1928, which in substance requests a rehearing or an official interview.

The Standing Committee of 1928 considered the same and appointed a committee of three elders to confer with them, without the consent of A. M. and without authority. We earnestly pray Annual Meeting of 1929 to consider the same in a regular way according to order and appoint a committee of 7 or more elders that have not been connected in the past with the cause of differences, to meet with the Old Brethren, and if possible to form a Christian basis to again unite us in fellowship. See Minutes 1866, Art. 11, Page 309. Minutes 1859, Art. 35, page 236. Romans 15:1-8. James 3:17, 18. Matthew 18:18.

(3) Inasmuch as some of our brethren some years ago became confused with the decisions as adopted on the telephone question and other matters and withdrew fellowship, but now see matters differently and want to be again in union with us, and therefore brought a

petition to Annual Meeting of 1928 which in substance desires an interview authorized by Annual Meeting, we therefore pray Annual Meeting of 1929 to consider the matter in a regular way according to order and appoint a committee of elders that have not been connected in the past with the cause of differences, to meet with them and, if possible form a Christian basis to again unite us in fellowship. Our committee shall report their conclusion to the Annual Meeting of 1930. See Minutes of 1866, Art. 11, page 309. Also Matt. 7:12, Romans 15:1-8.

PETITION OF THE OLD BRETHREN.

Inasmuch as a number of our official brethren sent a paper to A. M. of 1928 offering an interview relative to forming some plan whereby we once united members could again be in fellowship, but the papers failed in the object intended as A. M. of 1928 did not act upon it. Therefore we the undersigned wish to hereby assure the A. M. of 1928 held at North Manchester, Indiana, we stand ready as a year ago and welcome a meeting as above referred to. Signed: S. W. Yost, O. C. Cripe, Edward Royer, D. V. Skiles, Leah Skiles, D. M. Miller, Adam Blocher, D. A. Skiles, James Wolf, Noah Skiles, Hettie Skiles, Mary Yost, Mary Skiles, Ora Skiles.

Answer: We the Standing Committee of 1929 suggest to send the following five brethren as a committee to meet with the Old Brethren in council to try to form a Gospel basis upon which to unite the two bodies in one brotherhood: Elders John F. Shaeffer, Ohio; G. Paul Custer, Ohio; Samuel Leedy, Ohio; Levi Miller, Ind.; Jacob B. Flora, Ind. Substitute Ira Metzger, Ohio.

This Annual Meeting endorses the committee named and assumes to pay the expense that may be incurred.

ART. 2. This query asks Annual Meeting through

Standing Committee of 1929, to reestablish the Ancient Order of not granting a committee to petitioners that live outside of the district where the local trouble was. Neither the minutes nor circumstances in the past show that any committee was sent in violation to our Ancient Order until 1927. See minutes of 1863, Art. 29, page 276.

Answer: This Annual Meeting decides to defer this query indefinitely.

ART. 3. Inasmuch as there are still sincere convictions among at least some of us according to the Gospel and the Minutes in regard to the automobile in relation to the popular painting of the automobiles of the members and especially elders; and in view of these sincere convictions we ask this Yearly Meeting to define and condense more clearly all the minutes on that question in a revised form so as to be clearly understood by which all the means may be unitedly executed against this evil everywhere in our Brotherhood, and to make it the duty of all elders and ministers to faithfully admonish and advise against this growing evil.

Answer: We would advise our elders and housekeepers to strongly admonish all of our members to adhere to the minutes that we have, and not have automobiles that are painted with flashy colors but with a plain color consistent with our profession. Passed with its answer.

LAKELAND, FLORIDA MEETING HOUSE.

With reference to the Lakeland, Fla., meeting house: There remains yet $75.95 of the debt to be paid. The Standing Committee recommends that the different congregations who have not so far contributed, respond and relieve this indebtedness. Should there be more contributed for this purpose than is needed, we recommend that the surplus be given into the hands of the Tent Committee. The contributions for above purpose to be sent to the Virginia Elders in care of Bro. J. E. Brubaker, R.F.D. No. 1, Salem, Virginia.

Passed by the meeting.

TENT COMMITTEE.

To the Annual Meeting of 1929, Greeting:

We your Tent Committee having met in council for some future consideration agree to report as follows:

First, Report of Treasury.

Last year's balance	$91.87
Received Interest since May 1, 1928	5.73
Total Receipts to Date	$97.60
Paid for Shipping Tents from Ohio to Ind.	85.00
Balance in Treasury	$12.60

Second, Inasmuch as our Council Tent has been destroyed by storm, we your tent committee have unitedly agreed to purchase a new tent.

Third, Inasmuch as our treasury is about to be exhausted, we have unitedly agreed to solicit the Brotherhood for funds to cover the expense for a new tent, and for renting of the Council Tent for this year and for future shipping of our tents. Submitted for the approval of the Annual Meeting of 1929.

By order of Tent Committee.

Ezra Denlinger, Treasurer.

We your Standing Committee of 1929 unanimously agree to submit this report to our Brotherhood for consideration. Approved by the Meeting.

Inasmuch as by regular rotation the A. M. of 1930 will fall to the Western District of the Brotherhood, and as there were offers to take it presented from three different states within said Western District, this meeting recommends that the Western District call a preliminary meeting which shall appoint a committee of location to choose a site for our next Annual Meeting.

The meeting was closed with devotional services about 2:30 o'clock P. M. Tuesday.

Standing Committee: Leander Miller, Ind.; G. Paul Custer, Ohio; Josiah E. Brubaker, Va.; John F. Flora, Ind.; Abram C. Hess, Pa.; Samuel Leedy, Ohio; John F. Shaeffer, Ohio; J. Lloyd Oyler, Kans.; Michael Montgomery, Mo., Foreman; Isaac P. Stitely, Md., Reading Clerk; Jacob D. Miller, Ill., Writing Clerk; Chas. B. Rumble, Calif., Assistant Clerk.

ANNUAL MEETING OF 1930.

This, the first Annual Meeting of the Old German Baptist Church to be held in the State of California, occurred on the 8th, 9th, and 10th of June, and was held on the premises of Brother Jesse E. Blickenstaff in the Wood Colony District, near Modesto, Stanislaus County, California. The regular order was observed. The following is a record of the proceedings of the Conference:

ART. 1. (1) Inasmuch as the A. M. district of Indiana now holds the A. M. twice to the Western District once—and it being the smallest in membership—and the state of Michigan adjoining the same, we ask the A. M. of 1930 to attach the churches of Michigan to the Indiana district.

(2) Inasmuch as the churches of Michigan are close to the state of Indiana and it would therefore be more convenient for them to help the churches of Indiana with the labors of A. M. when held in Indiana, and inasmuch as Indiana with fewer members, holds the A. M. twice to the Western district once, will not the A. M. of 1930 release the Michigan members from the Western district and annex them to the district of Indiana? Answer: We agree to defer this question for one year,

and recommend that the Western district be counseled upon it and report to the Annual Meeting of 1931.

ART. 2. It being evident that the use of tobacco is on the increase in the world, even many of the dear daughters of our land adopting the practice, and according to our daily observation we fear it is gaining ground in our families, and even in the church, even though many of our dear members continue to hand in loving admonitions against it. In view of the alarming condition we tenderly and prayerfully ask this Annual Meeting to reconsider the tobacco question and ask for a minute that hereafter a brother shall not be called to serve in any official capacity in the church who uses tobacco in any form except for medical purposes.

Answer: Deferred for one year.

COMMITTEES TO CHURCHES.

A petition to A. M. of 1930 for a committee to investigate and settle matters that are disturbing the peace in the Wolf Creek Church, Montgomery Co., Ohio, was granted and the following named brethren were appointed on this committee: J. D. Miller, J. F. Flora, C. E. Jamison, Leander Miller, Simeon Frantz. Substitute, Ira Metzger.

A request from the Willow Springs district, Douglas Co., Kansas, for a committee from A. M. of 1930 to adjust differences there, was granted and the following named brethren appointed on such committee: Samuel Leedy, G. P. Custer, Edward C. Miller. Substitute, Jos. L. Fisher.

REPORT OF COMMITTEES OF 1929.

July 23, 1929 the committee authorized by the Annual Meeting of the Old German Baptist Church to confer with the Old Brethren to try to form a basis upon which a reuniting of the two bodies might be effected, did meet with them in the Middle Fork Church, Clinton

Co., Ind. So after the meeting was opened in the regular order by devotional services, first by singing and prayer, the fourth chapter of Ephesians was read and a few brief remarks by the committee. We then proceeded as follows: first by having them state their feelings and desires up to the then present time, which did appear as if some of them were ready for terms of reconciliation. So the committee proceeded to give them that which it unitedly agreed upon for its basis of reconciliation, which was as follows: We your committee cannot see any better way than to adopt the old established order of the Church for a gospel basis upon which to reunite the two bodies in one. This was as follows: first, to those who became dissatisfied with the telephone question and other matters and withdrew fellowship, that they make an acknowledgement of their error in withdrawing fellowship from the Church and organizing a separate body or church. Second, they shall ask pardon for said error. And third, they shall further agree from this time to work and throw their influence with the Church. And further, all those brethren in office shall be received as private members or in the laity. And further, all those whom they baptized wanting fellowship shall be rebaptized according to decision of annual meeting. See minutes: 1852, page 166, Art. 22; 1861, page 251, Art. 9; 1882, page 504, Art. 5; also 1921, Art. 2, and 1 Corinthians XII:13.

And further, all those who have been disfellowshipped or expelled for some OTHER CAUSE than that referred to above and have associated themselves with the above named organized or separate body, if any such want fellowship they must go to the local congregation that disfellowshipped them and there make satisfaction for what they were expelled. And further, all unkind acts or unbecoming or hard expressions, if any, and wrong council, if any, shall be laid down by all on both sides of the controversy, and a cloak of charity spread over all such. The foregoing is the basis and propositions upon which the committee did work and labor to bring about a union of the two bodies, but sorry to say that after much discussion and talk the committee failed in its efforts to establish a union; therefore the matter rests as before.

Signed by the committee: G. P. Custer, Samuel Leedy, John F. Shaeffer, Levi Miller, J. B. Flora.

Report accepted by Annual Meeting.

DEBT ON LAKELAND, FLORIDA MEETING HOUSE.

To A. M. of 1930. Greeting:

Report of balance due Virginia Elders for money loaned to pay off debt on meeting-house at Lakeland, Fla.,

Amt. due according to report of A. M. 1929	$76.95
Received since A. M. of 1929.	11.50
Balance yet unpaid	$65.45

Signed, J. E. Brubaker.

We the Standing Committee recommend that our Brotherhood meet the obligation thus assumed and that elders take the matter up with their congregations and raise the money to pay off the debt as soon as possible. In case of a surplus refer to the Minutes of A. M. 1929.

RESIGNATION ACCEPTED.

Whittier Calif., May 3, 1930

To the Standing Committee of 1930 and the Brotherhood, Greeting:

Inasmuch as the A. M. of 1928 refused to accept my resignation of the charge of the Whittier Church, I now renew my request to be relieved of said charge having succeeded in strengthening the official body of the church, electing two ministers of the first degree, and by tendering my resignation to the church to take effect July 1, 1930, which said church unitedly agreed to accept subject to the approval of the Standing Committee and the Brotherhood.

Signed, John F. Flora.

The above request granted by A. M. without objection.

MINUTES OF A. M. TO BE PUBLISHED COLLECTIVELY.

We the Standing Committee of 1930 feel the need of collecting the minutes of the Annual Meetings held since the publication of the Minute Book in 1917, and of publishing the same, including the minutes of the present meeting (1930), in a collected form. We ask A. M. to grant the above.

Signed in behalf of the Standing Committee.

J. D. Miller.

Request granted by the Annual Meeting.

The Conference closed about 3 o'clock P. M., Tuesday, with devotional exercises.

Standing Committee: J. Lloyd Oyler, Joel P. Wray, Samuel Leedy, C. E. Jamison, A. C. Hess, G. Paul Custer, Albert Balsbaugh, George Bowser, John F. Flora, Foreman; I. P. Stitely, Reading Clerk; J. D. Miller, Writing Clerk; C. B. Rumble, Assistant.

ANNUAL MEETING OF 1931.

On May 24, 25, and 26, the Annual Meeting was held on the premises of Brother Perry Garber in the Pipe Creek district, near Peru, Miami County, Indiana. The following is a record of the proceedings of the Conference:

ART. 1. Deferred by the Annual Meeting of 1930.

(1) Inasmuch as the A. M. district of Indiana now holds the A. M. twice to the Western district once—and it being the smallest in membership—and the state of Michigan adjoining the same, we ask the A. M. of 1930 to attach the churches of Michigan to the Indiana

district.

(2) Inasmuch as the churches of Michigan are close to the state of Indiana and it would therefore be more convenient for them to help the churches of Indiana with the labors of A. M. when held in Indiana, and inasmuch as Indiana with fewer members, holds the A. M. twice to the Western district once, will not the A. M. of 1930 release the Michigan members from the Western district and annex them to the district of Indiana? Answer: We agree to defer this question for one year, and recommend that the Western district be counseled upon it and report to the Annual Meeting of 1931.

Answer: In accordance with the recommendation in the answer to the above queries, as passed by the A. M. of 1930, the churches of the Western District were counseled with reference to attaching the churches of Michigan to the District of Indiana. The counsel of said churches as reported, showed that a majority of them were not favorable to the proposed change, and this A. M. of 1931 decides to make no change. Passed.

ART. 2. Deferred by the A. M. of 1930.

It being evident that the use of tobacco is on the increase in the world, even many of the dear daughters of our land adopting the practice, and according to our daily observation we fear it is gaining ground in our families, and even in the church, even though many of our dear members continue to hand in loving admonitions against it. In view of the alarming condition we tenderly and prayerfully ask this Annual Meeting to reconsider the tobacco question and ask for a minute that hereafter a brother shall not be called to serve in any official capacity in the church who uses tobacco in any form except for medical purposes. Answer: Deferred for one year.

Answer: This A. M. of 1931 decides to adopt the answer to the above query proposed last year by the sub-committee, which is as follows:

"We cannot grant the request in this paper except with reference made to the growing tendency of the tobacco habit, and advise to more strongly admonish against its use, in accordance with former decisions. See A. M. Minutes, 1897, Art. 4, page 557. Passed.

ART. 3. We pray A. M. to reconsider Art. 3 of 1921 and grant that no brother shall serve as messenger to A. M. without the counsel of the church which he is to represent, said counsel to be taken in his absence.

Answer: We unanimously agree to make no change. Passed.

ART. 4. Inasmuch as the A. M. of 1874, Art. 27, empowers committees to say who shall pay the expenses of called committees, and since they fail to do this in many cases, we ask this A. M. to say that in all cases the signers of the petition for the committee, pay the expenses of such called committees if they are able, thereby relieving the committee of this responsibility. Answer: This A. M. of 1931 readopts Art. 14, 1873. Passed.

ART. 5. We pray this A. M. of 1931 to reconsider Art. 2, 1927, in regard to lining hymns, as some brethren line four lines on any kind of hymn while others line only two lines, making a difference in practice. Answer: We readopt the answer of Art. 2, 1927, and recommend that it be more strictly adhered to to bring about a more uniform practice in the Brotherhood. Passed.

ART. 6. Inasmuch as the Summer Special Rates between Los Angeles and Chicago have been commenced on the 22nd day of May in the past and come too late for the most of our Annual Meetings, one of the traveling passenger agents has asked that there be a query sent to our Annual Meeting requesting that that meeting appoint a committee to confer with the proper authorities of the Western Division of Railways (Traffic Manager) and see if said rates could not be changed to May 15 in place of May 22, from Los Angeles to Chicago, thereby being early enough for all of our Annual Meetings, explaining to said manager that our meetings come on Whit Sunday regardless of date. Will this A. M. grant this request and appoint a committee of three or five brethren, as it will mean a great saving to the members and others attending our Annual Meetings from the west? Answer: This A. M. of 1931 grants to the churches of California the privilege to appoint a committee to confer with the Western Passenger Association as to the change of the above dates. Passed.

ART. 7. Inasmuch as there exists a difference of opinion in the Brotherhood as to whether or not the expense of renting the tents for the A. M. which was held in California in 1930, shall be paid out of the treasury of the tent funds (owing to the impression that has gone out over the Brotherhood by some promises being made when the meeting was located in the far west, saying that the Brotherhood would not be burdened with said expense) there is now some controversy existing amongst members, some saying it would not be treating the Western District fair by soliciting them for funds to cover the expense for a new tent and also to let them bear their own expense in renting the tents for said A. M. And now as you will notice in this year's report of the Tent Committee, the Western District has not been solicited.

Therefore, we, your Tent Committee, with the counsel of some elders of the Standing Committee, have decided to submit the matter to this A. M. for consideration. From the Tent Committee,

Ezra Denlinger, D. D. Skiles, D. F. Denlinger.

Answer: We decide that the Western District shall be assessed pro rata, the same as the other three districts, for funds for the tent expenses, less the amount that they paid last year for rent of the tents used. Passed.

REPORTS OF COMMITTEES.

The committee sent to the Wolf Creek Church, Ohio, in 1930, submitted a report of its labors which was accepted by the meeting. Signed: John F. Flora, J. D. Miller, Simeon Frantz, C. E. Jamison, Leander Miller.

The committee sent to the Willow Springs Church, Kansas, in 1930, submitted a report of its labors which was accepted by the meeting. Signed: G. P. Custer, Samuel Leedy, Edward C. Miller.

MEMBERS IN CANADA TO BE ORGANIZED.

Elders Leander Miller, G. P. Custer and Edward C. Miller were appointed to effect an organization of the members who reside in Ontario, Canada.

PETITION FOR A COMMITTEE.

A petition for a committee to adjust difficulties in the Cedar Creek Church, Anderson Co., Kansas, was granted and the following elders were appointed as the Committee: Chas. B. Rumble, O. A. Custer, Ira Metzger, J. A. Cover, J. M. Wagoner. For Substitute, Simeon Frantz.

FLORIDA MEETING HOUSE.

Report of contributions for payment of debt on Florida church house.

Amount of contributions received since A. M. 1930	$72.76
Balance unpaid according to report at A. M. 1930	65.45
Balance or surplus given into hands of Tent Committee (as advised by A. M.)	$ 7.31

Signed, C. O. Montgomery.

Accepted.

REPORT OF THE TENT COMMITTEE.

To the A. M. of 1930, Greeting: We the undersigned, as authorized by A. M. of 1929 to buy a new tent and to solicit the Brotherhood for funds to cover the expense for the same and also for other future expenditures, have done so and therefore make a full report since that time:

We have solicited only three districts of the Brotherhood, and the reason for that will be reported at this A. M. in the form of a query.

May 1st, 1929, Balance in Treasury	$ 12.60
June 1st, 1929, Received for the old tent	110.75
Oct. 1st, 1930, Received Interest	3.57
May 1st, 1931, Received from Ohio District	839.96
May 1st, 1931, Received from Indiana District	545.69
May 1st, 1931, Received from Eastern District	437.55
May 1st, 1931, Received Interest	42.24
Total Receipts to Date	$1992.36

Expenditures Are As Follows:

June 1st, 1929, Paid for renting tent at North Manchester, Indiana	$ 240.00
Aug. 13th, 1929, Paid traveling expenses for Committee Brethren sent to Indiana	17.25
May 19th, 1931, Paid for shipping tents from N. Manchester, Ind. to Pipe Creek District of Church, Ind.	17.50
May 19th, 1931, Paid for a new tent	791.00
Paid for traveling expenses	6.00
May 25th, 1931, Total Expenditures	$1071.75
Balance in Treasury	$ 920.61

Ezra Denlinger, D. D. Skiles, D. F. Denlinger.

Accepted by A. M. Council, May 26th, 1931.

Decided to hold the Annual Meeting of 1932 in the state of Ohio.

The meeting was closed about 2 o'clock P. M. with devotional exercises.

Standing Committee: Joel P. Wray, Leander Miller, G. P. Custer, C. E. Jamison, A. C. Hess, John F. Flora, Samuel Leedy, John F. Shaeffer, Michael Montgomery, Foreman; I. P. Stitely, Reading Clerk; J. D. Miller, Writing Clerk; Chas. B. Rumble, Assistant.

ANNUAL MEETING OF 1932.

On May 15, 16, 17 and 18, 1932 the Annual Meeting was held on the premises of Brother John S. Baird in the Maple Grove district, near New Carlisle, Miami County, Ohio. The following is a record of the proceedings of the Conference:

ART. 1. Inasmuch as the peace and union of the Brotherhood depends largely upon the labors of the messengers that are sent to A. M.,

Therefore, we pray this Annual Meeting to reconsider former minutes on the messenger question and recommend the adoption of the following method for selecting messengers to represent the local districts at Annual Meeting:

(1st) Local churches should be careful to select competent brethren, well established in the faith and in good standing.

(2nd) In all cases consider brethren most advanced in office, first, or give them preference.

(3rd) Only one brother at a time withdraw from the council, in order to be considered by the voice of the church, or take the voice of the church in a private way.

(4th) Each church district to be entitled to send two messengers; but if failing to send two owing to circumstances, one will do.

(5th) No brother to serve as a messenger without the authority from his local district.

Answer: Grant the request. Passed.

ART. 2. Inasmuch as there are sincere, earnest hearts among the Conservatives (Church of the Brethren) who realize the downfall of Christian piety and fidelity among their people, and who are anxious to unite with our Fraternity upon their former baptism, will this A. M. reconsider the latter clause of Article 3 in Minutes of A. M., 1924, which reads as follows:

> "We further pray this Annual Meeting to make provision for certain cases in districts wherein no separation has taken place in our once united fraternity, allowing it to the discretion of local churches (in addition to advice of adjoining elders) whether or not to recognize baptism administered by the Church of the Brethren: all such applicants for membership to be required to accept the Resolutions of August 24th, 1881." Refer to Luke 9:49, 50; John 10:16; also Rev. 3:4.

Answer: We unanimously agree to make no change. Passed with its answer.

ART. 3. Inasmuch as the Brotherhood is interested in hearing what business comes to our A. M. every year and is considered (See Art. 6, of 1908, page 578. But sometimes matters of importance have been omitted), Therefore, will not this Annual Meeting say that all queries and their sub-committees' answers, also all reports and petitions with their disposition by A. M. be printed in full in the yearly minutes circular that is printed so that our isolated and aged members and those who are unable to attend A. M. may be edified? But with the letters of greeting, all being of the same nature and spirit, only the district where from need be stated.

Answer: We unanimously agree to make no change. Passed with answer of sub-committee.

ART. 4. "Will this Annual Meeting say that hereafter it shall not be permissible for an elder or any brethren to come into the messenger room and object to or question the right of any messengers serving, who have the authority from their respective churches, and against whom the adjoining elders have made no objections?"

We pray A. M. of 1932 to grant the request asked for in the above query, which appears on the minutes of 1927, Article 9, as a deferred matter.

Answer: We grant the request in Article 9, 1927. However, should it become known to some members that a messenger had disqualified himself, the local congregation having no knowledge of the matter, it may be presented to the adjoining elders for them to dispose of as they may see fit. Passed with its answer.

ART. 5. We earnestly pray for this Annual Meeting of 1932 to give us a full interpretation of Matt 19:9, as the answer to the minutes of 1898, Art. 4, does not refer to this Scripture.

Answer: We hold that Matt. 19:9 gives its own interpretation. Laid down.

COMMITTEES TO CHURCHES.

The committee sent to the Cedar Creek church, Anderson Co., Kansas, by the A. M. of 1931, consisting of Elders C. B. Rumble, O. A. Custer, Ira Metzger, J. A. Cover, J. M. Wagoner, submitted a report of its labor in such church, which was not accepted. Thereupon, another committee was appointed and granted to make another attempt to settle the troubles in said church. The following brethren compose this committee: Elders George Bowser, J. W. Stull, Simeon Frantz, J. W. Skiles, and J. T. Rutrough, with Isaac Cable, substitute.

A petition for a committee to adjust troubles in the Palestine Church, Darke Co., Ohio, was granted, and the following named for this committee: Elders John F. Flora, Jos. L. Fisher, and C. E. Jamison, with U. F. Brubaker for substitute.

CHURCH IN CANADA ORGANIZED.

The organization of the Don River Church, Ontario, Canada, was effected by authority of the A. M. of 1931, under the direction of Elders G. P. Custer, E. C. Miller, and Ira Metzger, who submitted their report of the work, which was accepted by the meeting.

TENT COMMITTEE'S REPORT.

To the Annual Meeting of 1932, Greeting: We, your tent committee, having met in council for some considerations, have only the treasury to report, which is as follows:

Last Year's Balance	$ 920.62
May 25th, 1931, Received a Balance of the Florida Funds	7.31
Dec. 21st, 1931, Received a Balance of the Quota from the Western District of Churches	165.20
Total Receipts up to date, plus last year's balance	$1,093.13
May 25th, 1931, Paid for Tent Repair	$ 9.55
Nov. 12th, 1931, Paid for Shipping Tent from Indiana to Ohio	45.00
Total Expenditures	$ 54.55
Balance in Treasury	$1,038.58

The following report is to inform the Brotherhood of the condition of the treasury:

Inasmuch as the money that has been solicited for the purpose of buying a new tent and for other expenses is being tied up, and had to borrow money to pay for the same, and as the loaner has agreed to carry it for another year, we, your Tent Committee, have unitedly agreed to let it stand as it is, subject to approval of Standing Committee.

By Order of Tent Committee,
Ezra Denlinger, Treasurer.

Accepted by A. M. Council, May 18th, 1932.

According to the recognized routine, the Annual Meeting next year falls to the Eastern District of the Brotherhood, and accordingly it was announced that it is expected that the Annual Meeting of 1933 will be held, the Lord willing, in the state of Virginia.

The meeting was brought to a close about 10 o'clock, A. M., Wednesday, May 18th, by singing and prayer.

Standing Committee: Christian E. Jamison, David A. Montgomery, Samuel Leedy, Leander Miller, Joel P. Wray, John F. Shaeffer, George Bowser, Michael Montgomery, Foreman; John F. Flora, Assistant; G. P. Custer, Reading Clerk; Jacob D. Miller, Writing Clerk; Harry G. Benedict, Assistant.

ANNUAL MEETING OF 1933.

On June 4, 5, and 6, 1933 the Annual Meeting was held on the premises of Brother C. E. Jamison in the Peters Creek district, near Hollins, Roanoke County, Virginia. The following is a record of the proceedings of the Conference:

ART. 1. How is it considered when Standing Committee brethren, also members called in for testimony go home from Annual Meeting and give out matters to the Brotherhood that had been discussed before the Standing Committee? Will not this Annual Meeting consider the impropriety of such conduct and strongly advise against the same? Answer: We grant the request of the query. Passed.

ART. 2. Inasmuch as there is a difference of opinion on insurance, some saying that one kind of insurance is all right for members to have, and another kind is very wrong, while some claim that all forms of insurance are wrong, will not this Annual Meeting state plainly how our beloved Brotherhood interprets the minutes we have on insurance?

Answer: We do not think that we can do any better than to refer to the minutes on insurance adopted in 1882 and later. See minutes of 1882, Art. 10, page 507; Reconsidered minutes, 1883, sec. 9, page 515; minutes 1926, Art. 2. Passed.

ART. 3. (1st query) Since it has become apparent that there are different views taken from Christ's teaching in Matt. 19:9 and also Paul's in 1 Cor. 6:11, thereby disturbing the peace and union of our Brotherhood in dealing with those that commit fornication and adultery, it is necessary that we distinguish the difference between the two evils as well as to know the meaning of the above scriptures. Hence, fornication is a sin committed by persons not united in marriage who have broken a marriage vow or single persons, while adultery is a sin committed by persons united in marriage when one or both have former companions living.

Now, Christ's teaching in Matt. 19:9 is that man has no authority from high heaven to suspend the sacred marriage vow for any cause except it be for fornication, and never annul Matt. 19:6, Mark 10:9, John 4:18 or I Cor. 7:11, and then only until they repent of their evil deeds, or it would be impossible for them to come in favor and fellowship with God before whom they had made the marriage vow.

The teaching of Paul in I Cor. 6:11 is that those Corinthians repented of their evil deeds and no longer retained those evil characteristics or they would not have been sanctified or justified. Acts 8:23, John 13:11 and II Peter 2:22.

Therefore, we ask this Annual Meeting to reaffirm the decision of the Annual Meeting of 1898, Art. 4, as it is in harmony with Christ's and the apostle's teaching and the faith and practice of our fraternity.

(2nd query) Will not this Yearly Meeting consider the accepting of precious souls into the church where the man has put away his first wife for the cause of fornication and marries another; which is in accordance with the Savior's teachings in Matthew 19:9 and 5:32? See Minutes of 1856, Art. 24; 1857, Art. 8; 1867, Art. 32; 1868, Art. 1; and Reconsidered minutes, 1883, Sec. 11, page 516.

(3rd query) Inasmuch as minutes of 1898, Art. 4, has caused some confusion and contention, as it does not reach every condition, due to its lack of breadth and completeness, only calling for the reconsideration of minutes of 1797, Art. 5.

Therefore, does the said article annul the words of Jesus as given in Matthew 5:32, "Save for the cause of fornication", and Matthew 19:9, "Except it be for fornication"?

Answer: Yes, this Annual Meeting agrees to consider the meaning and purpose of Matthew 19:9 and I Corinthians 6:11, and in union agrees to endorse the interpretations as sustained by the teaching of Christ and the apostles, referred to in the query. And it also agrees to reaffirm the decision of the Annual Meeting of 1898, Art. 4, by adding the following words: Until he or she would put away or cease to live with the second companion, as long as the first companion liveth. On these conditions all such can be received into fellowship with the church. See I Cor. 7:39; Rom. 7:2,3; Matt. 5:32. Passed.

APPOINTMENT ON VINDICATOR COMMITTEE.

We, the Vindicator Committee, have chosen Elder David Mohler to serve with us as a member of the editorial staff of The Vindicator, subject to the approval of Annual Meeting. Approved by Annual Meeting.

The committee consisting of Brethren George Bowser, Simeon Frantz, J. W. Skiles, J. T. Rutrough, and Isaac Cable, sent by A. M. of 1932, to make another attempt to settle troubles in the Cedar Creek church, Kansas, having succeeded in their labors, submitted their report which was accepted by the meeting.

The report of the committee sent by the A. M. of 1932 to the Palestine church, Ohio, was submitted to the meeting and rejected.

A petition for a committee of investigation to the Wood Colony church, Modesto, California, was presented and rejected.

In order to restore peace in the Genesee district, Michigan, and in the Ash Grove district, Ohio, where discord exists, the Standing Committee concluded to send said districts a committee of investigation composed of the following elders: John F. Flora, Christian E. Jamison, John T. Rutrough, Samuel F. Repp, and David A. Montgomery. Substitute, John S. Jamison. This committee was approved by the meeting.

The meeting decided to hold the A. M. of 1934 in Ohio according to the recognized rotation.

The Annual Meeting of 1933 was brought to a close about 5 o'clock P. M. Tuesday, June 6.

Standing Committee: Samuel Leedy, David A. Montgomery, C. E. Jamison, Joel P. Wray, George Bowser, J. F. Flora, Leander Miller, J. W. Skiles, A. C. Hess, Michael Montgomery, Foreman; Isaac P. Stitely, Reading Clerk; Jacob D. Miller, Writing Clerk.

ANNUAL MEETING OF 1934.

On May 20, 21, 22, and 23, 1934 the Annual Meeting was held on the premises of Brother Alfred Brubaker in the Upper Twin Creek district, near West Alexandria, Preble County, Ohio. The following is a record of the proceedings of the Conference:

ART. 1. In regard to adjoining elders we ask the following questions: 1st. Is an elder, having the charge of a church, but not having his home in said church, an adjoining elder to the adjoining churches of said church? 2nd. Are two churches having another church lying between them, adjoining churches? 3rd. If a church has but few adjoining elders, and some of them for various causes, might be disqualified or unable at the time needed to labor in said church, would it be allowable under such conditions for that church to go beyond what are strictly adjoining elders in calling help, yet she in making such calls, respects her adjoining elders so far as conditions would reasonably admit?

Answer: To part 1st, Yes. To part 2nd, No. To part 3rd, Yes. It would be allowable with due respect to disqualified elders. Passed with its answer.

ART. 2. Inasmuch as we have outlined in the minutes of our Annual Meeting the duties that belong to the Standing Committee (See Minute, Page 503, Art. 2, 1882, 15th line from top of page, read "It shall be the duty of the Standing Committee to see that all the business is properly brought before the general Council"). Therefore, we kindly ask that the Standing Committee, hereafter adhere to our established order and not assume to render decisions or give advice of a definite form without bringing it before the General Council for decision.

Answer of sub-committee: Request granted.

Answer: Deferred for one year.

ART. 3. Inasmuch as there is a difference of practice in our local congregations in taking a private voice of the church, in some districts the Elder or Elders in charge give their voice and remain in the private room, while in other districts they (the Elder or Elders) give their voice and leave the room. And as there is a difference of opinion and dissatisfaction, some thinking that they should stay in the private room while others think they should be out after giving their voice:

We therefore pray the Annual Meeting of 1934 to adopt the following: When a private voice is taken of the members of a local congregation the members of that congregation should go into the private room one by one, and give their voice to the elders or officials of other congregations, and then leave the room after their expression is given. See I Tim. 5:21.

Answer of sub-committee: This committee feels to grant the request herein asked for, with this amendment, that said Elder or Elders be informed of the result of the private council before it comes to the open council.

Answer of Annual Meeting: Deferred for one year.

ART. 4. We pray this A. M. to grant that nothing be printed on the minutes of A. M. concerning answers to queries, decisions reached, as a committee's report or sending a committee, or any other matter that might tend to affect or disturb a district or the Brotherhood unless it first be endorsed and ratified by the Brotherhood and noted down by the writing clerk.

Answer: We unitedly agree to grant the request and say that all conclusions of Yearly Meeting shall be written down by the writing clerk and read before the open council before they are printed on the minutes.

Passed with its answer.

ART. 5. Inasmuch as it is the duty of the Standing Committee to select elders by nomination to be sent by

A. M. as a committee to settle difficulties in local church districts, and the present method of making the nominations does not always give satisfaction:

Therefore we ask A. M. of 1934 to adopt the following method of procedure: Let each member of the Standing Committee write the names of the number of elders to be nominated. Let these then be counted. The elders receiving the highest number of lots shall be the ones nominated. The next highest to be the substitute.

Answer: Make no change. Passed.

ART. 6. Inasmuch as all kinds of musical instruments have never been tolerated in the homes of our dear members in our fraternity, according to the Resolutions and the Reconsidered Minutes of 1883 and 1884, and also the minutes of 1920, Art. 1 and Art. 2, which strictly forbid the use of victrolas or talking machines, etc., and again in 1925, Art. 1, the A. M. unitedly agreed that the radio is not in harmony with the life and teaching of Christ, and therefore not allowable by the Church under present conditions and cannot break bread with members who will not heed the above. We therefore earnestly pray that the A. M. of 1934 reconsider the propriety of the use of the radio amongst our members as it is slowly creeping into the church. And give us a more definite answer as to how long we can bear with members that refuse to heed the above counsel.

Answer: We unitedly agree not to reconsider the propriety of the use of the radio among our members and strongly recommend a strict adherence to the minutes of A. M. Art. 1, 1925. Passed.

ART. 7. Inasmuch as the minute of 1932, Art. 1, gives much dissatisfaction in regard to selecting messengers to represent the local districts at Annual Meeting, setting forth two methods, giving cause that as many as three ways have been used. We therefore pray this A. M. to readopt the answer to the minutes of 1921, Art. 3.

Answer: Deferred for one year.

ART. 8. Will not this Yearly Meeting reconsider Art. 1, 1908, and say, From henceforth a committee sent by Yearly Meeting to investigate and adjust difficulties in local churches need not report at a future Yearly Meeting. By reporting and having their work ratified the almost unlimited power that is given such committees is made null and void.

Answer: We agree to make no change. Passed.

ART. 9. Inasmuch as we have no system at present for caring for the isolated churches, but whenever they have brethren to come to their assistance, either at communion meetings or regular meetings, that the local church is expected to bear those brethren's expenses which is causing quite a burden on many of our isolated churches, as usually their membership is small and often are a considerable distance from the main Brotherhood. A number of these local churches have only one minister and some are without any minister, and usually only have brethren to come to them once a year. Therefore we earnestly pray Yearly Meeting of 1934 to seriously consider this condition as it now exists, and ask that Standing Committee select three or five brethren to be approved by Yearly Meeting as a committee to formulate some plan whereby these isolated churches could have more meetings by brethren coming to them and would be relieved of bearing all the expense. This committee then report their plan to Yearly Meeting of 1935 for its acceptance.

Answer: Request of query granted and Brethren Ezra Denlinger, Enos Eikenberry and John C. Bowser appointed as a committee to formulate a plan whereby the isolated churches can be reached. Approved by the meeting.

ART. 10. (1) In view of what our past experience has taught us, in sending committees from Annual Meeting to local districts, and after the investigation all parties implicated having accepted the report and made all concessions to the satisfaction of the committee, we earnestly pray this A. M. to say that all parties accepting the report, together with the committee, should not give voice in the passage of the report at the next A. M. (2) Will this Yearly Meeting of 1934 place it on the minutes that it is right and proper that when committee reports have been accepted where the investigations have been made, that none of those accepting at home shall have voice objecting at Yearly Meeting, remembering that genuine acceptance of committee's labors for the church is sacred.

(3) When committees are sent by A. M. to investigate difficulties and restore peace and union in local congregations, and inasmuch as these efforts and reports are met with much opposition, we pray the A. M. of 1934 to adopt the following: When a call to A. M. has been made and a committee has been selected and sent out to investigate matters and have been accepted to work, and their report being read and accepted by all concerned, when this report comes before A. M. the congregation which has been dealt with should have no voice or remain silent (unless called upon for explanation) as the same applies in local councils.

(4) Inasmuch as A. M. sends out committees to investigate and tries to adjust all troubles and differences existing in local districts, Therefore, when said committee performs its labor, according to the Gospel and our established order and makes its report to the District for acceptance, all who accept said report shall have no right to afterward object to its being accepted by A. M. All who do not accept may bring their rea-

sons for not accepting to A. M. for consideration if so worded that Standing Committee could think it proper to read before the public, but shall have no voice in the decision made thereon by A. M. We pray our beloved Brotherhood to adopt the above in order to stop confusion and future controversies thereon. Also reaffirm Art. 5, Minutes of 1928.

Answer: We grant the request of the last query, as this answer covers the others submitted upon the same subject. Passed with its answer.

REPORT OF TENT COMMITTEE.

To the Annual Meeting of 1934 Greeting:

Inamuch as there has not been any report made by the Tent Committee since 1932, due to the unsettled condition of the treasury, we will therefore make a full report since that time.

First, due to the loss of our dear Brother Solomon Hay by death, we your Tent Committee have unitedly agreed to appoint Brother Alpha Austin, of Rossville, Ind., in his stead.

Second, Treasurer reports as follows:

May 25, 1933, balance in Treasury	$ 154.27
Received from Western District	286.36
Received from Ind. District	216.34
Received from Ohio District	322.15
Received from Eastern District	193.07
Total receipts to date with last year's balance	$1172.19
May 21, 1933—Paid for shipping tents to Virginia and back to Ohio	$ 140.27
Paid for water spigots	14.00
May 21, 1934, Paid for shipping tents to Preble County, Ohio	18.00

Paid off the old debt that was owed to the treasurer due to the loss of former account..	629.07
Total expenditure since May 30, 1933	$ 801.34
May 21, 1934, Balance in Treasury	$ 370.85

Submitted for the approval of the A. M. of 1934.
By order of the Tent Committee.
Ezra Denlinger, Treasurer.

Approved by the meeting.

ACKNOWLEDGEMENT BY STANDING COMMITTEE.

The members present of the Standing Committee of 1933 made individual acknowledgement for their failure to do their part in the confused condition that existed for a time in the Annual Meeting of 1933.

COMMITTEES TO CHURCHES.

Petitions for committees to local churches were granted as follows:

For the Palestine church, Darke Co., Ohio, O. A. Custer, A. C. Hess, Leander Miller, J. T. Rutrough, H. G. Benedict. Substitute, Joel Montgomery.

For the Wood Colony church, Modesto, Calif., J. L. Oyler, J. W. Skiles, Solomon Stoner, C. E. Jamison, Simeon Frantz. Substitute W. T. Hess.

For the New River church, Whittier, Calif., the same committee as for the church at Modesto, Calif.

COMMITTEE REPORTS.

The committee consisting of John F. Flora, C. E. Jamison, J. T. Rutrough, S. F. Repp, and D. A. Montgomery, sent last year to restore peace in the Genesee district, Michigan and in the Ash Grove district, Ohio, submitted reports of their labor in the said districts both of which were passed by the meeting.

The meeting decided that the Annual Meeting of

1935 be held somewhere in the state of Indiana.

Standing Committee: Michael Montgomery, Samuel Leedy, D. A. Montgomery, Leander Miller, J. Lloyd Oyler, S. F. Repp, Edward C. Miller, Solomon Stoner, John F. Flora, Foreman; C. E. Jamison, Reading Clerk; J. W. Skiles, Assistant; J. D. Miller, Writing Clerk; H. G. Benedict, Assistant.

ANNUAL MEETING OF 1935.

On June 9, 10, and 11, 1935 the Annual Meeting was held on the premises of Brother Daniel D. Skiles in the Middle Fork district, near Rossville, Clinton County, Indiana. The following is a record of the proceedings of the Conference:

ART. 1. Query No. 2 of the A. M. of 1934 which was deferred for one year was first considered. Said query reads as follows:

Inasmuch as we have outlined in the minutes of our Annual Meeting the duties that belong to the Standing Committee (See Minute, page 503, Art. 2, 1882, 15th line from top of page, read "It shall be the duty of the Standing Committee to see that all the business is properly brought before the general Council"). Therefore, we kindly ask that the Standing Committee, hereafter adhere to our established order and not assume to render decisions or give advice of a definite form without bringing it before the General Council for decision.

Answer: Passed with the answer of the 1934 subcommittee which is Request granted.

ART. 2. Query No. 4 of the A. M. of 1934 which was deferred for one year was reconsidered. Said query reads as follows:

Inasmuch as there is a difference of practice in our local congregations in taking a private voice of the church, in some districts the Elder or Elders in charge give their voice and remain in the private room, while in other districts they (the Elder or Elders) give their voice and leave the room. And as there is a difference of opinion and dissatisfaction, some thinking that they should stay in the private room while others think they should be out after giving their voice:

We therefore pray the Annual Meeting of 1934 to adopt the following: When a private voice is taken of the members of a local congregation the members of that congregation should go into the private room one by one, and give their voice to the elders or officials of other congregations, and then leave the room after their expression is given. See I Tim. 5:21.

Answer: Passed with the answer of the 1934 subcommittee which is: This committee feels to grant the request herein asked for, with this amendment, that said Elder or Elders be informed of the result of the private council before it comes to the open council.

ART. 3. Inasmuch as committees that are sent out by our A. M. to various churches of our brotherhood to settle troubles, and especially some that are of such nature that ought to be settled under the instructions of the Savior's teachings, are causing much dissatisfaction and discouragement among many of our dear members, and inasmuch as we have no record in the early age of the church of practicing such a custom before the year 1852, and from that time up to 1881 the committees that were sent were to settle disturbances which were principally of a doctrinal nature, we now, in view of the above, ask this A. M. of 1935 to seriously consider the propriety of such a custom and to fall in line with the petition that was sent to A. M. of 1869 and signed by many of our faithful fathers. See Brethren's Reasons, Petition, Art. 2, P. 15, which reads as follows: "We petition conference to desist from sending committees to the various churches where difficulties exist. We advise that all churches who need assistance call upon the elders, etc., in adjoining districts to come to their help, for it is probable that in most cases these have a better knowledge of the case than those brethren sent to them from a distance. And let all cases where any of the ordinances or doctrinal points are involved be reported to conference, and let conference, after having considered the case, write accordingly to the church where the difficulty exists. Let two brethren be chosen to carry and deliver the epistle to said church. This will be according to the practice of the apostles' days, for proof of which see the fifteenth chapter of Acts."

Answer: We your sub-committee unanimously agree to grant the request of the query. Passed with its answer.

ART. 4. Is it the duty of a church to consider an elder in charge, having his membership in another church, in preference to their own officials when choosing a messenger to represent the local church at A. M.?

Answer: No. Passed with its answer.

ART. 5. We pray this A. M. to tell us if there is any reason why we who live too far away from other districts to attend meeting elsewhere, could not have services every Sunday.

Answer: We return this paper stating that we see no reason. Passed with its answer.

REPORT OF COMMITTEE ON PLAN FOR SENDING MINISTERS TO ISOLATED CHURCHES.

To the Annual Meeting of 1935, Greeting: Inasmuch as Annual Meeting of 1934 has appointed us as a committee to formulate a plan by which all isolated churches might be more frequently reached with ministerial aid, and that their expenses might be paid by other churches, or by the Brotherhood; in view of the above request, we your committee have made strong efforts to unite on some plan; but by a careful study of our former Minutes and Resolutions, we find it very difficult to formulate a plan that will not conflict with the same, therefore we could not unitedly agree on a certain plan. Nevertheless, we will submit the following for your consideration:

We are made to feel the great responsibility that we, as a committee, are placed under when we consider the great need of those isolated churches. On the other hand, when we consider the Resolutions, page 39, appendix of Minute Book, which we do not wish to ignore (for we believe the brethren who wrote them felt in their very hearts to stop all missionary plans or mission boards as then granted by Annual Meeting); yet we are made to feel that they did not feel to stop the work entirely if rightly carried out.

For further evidence, see Resolutions in appendix of Minute Book, page 40, which reads as follows: "We are by no means opposed to mission-work, if carried out in gospel order. Neither are we opposed to assist our poor ministers in such work."

For further consideration we refer to the latter part of section 5 of Reconsidered Minutes, appendix of Minute Book, page 4, which reads, "—No treasury in the hands of a board." To this we heartily agree, but suggest that it be put in the hands of the church, that the church may have the exclusive oversight. With these thoughts under consideration, we offer the following plan to the Annual Meeting of 1935 for consideration:

Inasmuch as the query asked assistance only for isolated churches, hence let it be so agreed and understood that this plan only applies to states named: North Dakota, Wisconsin, Iowa, northern Illinois, Colorado, Oklahoma, Florida, West Virginia, and Canada.

First. Let the elders in charge of the isolated churches of afore named states and Canada, together with the council of said churches, call on ministering brethren whom they may desire—limiting them to two or not more than three calls per year, and taking into consideration the distance and expense—in other words confine their calls to brethren the nearest to them as much as convenient, and if for any reason brethren called could not go, then instead of them sending some one in their place, let the church as before, say whom they desire.

As to other churches of the remaining part of the Brotherhood, that are somewhat isolated, we could advise that our ministers should visit such churches more frequently, and also other members who are financially able to assist in taking ministers to such churches, or in helping otherwise to meet their expenses.

Second. For collecting money to bear the expense of those ministers who are called to those isolated churches who are not able financially to bear their own expense:

(1) Let the Brotherhood be divided into two districts: Ohio and Eastern, Indiana and Western, including Michigan.

(2) Let the elders in charge of the local churches of each named district ask (beginning with one of the above named districts, and when their contribution is spent, then each of the above named districts in turn thereafter) their congregations to contribute to the cause. Every man according as he purposes in his heart, so let him give.

Third. Let the Standing Committee of 1935 select a brother, to be approved by the Brotherhood, whose duty it shall be to notify through The Vindicator each district when its contribution is needed, and to take charge of said money given by the Brotherhood, and to make such payment to brethren that are called as to further statement of their expenses to and from the churches. Also to keep a full record of all money received and paid out, and render a full statement each year to the Brotherhood through The Vindicator.

Fourth. Let the ministering brethren that have been called by those isolated churches make a full report of their expenses to and from the meeting, and if said church feels to pay part of the expense, let it be so stated by the elder in charge, and inserted in statement. Likewise, if said ministers feel to bear part of their expenses, let them also make a statement of the same and send full statement to the brother in charge of money contributed by the Brotherhood, and he shall refund to full amount per statement rendered. It is further agreed and understood that no brother shall be paid his expenses to and from isolated churches that has not been called by said church, or any one accompanying said brother or brethren.

It is further understood that this plan does not prohibit any ministering brother to offer his services to those churches by bearing his own expenses to and from the meeting, if he feels able so to do, but it rather encourages all ministers who are any wise able financially to assist those churches as much as possible in their isolated condition.

Tenderly Submitted,

Ezra Denlinger, Enos Eikenberry, John C. Bowser.

The above report was accepted by the Meeting.

Brother Alfred Brubaker was appointed to take charge of the work as required in section third of the report.

REPORT OF COMMITTEES TO CHURCHES.

The committee composed of O. A. Custer, A. C. Hess, Leander Miller, J. T. Rutrough, H. G. Benedict, sent last year to Oak Grove, Painter Creek, and Palestine churches, Ohio, submitted reports of their labors in each of said churches respectively, all of which were accepted by the meeting.

The committee composed of J. W. Skiles, Solomon Stoner, C. E. Jamison, Simeon Frantz, W. T. Hess, sent last year to the New River church, California, submitted a report of their labors in said church which was accepted by the meeting.

REPORT OF TENT COMMITTEE.

To the A. M. of 1935, Greetings: We your committee having met in council for some future considerations, will report the following:

First. Owing to the physical condition of our dear Bro. Daniel F. Denlinger, of the Ohio District, we have unitedly agreed to accept his resignation and have appointed Bro. Alfred Brubaker, of Eaton, Ohio, in his stead. And, again, inasmuch as Bro. Rolla Flora has moved from the Indiana District to Wisconsin, we have transferred him to the Western District, and have appointed Bro. Harvey Metzger, of Elkhart, Indiana, in his stead.

May 22nd, 1934, balance in Treasury	$322.94
May 22nd, 1934, received from Western District	44.16
Received from Eastern District	3.75
Received from Ohio District	33.05
June 11, 1935, Total receipts plus last year's balance	403.90
Paid for shipping tents from Ohio to Indiana	15.00
June 11, 1935, balance in treasury at date	$388.90

Submitted for the approval of A. M. of 1935.

By order of Tent Committee.

Ezra Denlinger, Treasurer.

Accepted by the Meeting.

The Conference closed about 3 o'clock P. M., Tuesday with devotional exercises.

Standing Committee: Samuel Leedy, J. L. Oyler, David A. Montgomery, Solomon Stoner, Leander Miller, Simeon Frantz, Michael Montgomery, John F. Flora, Foreman; C. E. Jamison, Reading Clerk; J. W. Skiles, Assistant; H. G. Benedict, Writing Clerk; J. D. Miller, Assistant.

ANNUAL MEETING OF 1936.

On May 31, and June 1 and 2, 1936 the Annual Meeting was held on the premises of Brother Elmer L. Flory in the Willow Springs district, near Pleasant Grove, Douglas County, Kansas. The following is a record of the proceedings of the Conference.

The first matter before the conference was with regard to certain errors in the ruling of the conference of 1935 for which the Foreman and Standing Committee of said conference were held responsible. For said errors the members present of the Standing Committee of said conference of 1935, individually and voluntarily confessed and asked pardon.

ART. 1. Inasmuch as we have unanimously decided to send out no more committees to settle difficulties of a local nature in church districts, and

Inasmuch as we now have a rule that no matter can be brought before the open council unless the officials are united; but

Inasmuch as there are cases when the officials will not unite or agree, where it works a hardship and is detrimental to the cause;

Therefore, would it not be better to give the adjoining elders more liberty than what they now have, that when conditions in a local church are such that the officials will not agree, the adjoining elders may have the liberty and authority to go to that church and bring all questions before the members of that body for a decision, making or authorizing the necessary visits and giving advice, but the decision in all cases must be given by the church, according to order, as there is where the power lies?

If any official or officials are arbitrary, self-willed and opposed to having the adjoining elders, or other elders, or letting any matter come before the church for a decision, the adjoining elders, or other elders, will bring his opposition before the church for a decision in his or their case?

And if the adjoining elders are few, or not able to go, the church may call other elders to come to their help, so that the church may get united and in working order again?

Answer: Deferred for one year.

ART. 2. Inasmuch as the churches of Indiana have appealed to the A. M. different times to adopt some plan whereby the holding of A. M. might be made less expensive and burdensome for them than at present, and more equal with the larger membership of Ohio;

Therefore, we would recommend that the following plan for holding A. M. in Indiana be adopted:

Instead of the District of Indiana holding the A. M. as often as the District of Ohio, we pray the A. M. of 1936 to decide to alternate said District of Indiana with the Eastern and Western Districts.

Answer of Sub-committee: We unanimously agree to propose that the churches of Michigan be annexed to those of Indiana instead of being joined to the Western District, and leave the rotation as it is at present.

Answer: Passed.

ART. 3. We earnestly pray A. M. to carefully consider the necessity of passing and placing upon the minutes, a decision providing that no member, and especially no member of the Standing Committee, to whom has been presented a paper signed by a number of names, whether it be a charge or otherwise, by which it can be seen that the signers have aught against that member (Matt. 5:13-24), can be sent or serve as messenger to Annual Meeting, and that any church knowingly sending such disqualified messenger shall fall into the hands of the Brotherhood.

Answer of sub-committee: We agree to grant this request.

Answer: Deferred for one year.

REPORT OF COMMITTEE TO MODESTO, CALIF., ACCEPTED.

The Report of the Committee of 1934, to the Wood Colony Church, Modesto, Calif., composed of Jacob W. Skiles, C. E. Jamison, Solomon Stoner, W. T. Hess, and Simeon Frantz, was taken up as unfinished business of last year, and after much explanation and discussion, was accepted by the Annual Meeting of 1936.

REPORT OF TENT COMMITTEE.

June 2, 1936.

To the A. M. of 1936, Greeting: We your Tent Committee having met in council for some future consideration, will report the following:

First, owing to the age and physical condition of our dear Brother Daniel D. Skiles, of the Indiana District, we have unitedly agreed to accept his resignation, and have appointed Brother Ezra Flora, of Flora, Indiana, in his stead. The Report of the Treasury is as follows:

June 11, 1935, Balance in Treasury	$388.90

July 1, 1935, Received Interest	3.89
June 2, 1936, Total Receipts	$392.79
Expenditures—	
June 12, 1935, Spent for Tent Repairs	$ 2.98
June 2, 1936, Paid for Shipping Tents to Kansas and Back to Indiana	162.00
Paid Rent for Use of Storing Tent Trucks	5.00
For Tent Repairs	3.74
For Traveling Expenses	13.00
Total Expenditures	$186.72
June 2, 1936, Balance in Treasury	$206.07

Submitted for approval of the A. M. of 1936.

By order of Tent Committee, Ezra Denlinger Treasurer.

Report accepted.

It was agreed that the Annual Meeting of 1937 will be held in the Indiana District.

The meeting was closed at about 7:30 o'clock P. M., with appropriate devotional exercises.

Standing Committee: John T. Rutrough, Daniel Flory, Jacob D. Miller, Samuel Leedy, David A. Montgomery, Simeon Frantz, Jacob W. Skiles, Foreman; John F. Flora, Assistant; C. E. Jamison, Reading Clerk; O. A. Custer, Assistant; Harry G. Benedict, Writing Clerk; Solomon Stoner, Assistant.

ANNUAL MEETING OF 1937.

On May 16, 17, 18 and 19, 1937 the Annual Meeting was held on the premises of Brother Adam Blocher in the Deer Creek district, near Camden, Carroll County, Indiana. The following is a record of the proceedings of the Conference:

ART. 1. Query No. 3 of the A. M. of 1936 which was deferred for one year, was brought up. It reads as follows:

We earnestly pray A. M. to carefully consider the necessity of passing and placing upon the minutes a decision providing that no member, and especially no member of the Standing Committee, to whom has been presented a paper signed by a number of names, whether it be a charge or otherwise, by which it can be seen that the signers have aught against that member (Matt. 5:13-24), can be sent or serve as messenger to Annual Meeting, and that any church knowingly sending such disqualified messenger shall fall into the hands of the Brotherhood.

Answer: Deferred for one year.

ART. 2. Is is right or according to the Gospel and the order of the Brethren to circulate signed or unsigned papers over our beloved Brotherhood seemingly to create sentiment and thereby sow discord? And if not right, how and by whom shall such brethren be dealt with?

Answer: To first part, No. To second part, They should be dealt with by the congregation in which they hold their membership., Passed by the meeting.

ART. 3. Inasmuch as it has always been the order of the Old Brethren to settle everything that comes before A. M. by the unanimity rule, will not this A. M. recommend that we stay more closely to the practice of the fathers and not allow a rising vote as was done at last year's A. M.?

Answer: We unanimously agree to grant the request of this query. Passed.

ART. 4. Some of our dear members are deeply grieved because of some of the brethren, and even the ministry, having gone into the real estate business. Therefore, will not this Annual Meeting say we can not break the bread of communion with brethren who engage in that occupation? See I Cor. 10:32; 2 Cor. 6:3 and 14.

Answer: We think it inconsistent with the Gospel and the order of our Brethren for our members and ministers to engage in the real estate business, either licensed or unlicensed, and strongly advise our members against engaging in such business. Passed.

ART. 5. Since Article 4 of the minutes of 1935 is not satisfactory in that it misconstrues the incentive of the fathers that sent the petition to the A. M. of 1869 whereby they requested a change to the old established order of calling the adjoining elders when necessary to settle difficulties in local churches before appealing to A. M. for a committee which was dispensed with automatically when district meetings were established in 1856. See Art. 23, Minutes of 1856, also Minutes of 1866. They were not opposed to sending investigating committees. As proof see Art. 2, Minutes of 1882, also Reconsidered Minutes, Sec. 27, page 7. Hence, we pray this A. M. to readopt the old method of adjusting difficulties; first, by the local church endeavoring to settle its own difficulties; and if it fails, then to call the adjoining elders; and if they also fail, then call for a committee from A. M. whose work shall be final if accepted by A. M.

Answer: We recommend that the 1935 decision, article 4, be left as it is, and that in place of Annual Meeting sending out committees, each of the parties in a difficulty select two or more, and those selected choose another to make an odd number who shall hear the troubles and make a decision which shall be final; the church, however, to make the decision if possible. Passed by the meeting.

ART. 6. (1) As radios are becoming more numerous in the Brotherhood and inasmuch as Annual Meeting has said that members who have them cannot break the bread of communion, is it right that such members be in council on other matters that come before the church while they are out of communion? (2) Inasmuch as the councils of our yearly meetings only give advice instead of making unalterable laws, as held forth by our old fathers (See Appendix papers in Minute Book, page 10, See Sec. 44) we ask this A. M. to consider the following minutes: The united decisions of A. M. of 1913 on the telephone question, page 597, Art. 1) are applicable on the radio question. Therefore, we kindly request that our A. M. fully consider this reasonable answer, and stop the confused condition on the radio question, since we have no Scripture to bar any member from the communion for having a radio in his home.

Answer: To first query, Yes. To second query, After careful consideration we unitedly agree that the minutes on the telephone, referred to, are not applicable to the radio. Therefore, we unitedly agree to reaffirm the answer of article 1, 1925, on the radio. Passed by the meeting.

A PROPOSITION OF THE STANDING COMMITTEE

Relative to the Wood Colony Church, near Modesto, California.

To the Annual Meeting convened: We the Standing Committee of the A. M. of 1937 put the following proposition to the Brotherhood:

In view of the lamentable and divided condition of the Wood Colony church, near Modesto, California, and all the means and efforts by the Brotherhood having been exhausted, and the matter still not being put to rest, the adjoining elders having been there a second time, also a committee from A. M. and another appeal having been made to the Standing Committee and the A. M. of 1937, the following proposition is hereby made to said church:

Let each side select two elders, and these four select another elder, to come to the Wood Colony church, with a view of dividing the district into two separate church districts. These five elders shall first let the members of the church make their own decision as to the line of the districts. If they can not agree, then leave it to the five elders to make any other adjustment the five brethren may deem necessary to effect a division of the district.

It is hereby understood that these brethren may not take up any matter whatsoever, only the dividing of the district. After the line shall have been established, the members shall be called together and a statement of the division be made to the church that matters of the past be now definitely and permanently dropped, with the exception of such matters as are hereinafter mentioned. It is hereby further understood that neither of these, now two districts, may interfere with labors of the other district, but shall labor together as neighboring districts, irrespective of what has taken place in the past.

All the officials shall be in their official capacity as they now stand and as accepted by the A. M. of 1936. In case there are members who have violated the Gospel and church order whose cases have not been dealt with, they may be dealt with as is seen proper by the officials and the church of the district into which they have now fallen. In case there are those who could not be satisfied with some of the elders who have labored in the Wood Colony church in the past, the matter may be looked after and taken care of by the districts where these elders have their membership, irrespective of the Wood Colony church.

In case either of the districts might desire the assistance of these five brethren after the district is divided, they may so assist by the united sanction of the official body of the district.

It is hereby understood and agreed that the labors done by the Wood Colony church and the five brethren shall not be reported back to Standing Committee or Annual Meeting for acceptance or rejection. But that this shall be the closing of the troubles now existing in the Wood Colony church, that all may go on laboring for the glory of God, the good of the church and the salvation of souls.

Accepted by the meeting.

REPORT OF TENT COMMITTEE.

To the A. M. of 1937, Greeting: We, your tent committee having met in council for some future consideration, will report the following:

We unitedly agree to recommend to this meeting that a new dining tent, top and side-walls, also side-walls for the council tent be purchased. For this labor we have appointed Brethren Ezra Denlinger, Alpha Austin and Alfred Brubaker.

We also agree to ask this meeting for permission to solicit the Brotherhood for funds to pay for this equipment and for shipping tents, and for other expenses.

The Report of the Treasury is as follows:

June 3, 1936, balance in treasury	$210.57
July 1, 1936, received interest	2.26
July 2, 1937, received interest	1.59
Total Receipts with last year's balance	$214.42

Expenditures—

Dec. 7, 1936, for tent repair	$ 2.18
Dec. 7, 1936, for trucking tents to Indiana	6.00
Dec. 7, 1936, for tent storage	3.00
May 10, 1937, for 10 guy ropes	28.85

May 10, 1937, other expenses	1.40
May 18, 1937, Total expenses	$ 41.43
May 18, 1937, balance in treasury	$172.99

Submitted for the approval of the A. M. of 1937,
By order of the Tent Committee,
Ezra Denlinger, Treasurer.

Approved.

Before the close of the meeting it was stated that nearly all the churches of Ohio had consented to hold the A. M. of 1938 in the Ohio district.

The meeting was closed about 10 o'clock A. M. Wednesday, with appropriate devotional exercises.

Standing Committee: Jacob D. Miller, David A. Montgomery, Simeon Frantz, Samuel Leedy, John T. Rutrough, Leander Miller, O. A. Custer, Jacob W. Skiles, Foreman; Christian E. Jamison, Reading Clerk; Daniel Flory, Assistant; Harry G. Benedict, Writing Clerk; Solomon Stoner, Assistant.

ANNUAL MEETING OF 1938.

On June 4, 5, 6, and 7, 1938 the Annual Meeting was held on the premises of Brother Pharaoh Baker in the Ludlow and Painter Creek district, near Arcanum, Darke County, Ohio. The following is a record of the proceedings of the Conference:

ART. 1. (The following query was deferred by the A. M. of 1936 and by that of 1937):

We earnestly pray A. M. to carefully consider the necessity of passing and placing upon the minutes, a decision providing that no member, and especially no member of the Standing Committee, to whom has been presented a paper signed by a number of names, whether it be a charge or otherwise, by which it can be seen that the signers have aught against that member (Matt. 5:13-24), can be sent or serve as messenger to Annual Meeting, and that any church knowingly sending such disqualified messenger shall fall into the hands of the Brotherhood.

Answer of the sub-committee of 1936: We agree to grant this request.

Answer: Passed with the answer of 1936.

ART. 2. Inasmuch as the minute of the A. M. of 1937, Art. 5, falls short of giving a remedy that will reach every condition that arises in church government we, therefore, pray this A. M. to restore the privilege to send committees where the above named minute has not been complied with or has failed to effect a settlement. Said committees' work to be final and not to be reported back to A. M. for acceptance. And, further, that the minute of 1908, Art. 1, be hereby annulled.

Answer: Deferred for one year.

ART. 3. We desire this Annual Conference to give us the proper interpretation of I Cor. 7th chapter, 10th and 11th verses. These verses have caused considerable contention. Some hold that man and wife (because of family trouble) can live in separate homes and, at the same time, be in full fellowship with the church. In these two verses it is the Lord speaking. Then, does the Lord instruct Paul to write this epistle to the believers in Christ, that when husband and wife cannot live peaceably together they may separate?

Christ suffers the husband or the wife to separate from his or her companion for fornication only (Matt. 19:9) and not for every cause, and concludes by saying, "What God hath joined together, let not man put asunder."

For convenience we will quote the two verses referred to. (1 Cor. 7:10, 11.): "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. "Does reconciled mean to remain separated? or does it mean to agree and come together again? We sincerely desire a consistent Scriptural answer.

Answer: To first part: Some hold that man and wife (because of family trouble) can live in separate homes and at the same time be in full fellowship with the church. No, it is not Scriptural. See Eph. 5:19-33.

To second part: Does reconciled mean to remain separated? No, it does not.

To third part: Or does it mean to agree and come together again? Yes.

Answer: Passed with the answers.

ART. 4. Inasmuch as we have no decisions upon what shall be done with the Tally Sheet, after a private voice is taken of the members of a local district: Some give it to the elder in charge, and other elders of the home district see how the voice stood. Then, in other districts, when a private voice is taken, the ones receiving the voice, burn up the Tally Sheet, and only an announcement is made of the decision, like is done by the receiving committee after the voice of the messengers is given for the standing committee at Annual Meeting. Which is the proper way?

Answer: We advise to burn all tally sheets. Passed with the answer.

ART. 5. We pray this A. M. for a decision as to what is to be done in the case of a deposed official moving into another district for a period of five or seven years with a letter of membership and in full fellowship, an effort being made in the district where he holds his membership for reinstatement, but fails because of objections from the district in which he formerly lived? Yet have broken the bread of communion with him. Now, we pray in the Spirit of love, how long can such district withhold deposed members without taking any means for a reconciliation?

Answer: Considered that time is not the factor entering into the question; but the gravity of the offense and the attitude of the deposed one, should determine it, which are known to the district in which he was deposed, and it should be left to the decision of that district. See Luke 3:8. Passed with the answer.

ART. 6. Inasmuch as there seems to be a difference of understanding in the Brotherhood as to disposing of cases that come within the teaching in Paul's first letter to the church at Corinth, fifth chapter, wherein he points out in verse one, an existing evil act among them, and taught them throughout this chapter how to proceed in such a case: Now, in view of Paul's teaching and the general tenor and spirit of God's Word, can a local church which may have cases somewhat similar to deal with, wherein the same act was committed by members who afterward marry, after having considered all evidence and testimony and attitudes in the case, forgive and retain such members in fellowship upon their open confession and expression of sorrow, or shall they be disfellowshipped?

Also, do the 36th, 37th and 38th verses of I Cor. 7, have any reference to fornication?

Now, we do earnestly beg this Annual Meeting of 1938, to give a definite answer to the above that a more uniform understanding may be had among us on this very important subject.

Answer: According to the Scripture upon the subject and the Minutes of A. M. 1855, Art. 18 and 1863, Art. 12, any member found guilty of fornication must be excommunicated. The verses 36, 37, and 38 of I Cor.

7, have no reference to the above, but purely to a condition of father and daughter. Passed.

PETITION NO. 1.

A petition from the Cedar Creek church, Anderson County, Kansas, to the Annual Meeting of 1938, through the Standing Committee, relative to the work of Bro. Maurice A. Hess in college, was given due consideration by the Standing Committee which body concluded to advise as follows:

We, the Standing Committee of the Annual Meeting of 1938, agree to advise the Cedar Creek church to still stay by the last committee's decision (in the Maurice A. Hess case) which was accepted by the Brotherhood at that time, and still bear with Brother Hess out of communion, and further, advise him to comply with the committee's advice.

The above advice of the Standing Committee was accepted by the Annual Meeting.

PETITION NO. 2.

An appeal to the Annual Meeting of 1938, through the Standing Committee, from the Sand Creek church, Pratt County, Kansas, relative to the John H. Garber case, was submitted to the Conference by the Standing Committee.

After an extended consideration of the matter involved in the above appeal, the advice of the Annual Meeting is that the Sand Creek church select a committee according to article 5, 1937.

PETITION NO. 3.

A petition to the Annual Meeting of 1938, from the New River district of the church, Whittier, California, for counsel to settle the differences and difficulties existing in said district, together with an opposite explanation and request from the same district for counsel of the Standing Committee, were submitted to the Conference and, after considerable consideration, the following counsel was adopted by the Annual Meeting:

The A. M. of 1938 advises the New River church, California, to call an investigating committee according to Article 5, Minutes of 1937.

REPORT OF TENT COMMITTEE.

To the A. M. of 1938, Greetings: The three brethren who were authorized by the A. M. of 1937 to purchase a new dining tent, and side walls for Council tent, and to solicit the Brotherhood for funds to pay for same and other expenses, have done so.

And the committee wishes to report further, as follows—

Our dear Bro. Jacob N. Stoner of the Ohio District, (owing to his health) has requested to be relieved from this committee, and we appoint in his stead Bro. Lester Fisher.

Also our dear Bro. David W. Stitely, of the Eastern District, having been elected to the ministry requested to be relieved and we appoint in his stead Bro. C. J. Ecker.

Treasury Report:—

Receipts:

May 18, 1937, Bal. in treasury	$ 172.99
May 19, 1937, Received for old dining tent	135.00
May 27, 1937, Received balance of old account (See tent committee report 1932)	598.63
June 22, 1937, Received for old tent equipment	33.85
July 1, 1937, Received interest	1.28
Nov. 22, 1937, Received from Ohio district	333.00
Nov. 22, Received from Western District	243.80
Nov. 22, Received from Indiana District	237.30
Nov. 22, Received from Eastern District	182.20

Jan. 3, 1938, Received interest	5.19
Total receipts	$1943.24

Expenditures:

Nov. 1937, Paid for trucking tents from Ind. to Ohio	$ 30.00
Dec. 28, 1937, Paid for new tent equipment	1641.50
Dec., 1937, Paid for traveling expenses	18.09
Feb. 2, 1938, Transportation, new tents from Toledo to Pharaoh Baker's	13.60
Total expenditures	$1703.19
June 7, 1938, Balance in treasury	$ 240.05

Respectfully submitted for approval of this A. M. by order of tent committee,

Ezra Denlinger, Treasurer.

Report Accepted.

By agreement of the Conference the Annual Meeting of 1939, the Lord willing, will be held in the Eastern District of the Brotherhood, according to the established rotation, the place to be selected and announced in due time.

The Conference closed about 6 o'clock, P.M. with appropriate devotional services.

Standing Committee: Simeon Frantz, A. C. Hess, J. T. Rutrough, Daniel Flory, Samuel Leedy, D. A. Montgomery, Leander Miller, Jacob W. Skiles, Foreman; C. E. Jamison, Reading Clerk; O. A. Custer, Assistant; Solomon Stoner, Writing Clerk; J. D. Miller, Assistant.

ANNUAL MEETING OF 1939.

On May 28, 29, and 30, 1939 the Annual Meeting was held on the premises of Brother David G. Benedict in the Falling Spring District, near Duffield, Franklin County, Pennsylvania. The following is a record of the proceedings of the Conference:

ART. 1. (The following query was deferred by the A. M. of 1938 and again by that of 1939):

Inasmuch as the minute of the A. M. of 1937, Art. 5, falls short of giving a remedy that will reach every condition that arises in church government, we, therefore, pray this A. M. to restore the privilege to send committees where the above named minute has not been complied with or has failed to effect a settlement. Said committees' work to be final and not to be reported back to A. M. for acceptance. And, further, that the minute of 1908, Art. 1, be hereby annulled.

Answer: Deferred for one year.

ART. 2. (1) We pray this A. M. to reconsider Art. 6, of the A. M. of 1927, and grant that elders and ministers moving from one church district to another, be treated with the same degree of respect as deacon brethren, and that they be seated according to age in office, in their respective offices. First Peter 5:5 applies to elders and ministers as well as to deacons. The position of presiding elders need not be changed merely by other elders moving into the district.

(2) We ask the A. M. of 1939 to reconsider Article 6, of 1927 along with its answer; which query asks for a uniform practice over the Brotherhood, as to the seating of an official brother, whether a deacon, a first degree or second degree minister or an elder who moves into another district.

The answer of said query does not seem consistent with the "provision" or "reserve" made in the query, namely, "Provided, however, that nothing stated herein shall be applied to elders who are house-keepers in the district in which they reside and rule well."

Further, the answer can be so interpreted as to change old order church ruling which endeavors to protect the official seated position of resident elders, and especially of the elder in charge. All elders to be considered house-keepers, but only one as elder in charge or presiding elder.

Hence, to make a definite and plain practice of seating officials that move into different districts, the following is suggested:

1st. As to deacons: The younger deacon should be subject to the elder deacon in office.

2nd. As to first and second degree ministers: Their position should be left to the decision of the local church or congregation.

3rd. As to elders: Their position should be below the resident elders.

Answer: We decide that the seating of all incoming officials shall be at the foot of the office in which they hold. Passed with its answer.

ART. 3.

PETITION TO ANNUAL MEETING OF 1939.

We, the members of the State of Michigan, humbly urge the Annual Meeting of 1939 assembled, to amend the act of 1935, on financial aid for isolated churches, so as to include the State of Michigan, as we are few in number and very much isolated.

Answer: We grant the request of this petition. Accepted with its answer.

VINDICATOR COMMITTEE.

We, the undersigned members of the Vindicator Committee, have chosen Elders H. M. Fisher and Levi Bowman to fill vacancies and serve with us on said committee, subject to the approval of the Annual Meeting. Samuel Leedy, George Bowser, J. M. Kimmel, B. E. Beckner, David Mohler.

Appointments confirmed by the meeting.

PETITION TO A. M. BY THE STANDING COMMITTEE.

We, your Standing Committee of 1939, again having had papers placed in our hands to come before the council, again placing us in a condition where we can neither go forward nor stand still,

Therefore, we pray this Annual Meeting to restore to the Standing Committee the privilege as was practiced by the fathers in arranging the business to come before the Annual Meeting. "Let all things be done decently and in order." I Cor. 14:40. Accepted by the Meeting.

With the understanding that the churches of Ohio will hold the Annual meeting of 1940, in that State, the Lord willing, the meeting was brought to a close with appropriate and edifying remarks and worship, at about 12:30 o'clock P.M., May 30.

Standing Committee: Arthur R. King, Simeon Frantz, Daniel Flory, Edward C. Miller, Jacob D. Miller, John T. Rutrough, Peter D. Bowman, Jacob W. Skiles, Foreman; C. E. Jamison, Reading Clerk; O. A. Custer, Assistant; H. G. Benedict, Writing Clerk; Solomon Stoner, Assistant.

ANNUAL MEETING OF 1940.

On May 12, 13, and 14, 1940 the Annual Meeting was held on the premises of Brother Samuel J. Garber in the Wolf Creek District, near New Lebanon, Montgomery County, Ohio. The following is a record of the proceedings of the Conference:

ART. 1. We pray this A. M. to reconsider the query with its answer of 1938, Art. 5, as the answer does not give satisfaction.

Answer: Make no change. Passed.

ART. 2. Is it consistent with the order of our Brotherhood for brethren to receive charges or complaints, while on the annual visit, and investigate such matters by visiting the accused without first reporting it to the official body and getting authority from that body to make the visit of investigation?

Answer: No. See Minutes, 1884, page 531, lines 4 and 5 from top, also 16 to 12 from bottom. Passed.

ART. 3. Inasmuch as there was passed in 1865, Art. 34, the following: "Does the Annual Council make laws, or give advice only, in cases where it has no direct gospel on the subject? Answer: It gives advice only." And again, in 1872 at the Annual Meeting there was passed the following: Art. 5, 1872: "Is the gospel a perfect law to govern the church in all things necessary to salvation? Answer: It is."

Are the above decisions in effect today that were passed by the old fathers, according to the spirit of the Gospel?

Answer: We agree to reaffirm the minute of 1905, Art. 1. Passed.

REPORT OF TENT COMMITTEE.

To the Annual Meeting of 1940, Greeting: We your tent committee, having met in council for some considerations, do report as follows:

There has been no report since 1938, and as yet we have nothing to report but the Treasury:

June 1, 1938, balance in treasury	$240.55
Received interest since that time	6.33
May 14, 1940, total receipts with 1938 balance..	$246.88

Expenditures:—

June 1, 1939, paid for shipping tents to Pennsylvania and back to Ohio	$100.00
For other incidentals	15.00
Sept. 16, 1939, paid for shipping tents to S. J. Garber's	6.00
May 14, 1940, paid for stakes, ropes, wall poles and curtain repair	35.55
Total Expenditures since 1938	$156.55
May 14, 1940, balance in treasury	$ 90.33

Submitted for the approval of the A. M. of 1940.

By order of Tent Committee,
Ezra Denlinger, Treasurer.

Approved by the Annual Meeting.

INDEX FOR THE BOOK OF MINUTES.

To the Standing Committee of the A. M. of 1940, Greeting: I have an index for the minutes of A. M. 1778 to 1939 including also the Resolutions of 1881, which I desire to give to the Brotherhood provided she will accept it and see to the publishing of it as she does the minutes, etc. I ask no temporal interest in it. My name need not appear in it, and the wording of the preface can be changed to suit.

Isaac H. Bashore.

A committee of three (to consist of Brethren J. M. Kimmel, Arthur R. King, and Ervan Eikenberry) was proposed to look into this matter and have the same printed if they see fit. Confirmed by the A. M.

By agreement of the meeting the Annual Meeting of 1941 will be held, the Lord willing, somewhere in the State of Indiana.

With suitable words of exhortation and prayer, the meeting adjourned, about 2:30 o'clock, P.M., May 14.

Standing Committee: Leander Miller, Daniel Flory, Simeon Frantz, A. R. King, P. D. Bowman, Edward C. Miller, J. T. Rutrough, Jacob D. Miller, J. W. Skiles, Foreman; C. E. Jamison, Reading Clerk; O. A. Custer, Assistant; H. G. Benedict, Writing Clerk; Solomon Stoner, Assistant.

ANNUAL MEETING OF 1941.

On June 1, 2, and 3, 1941 the Annual Meeting was held on the premises of Brother Jesse E. Miller in the North Fork District, near Pyrmont, Carroll County, Indiana. The following is a record of the proceedings of the Conference:

ART. 1. Is it consistent and according to the Gospel, or our conscientious principles, for any of our members to labor in assembling implements of warfare? Further, if it is not, should not this A. M. advise our dear members as to this query?

Answer of sub-committee: We feel that the import of this query is such that we do not think it consistent under present conditions to bring it into open council. Therefore, we return it to the Standing Committee for its consideration.

Answer of Standing Committee: We, the present Standing Committee, believe it unwise to put this paper before the open council for discussion. But we believe that our Brotherhood should be kindly advised in relation to the matter represented by the query. Accordingly we would advise as follows:

The present good government of the United States of America, under which we are living, set up by those who framed its constitution, in which we see the hand of God manifest, has made ample provisions for the real conscientious objectors. Again in the present crisis we now also believe that the hand of God is working through the government, in providing a refuge for those who are conscientiously opposed to war.

In order to inform the Brotherhood as to whom the government recognizes to be conscientious objectors, we think a little explanation should be made so that all may obtain that information.

The government recognizes as such only those who are wholly consistent in their claim and life which includes past as well as present behavior and occupation; and this present Standing Committee urgently requests that all elders and others so instruct all our members.

This query with its answers to be placed on the minutes of this Annual Meeting. Accepted.

ART. 2. Inasmuch as some of our dear members are affiliating themselves with the Labor Unions which exist in the United States of America, and by so doing are placing themselves in a position in which they will have to cooperate with a group of individuals which uses coercive means to an extent which often leads to bloodshed and brutal exercise in order to force their claims, and also doing things in secret which have always been prohibited by the Word of God and the Church, we believe that such an act by our brethren is strictly against the faith of the Old German Baptist Church and will possibly lead us unguarded into the Mark of the Beast, as spoken of by the "Revelator" John.

We believe also that such an act is parallel with, if not much worse than affiliating with secret orders which our Brotherhood has already disapproved. See Minutes of A. M., Art. 40, 1886; Art. 6, 1869.

Will this A. M. of 1941 say what course of procedure shall be taken with members who affiliate themselves with such unions?

Answer: We feel that according to Annual Meeting minutes and the spirit and tenor of the Gospel and the practice and usage of our brethren, that any member affiliating in the things mentioned in the above query, should be dealt with as a transgressor. See Minutes of A. M., Art. 3, 1855, Page 185; Art. 4, 1859, Page 226. Passed.

ART. 3. Whereas our beloved Fraternity, as well as other historic peace churches, is now facing a crisis, as the church has at intervals for hundreds of years of her history, with regard to her position on non-violence and non-resistance as taught by the Scriptures, as understood and applied by the fathers of our Fraternity, and interpreted and recorded by our various annual councils, as follows:,

1781. "Exhort in union all brethren to hold themselves guiltless, and take no part in war or bloodshedding."

1785. "First, we do not understand at all that we can give ourselves up to do violence . . . We can not see or find any liberty to use any carnal sword."

1917. Art. 3 which reads as follows: "Inasmuch as our country has gone into warfare and has taken up the draft law in order to raise its armies, will not this Yearly Meeting advise our dear members, especially the young, their duty as non-resistant and non-combatant followers of our Lord and Savior Jesus Christ, Who has given us a pattern that we should follow after in our pilgrimage here below?

And is it deemed advisable to abide by the law so far as to register when the census is taken of the men that come under the draft age? Answer: We, your subcommittee, agree to grant the request in the fore part of this query. As to the latter part of the query, we think it necessary to register as demanded by the law. Passed."

We therefore pray this Yearly Meeting of 1941 to reaffirm and thereby strengthen all the above minutes referred to as well as all others that bear directly upon the issue, and advise our brethren against combatant and non-combatant service, inasmuch as other provisions are offered by our government; and may the united conclusion of the brethren assembled in the fear of the Lord exhort all members to faithfully adhere to the injunction to "Pray for kings and all that are in authority." I Tim. 2:2.

Answer: We agree to grant the request of this query and we appreciate the provision that our government has made for us. Passed.

REPORT OF COMMITTEE ON A. M. MINUTE INDEX.

To the Annual Meeting of 1941, Greeting: We as the committee appointed by the A. M. of 1940 to examine an index of the Minutes of our Annual Meetings, compiled by Elder Isaac H. Bashore, and to consider the propriety of having the same printed in a separate booklet, having carefully looked into the matter from several points of view, came to the following agreement: We do not feel to take the responsibility of having the index printed without further counsel from Annual Meeting. Our reasons for so agreeing are:

First, The last published edition of our minute book being well nigh exhausted, some members are looking forward to a new edition in the near future, which should include all the minutes to date and a new complete index for the same. Should this be brought about this separate index as proposed would be of no use.

Second, Also, it is suggested that in a new Minute Book the minutes be classified by bringing all decisions on the same subject together under one heading with the subjects arranged in alphabetical order. In that case also the separate index would be of no practical use.

In view of the above reasons we did not feel to proceed hastily with the printing of this index, but would propose to defer the matter indefinitely.

Respectfully submitted, J. M. Kimmel, A. R. King, and Ervan Eikenberry, Committee.

The above report was accepted by the meeting and the committee was retained to make arrangements for the printing of a new Minute Book and report to next Annual Meeting.

The Western District of the Brotherhood having agreed to hold the A. M. of 1942 and having chosen a location for it, submitted its offer which was accepted. Consequently, the next Annual Meeting, the Lord willing, will be held in the Sand Creek church district, near Sawyer, Pratt County, Kansas.

The meeting was closed shortly after 12 o'clock, June 3, with singing, exhortation and prayer.

Standing Committee: Edward C. Miller, Jacob D. Miller, J. T. Rutrough, O. A. Custer, Leander Miller, Daniel Flory, P. D. Bowman, J. W. Skiles, Foreman; C. E. Jamison, Reading Clerk; Solomon Stoner, Assistant; H. G. Benedict, Writing Clerk; A. R. King, Assistant.

ANNUAL MEETING OF 1942.

On May 24, 25, and 26, 1942 the Annual Meeting was held on the premises of Sister Ellen Wray in the Sand Creek District, near Sawyer, Pratt County, Kansas. The following is a record of the proceedings of the Conference:

ART. 1. Inasmuch as it has become evident that our present method of selecting investigating committees does not reach every condition, we offer the following:

We reaffirm Article 5, 1937, with the following amendment: When a church becomes involved in difficulties that it can not become reconciled with the assistance of adjoining elders, and one part of the members want to select a committee according to Article 5, 1937, but the other part will not consent to do so, then let the part which is willing for a committee, select their two elders, and then come to the next A. M. through the Standing Committee, giving the names of the elders that they have selected. It shall then be the duty of the Standing Committee to select two more elders (selecting not more than one of their own number) who shall act in harmony with the two already selected. It shall be understood that Standing Committee shall not hold this in their own hands but shall report the same to the A. M., not to be discussed in open council, but only to inform A. M. as to what has been done.

These four elders shall now select one more elder, and the five shall constitute the committee to go into said district and adjust their difficulties.

Furthermore, should a local church district become out of order in the general practice and order of the Brotherhood to the extent that it is beyond the reach of the adjoining elders, then let the adjoining elders of said district select two elders as a part committee and present to the A. M., through the Standing Committee, their procedure. The Standing Committee shall then proceed as above stated, in the selection of a committee to go into said district and set things in order.

It is to be understood that said committee shall not be required to ask the local church to accept it as a committee or as to who is to make the decision, with the understanding that the work of the committee is to be final without asking the local church to accept its report, and it shall not report back to A. M. for its acceptance.

Answer: Request granted. Passed.

ART. 2. Inasmuch as our A. M. unitedly agreed that the radio is not in harmony with the life and teaching of Christ and therefore not allowable by the church under present conditions, and we cannot break bread with members who will not pay heed to the above, how should such members be dealt with who do not pay heed to the above by going to communion at home or in other districts? Also, how should such an elder or elders be dealt with who allow members to go to the communion table at home or in other districts, and allow members from other districts to commune with them that do not pay heed to the above or that have a radio in their home?

Answer: In answer to the first part we unitedly agree that members communing in violation of Art. 1, 1925 and Art. 6, 1934, should be dealt with as transgressors. In answer to the second part, elders allowing members to commune in violation of the above minutes shall be considered transgressors and out of communion. Passed.

REPORT OF THE MINUTE BOOK COMMITTEE.

To The Annual Meeting of 1942, Greeting:—We, the committee appointed by the A. M. of 1940 to consider the printing of an index to our Book of Minutes and later minutes of the Annual Meetings (compiled by Elder I. H. Bashore), having found there existed a desire upon the part of a number of members to have a new edition of the minutes printed with all minutes to date and a complete index included, did, therefore, in view of said desire, report to the A. M. of 1941 that in our judgment it would be well to defer the printing of the afore said index indefinitely or till it be decided whether or not the proposed new minute book shall be printed.

The A. M. of 1941 accepted our report and retained us as a committee to make arrangements for the printing of a new minute book and to report to the A. M. of this year.

In our endeavor to carry out said instructions we found that a number of brethren were in favor of having the minutes classified, while others would be satisfied to have the present book reprinted as it is, that is, in the consecutive form. We therefore, proceeded to obtain price quotations on 1000 copies,

First, in the consecutive form as at present. For this form the stereotype plates (which have been kept) which were used in printing former editions could be used again with minor alterations, whereby there would be a considerable saving in cost. The sale price per single copy in this form, according to quotations at hand would be around $1.75.

Second, in the classified form for which all new type would be required, the price per single copy would have to be probably more than twice that of the consecutive form.

The quotations we obtained were for immediate acceptance. By the time we can be prepared to place an order there may be some variation from prices now at hand. However, we may be able to make further investigation with the object of getting the work done at a somewhat lower cost.

This report is presented for the consideration of this A. M. in deciding which (if either) of the two forms herein described, it will adopt.

Respectfully Submitted, J. M. Kimmel, Arthur R. King, Ervan Eikenberry, Committee.

The Standing Committee anticipating that this A. M. would accept the above report, thinks it well to retain the present Minute Book Committee and that they shall be paid for their labors by the treasurer of the

Tent Committee. Passed by the Meeting. This meeting decides further that a new minute book be printed, and it is left to the judgment of the committee of what kind it shall be, and that they may add to their number as they see fit.

REPORT OF TENT COMMITTEE.

Sawyer, Kansas, May 26, 1942.

To the A. M. assembled, Greeting:—We your Tent Committee having met in council for future consideration, and as there has been no report made since 1940, unitedly agree to report as follows:

First, Treasury Report:

May 14, 1940, Balance in Treasury	$ 90.33
Received for rope sold	5.00
May 6, 1941, Total Receipts plus Balance	$ 95.33
Expenditures:	
Dec. 3, 1940, Shipping Tents to Indiana	$ 15.00
Phoning and other expenses	2.00
June 2, 1941, Traveling expenses	5.00
May 26, 1942, Total expenses since May 14, '40	$ 22.00
May 6, 1942, Balance in Treasury	$ 73.33

Second, since there are not sufficient funds in the treasury to carry expenses to date, we ask permission to solicit the Brotherhood at this time, and our treasurer desires to make this call through the Vindicator instead of by letter to each district. At present about the only expenses we have are transportation, storage, etc., as our tent equipment appears to be in excellent condition.

Subject to approval of this A. M.

Ezra Denlinger, Treasurer.

Report accepted and request granted.

REPORT OF THE C. O. COMMITTEE.

At a Brotherhood meeting held in the Lower Stillwater church, Ohio, on Dec. 10, 1940, a committee of seven brethren was appointed, whose duty it was made to investigate and consider matters relative to the care and location of our members and members' boys who might be called by the Government of the U. S. for duty under the Selective Training and Service Act.

The Committee has endeavored to meet the issue arising from time to time, and has made special effort to dispose of the same to the best interest of our conscripted boys in keeping with the faith and practice of our Brotherhood.

Conditions indicate that the program would continue on indefinitely. With an increase of boys in camps and along with possible changes in legislation and camp management, including their financial support, it seems very necessary that some one be empowered by Annual Conference to still look after the affairs arising from such a program. Therefore, the present Service Committee would like to know whether this A. M. of 1942 still desires its services.

Respectfully Submitted,

J. W. Skiles, H. G. Benedict, E. W. Jamison, L. R. Kinzie, J. A. Wagoner, J. M. Reece, A. R. King.

The above report was accepted by the Meeting, and the committee was retained to continue its services as the condition may require.

By agreement of the meeting the A. M. of 1943 is to be held by the churches of Indiana and Michigan, the Lord willing.

The A. M. of 1942 was closed with appropriate devotional services shortly after 12 o'clock, May 26.

Standing Committee: J. T. Rutrough, J. D. Miller, Daniel Flory, Edward C. Miller, P. D. Bowman, A. E. Miller, O. A. Custer, J. W. Skiles, Foreman; C. E.

Jamison, Reading Clerk; S. Stoner, Assistant; H. G. Benedict, Writing Clerk; A. R. King, Assistant.

ANNUAL METTING OF 1943.

On June 13, 14 and 15, 1943 the Annual Meeting was held on the premises of Sister Della Lesh near Flora, Carroll County, Indiana. The following is a record of the proceedings of the Conference:

ART. 1. (1) To the Annual Meeting of 1943, Greeting: We pray this A. M. to repeal all former minutes relating to the seating of officials, and to grant that all officials (except presiding elders and head deacons) whether resident or incoming, shall be respected and shall sit according to their age in office: This minute to be in force from the time the last minute on the subject was passed in 1939, inasmuch as what now stands on the minutes is inconsistent and not according to the Gospel and the practice of the old fathers of the church.

And, whereas home officials are not closer by official ties than other officials (for we are all one body in Christ) we make this request. See I Peter 5:5 which says "Likewise ye younger submit yourselves unto the elder" (or senior). See I Cor. 12:12; Rom. 12:10; Eph. 5:21; Phil. 2:3.

(2) To the Annual Meeting of 1943, Greeting: Inasmuch as our present method in relation to where incoming officials shall sit does not give entire satisfaction and as we also believe is not in harmony with the Scriptures, we pray this A. M. to repeal minutes of 1939, Art. 2, and say, instead, From said date (1939) all officials shall be respected and sit according to age in office, except presiding elders and head visit brethren. Read I Pet. 5:5; Eph. 5:21; Rom. 12:10; Phil. 2:3.

(3) In view of the dissatisfaction in the Brotherhood

because of the departure from long established order of seating officials which we feel is very much in harmony with the Scriptures (See I Peter 5:5; Rom. 12:10; Eph. 5:21; Phil. 2:3):

Therefore, we pray this A. M. to reconsider Art. 2, 1939 and say that from said date all officials shall be seated according to their age in office, except presiding elders and head deacons.

(4) To the Annual Meeting of 1943: Inasmuch as Art. 2 of the minutes of 1939 does not fully harmonize with the Scriptures (See I Peter 5:5; Rom. 12:10); nor does it give satisfaction in all cases, because it gives no liberty for the local church to respect or give preference to age of incoming officials:

Therefore, we ask this A. M. to grant as an amendment to said minute, that when dissatisfaction arises, to let the matter be decided by the private voice of the local church.

Answer: The request of the fourth query (above) granted by the meeting.

ART. 2. Inasmuch as the radio has become a common utility and is used by many of our brethren for business purposes, we ask this A. M. to reconsider the minute of 1925, Art. 1, and place it on the same basis as the auto minute of 1919.

Answer: We agree to make no change.

A. M. MATERIALS TO BE HELD JOINTLY.

Flora, Indiana, June 15, 1943.

To the Brethren and Sisters of the District of Indiana and Ohio, assembled in Annual Conference of 1943, Greeting:

We, your committee, appointed by a representative body of elders and ministers from the State of Ohio; to meet with The Committee of Arrangements of Annual Meeting of 1943, to consider the advisability of holding jointly, by the districts of Indiana and Ohio; the hardware utensils; bedding materials and some lumber, etc., used in the conduct of our Annual Conference; due to the present inability to continue the purchase of these materials, because of the existing national emergency; beg to submit the following report:

Having met with The Committee of Arrangements, and having effected an agreement of joint ownership, with said committee; have appointed a committee of six brethren, as follows: Brethren Perry Miller, Edward Eller and Irvin Angle of Indiana; and Brethren Jacob Shellabarger, Alfred Brubaker and Lester Fisher of Ohio, to have full charge of the above materials, to be held and used jointly by these two districts for the duration of the present national emergency.

Therefore, we submit the above report for the consideration of the members of the States of Indiana, Michigan and Ohio. Signed in behalf of the Committee,

N. A. Hockman, J. W. Thomas.

Report Adopted.

REPORT OF TENT COMMITTEE.

Flora, Indiana, June 14, 1943.

To the Annual Meeting assembled, Greeting:

We, your tent committee, having met in council according to regular order, report as follows.

As we assemble together we keenly feel the vacancy in our committee caused by the passing of our dear Brother, Ezra Denlinger. This vacancy leaves us without a foreman and secretary-treasurer; also a vacancy in the Ohio tent committee.

First, Brother Noah M. Lesher was selected as temporary foreman, who took charge of our reorganization, in which Brother Alpha Austin of Indiana, was chosen as foreman, and Brother Alfred J. Brubaker of Ohio as Secretary-treasurer.

Further, we unitedly propose to change tent-raising day from Tuesday until Thursday, subject to approval of the tent committee and the committee of arrangements where the meeting is being held.

Next, our dear Brother Rolla Flora, having been called to the ministry, requested to be relieved from our committee, which request was granted.

Further, the vacancy in the Ohio committee was filled by choosing Brother John Flora of the Salem District.

No financial report can be given at this time due to legal requirements which demand that a successor be duly chosen and qualified before the money held by our deceased treasurer can be released.

Subject to approval of this meeting.

Noah M. Lesher, Alpha Austin, Alfred J. Brubaker.

Approved by the meeting.

REPORT OF THE MINUTE BOOK COMMITTEE.

To the Annual Meeting of 1943, Greeting:

In compliance with the conclusion and direction of the Annual Meeting of last year, regarding the republication of our Book of Minutes, we, as the committee entrusted with this work, believing that there existed a prevailing desire in the Brotherhood to have the minutes in a classified form, decided after some consideration to undertake to classify them. Accordingly we proceeded, as soon as practicable, with the difficult and somewhat perplexing task and after devoting considerable time and thought to the work, succeeded in bringing it to the point where we were ready to submit it to be printed, with the hope that it might be completed and ready for distribution by the time of this Annual Meeting.

But, after consulting several different publishing firms and soliciting bids on the work, we found that none of them were in a position to take it or to quote a price under existing conditions. One house, however, stated that it might be able to handle it by mid-summer, and we intend to make further efforts by that time to get the book printed, and we entertain the hope that it will be issued sometime this coming fall, Divine Providence permitting. Respectfully Submitted,

J. M. Kimmel, Arthur R. King, Ervan Eikenberry.

Approved by the Meeting.

REPORT OF THE C. O. SERVICE COMMITTEE.

To the Annual Meeting of 1943, Greeting:

A goodly number of our C. O. boys of Camp Lagro, have been transferred from that place to detached service on dairy farms and in hospitals. Some have been sent to Pennsylvania, Maryland, Illinois and Virginia. Requests have come from these boys, their parents, and also from their former manager of Camp Lagro, that some provision be made for their spiritual needs and comfort. The C. O. Service Committee recommend that this condition be taken care of by appointing brethren to visit these boys and satisfy their requests.

The names of Brother Harry G. Benedict and Brother Elmer W. Jamison are suggested to look after boys in the East and South East, and Brother Lester R. Kinzie those in Illinois. The Brethren sent to be paid actual expenses out of the Brotherhood C. O. Fund.

We desire to know if this A. M. will grant and approve the above requests.

The C. O. Service Committee.

Granted and approved by the meeting.

In accordance with the established rotation the A. M. of 1944 will be held, the Lord willing, by the churches of the Ohio A. M. District.

The A. M. of 1943 was closed with singing the 360th hymn and prayer about 3 o'clock P. M., June 15th.

Standing Committee: O. A. Custer, J. D. Miller, A. E. Miller, H. E. Brovont, Daniel Flory, P. D. Bowman, J. T. Rutrough, J. W. Skiles, Foreman; C. E. Jamison, Reading Clerk; S. Stoner, Assistant; H. G. Benedict, Writing Clerk; A. R. King, Assistant.

ANNUAL MEETING OF 1944.

On May 27, 28, 29, and 30, 1944 the Annual Meeting was held on the premises of Brother Albert V. Landes in the Salem District, near Clayton, Ohio. The following is a record of the proceedings of the Conference:

ART. 1. First Query: The members of the Ash Grove district, Allen County, Ohio, being assembled in council in the fear of the Lord, do petition this Annual Meeting to authorize our national C. O. committee to assist, out of the national C. O. treasury the dependents of our brethren and others in need who are drafted into Conscientious Objector camps.

Second Query: We, the Modesto district, Calif., do prayerfully submit the following query to be considered by this Annual Meeting:

The present emergency is bringing the church face to face with conditions that it has never met before. We feel that some of these conditions are in need of immediate attention to prevent suffering among our dear members. We are truly grateful for the good work our Service Committee and the general Brotherhood are doing for our drafted boys, and we are sure it will continue. However, more strict draft rules and the increasing speed with which men are being called, are leaving some of our widows and in some cases, married sisters with small children, and perhaps in some cases, some of our aged members in a very dependent condition.

Therefore, we pray this A. M. to consider the following proposal and give it the sanction of this A. M. so that we may take care of our dependents as needs may arise.

Let this A. M. authorize and request the Service Committee to call upon each local church district to pay into the Service Committee treasury a nominal assessment, as often as necessary, to be used as a fund to care for members left in a dependent condition by brethren or brethren's sons being called to Civilian Public Service camps. It would be understood that none would receive the benefits of this until after the proper brethren of the district in which the dependent member lives, had made an investigation and ascertained that the members could not be supported otherwise in the regular order of the church.

The amount of benefit to be received by the dependent member to be limited to $30.00 per month, with an additional $10.00 per month for each child dependent upon them.

Answer: We feel to answer both these queries by granting the request of the second one. And further, we feel to recommend that our Service Committee be authorized to meet such other expenses as in their judgment they see fit to pay. Passed.

ART. 2. Inasmuch as there is prevalent in many parts of our beloved Brotherhood a confused and unsettled condition, due to constant agitation attempting to introduce for our usage dangerous material things which belong to the world; and inasmuch as this condition is further responsible for the preaching and disseminating of strange applications of the Holy Scriptures with respect to the established doctrine, faith and order of the church and in the light of the

Scriptural teachings of unity — Eph. 4:3-6; II Cor. 13:11; Phil. 2:2; also 3:16; I Peter 3:8.

Also, inasmuch as there is a growing principle of disregard for Annual Meeting decisions which are or should be arrived at under the prayerful guidance of the Holy Spirit in the absence of direct Scripture, all of which is fast undermining the ancient principles of the Lord's Body (The Church) and thereby misleading many of our dear members:

Therefore: We earnestly pray this Yearly Conference to prayerfully consider these conditions and dangers growing amongst us; and in the light of the warnings to the disobedient, and rewards to those who overcome, contained in Rev. 2nd and 3rd chapters, give us a working principle to cleanse ourselves of these worldly innovations which have so little beneficial use for the true child of God. Rom. 12:2; 14:19; II Cor. 6:17,18; I John 2:15-17.

Further: Rom. 16, 17: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." I Cor. 5-12: "For what have I to do to judge them also that are without? do not ye judge them that are within?"

This gives Annual Meeting the privilege and makes it her duty as a judicial body, to judge them that are in the Church. Eph. 5:11; "And have no fellowship with the unfruitful works of darkness, but rather reprove them." II Thess. 3:6: "Now we beseech you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which he received of us." Please let us adhere more closely to the established Resolutions.

Answer: We think we have enough on the minutes to govern disobedient members, but we feel to make it definite that any member that writes or speaks disrespectful or in a contrary way to the decisions of Annual Meeting or the general order of the Brotherhood is more or less sowing discord and should fall into the hands of the Church. Passed.

REPORT OF TENT COMMITTEE.

Clayton, Ohio, May 30, 1944.

To the Annual Meeting Assembled, Greeting:

We, your tent committee, having met in council as is our regular order, find nothing to report other than the treasury, which reads as follows:

Received from former treasurer	$719.90
Received from other sources	19.70
	8.50
	4.80
Total receipts	$752.90
Paid out—	
June 14, 1943, Tent repair	$ 1.75
December 2, Trucking tents	20.00
December Telephone calls	1.97
May 25, 1944, Tent repair	3.25
May, Other expenses	2.06
Total expenses	$ 29.03
Balance in treasury May 30, 1944	$723.87

Submitted for approval of A. M.

Approved. Alfred Brubaker, Treasurer.

REPORT ON JOINTLY OWNED A. M. MATERIALS.

Clayton, Ohio, May 30, 1944.

To the dear members of the states of Michigan, Indiana and Ohio, assembled in Annual Conference, Greeting:

The committee having charge of certain jointly owned materials used at our Annual Meeting having met in conference, unitedly agreed to keep this property another year.

Further, due to other duties, Brother Jacob Shellabarger has asked to be relieved from this committee, and we have chosen Bro. John H. Flora to serve in his stead.

Submitted for the approval of the members of Michigan, Indiana and Ohio at this A. M.

Perry R. Miller, Alfred Brubaker, Committeemen.

Approved.

REPORT OF THE MINUTE BOOK COMMITTEE.

To The Annual Meeting of 1944, Greeting:

We, the two surviving members of the Minute Book Committee appointed in 1940, having succeeded in contracting for the publication of the forthcoming classified Book of Minutes with The Brethren Publishing Company, Ashland, Ohio, last November submitted the prepared copy to said company, expecting the book to be issued probably by the time of this Annual Meeting or before.

But owing to the still existing emergency arising from the great international conflict yet in progress, labor conditions have grown continually more difficult so that the company has been unable to procure the needed help to proceed without considerable delay and interruption, and hence will not be in a position to deliver the completed book before mid-summer.

· Respectfully submitted,

J. M. Kimmel, Ervan Eikenberry.

The Conference closed Tuesday, May 30th, about 2:30 p.m. with appropriate devotional exercises.

Standing Committee: J. T. Rutrough, Henry E. Brovont, J. D. Miller, P. D. Bowman, O. A. Custer, Joel

H. Peters, A. E. Miller, J. W. Skiles, Foreman; C. E. Jamison, Reading Clerk; Edward C. Miller, Assistant Reading Clerk; H. G. Benedict, Writing Clerk; Solomon Stoner, Assistant Writing Clerk.

ANNUAL MEETING OF 1945.

On May 19, 20, 21, and 22, 1945 the Annual Meeting was held on the premises of Brother E. M. Mohler in the Covington District, near Covington, Ohio. The following is a record of the proceedings of the Conference:

ART. 1. Sometimes members become involved in difficulties so that they are unworthy to commune, and as time goes on they make no effort to become reconciled to the church. Shall such members be considered competent or qualified to have a voice at councils while out of communion? Shall any official take an active part in church labors while in such an unreconciled condition?

Answer: Deferred by the meeting.

ART. 2. We are united with all former minutes which govern the owning and use of the radio.

The rapid change of custom and home discipline governing the youth, is calling for many private operated and so-called private owned cars by children who are not of age, and still in their parents' home.

Many of these cars are equipped with radios and being kept in the parents' garage, and in some cases the parents hold the title to the car, making them the legal owner.

At this yearly meeting let us reason together on this issue and specify the difference, if any, in children bringing the radio into our homes, whether it be in the house or in the car: children who are still in the care and keeping of their parents.

We have ruled that for us the use of the radio is evil. Should we in any way mingle it in our private life?

We plead with you, parents, to heed Prov. 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it." Eph. 6:4: "And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

We plead with you, children, to heed Eph. 6:1-3: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother: which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth."

Beloved in the Lord, let us not leave this channel unguarded; but let us again, prayerfully, unite our efforts to meet another challenge of this persistent evil.

Answer: We see no difference, but think we have enough in Art. 1, 1925.

REPORT OF THE TENT COMMITTEE.

Covington, Ohio, May 21, 1945.

To the Annual Meeting assembled, Greeting:

The committee met according to their regular custom, and had for their consideration as follows:

Our dear brother, John H. Flora, has been called to the ministry, and requested to be relieved from this committee, which request was granted. And we have chosen in his stead Brother William R. Flora, of the Wolf Creek district, Ohio.

Treasury Report:

Balance in treasury May 30, 1944	$723.87
Oct. 12, Paid to Brother Ervan Eikenberry, for expenses of committee for compiling new Minute Book as authorized by A. M. of 1942,	$100.00

Nov. 9, Paid for trucking tents to Covington	5.00
Total expenses	$105.00
Balance in treasury May 21, 1945	$618.87

Respectfully submitted for approval of A. M.

Approved. Alfred Brubaker, Treasurer.

REPORT ON JOINTLY OWNED A. M. MATERIALS.

Covington, Ohio, May 21, 1945.

To our dear members of the district of Michigan, Indiana and Ohio, assembled at A. M., Greeting:

The committee having this material in charge agreed as follows: On the suggestion of the Indiana brethren that all the lumber be sold after this meeting, it was unitedly agreed to do so; also we further agreed to keep the hardware and muslin for further use.

Respectfully submitted for the approval of the districts of Michigan, Indiana and Ohio.

Approved. Alfred Brubaker.

The Conference closed Tuesday, May 22nd, P.M., with appropriate devotional exercises.

Standing Committee: P. D. Bowman, Edward C. Miller, Jacob D. Miller, A. Newton Peters, H. E. Brovont, O. A. Custer, Solomon Stoner, A. E. Miller, Joel H. Peters, J. W. Skiles, Foreman; C. E. Jamison, Reading Clerk; H. G. Benedict, Writing Clerk.

ANNUAL MEETING OF 1946.

On June 8, 9, 10, and 11, 1946 the Annual Meeting was held on the premises of Brother Noah Skiles in the Middle Fork District, near Rossville, Indiana. The following is a record of the proceedings of the Conference:

ART. 1. Inasmuch as we are living in a time of great distress and suffering among mankind in many places the world over, and inasmuch as we as a people are greatly blessed in both material and spiritual ways, and as there are many brethren, as well as congregations who feel it a duty, as well as a privilege to contribute in a material way to aid in said distress:

We pray this Annual Meeting to set up a relief committee of five representative brethren of the various parts of the Brotherhood to have charge of such a fund so that it can be properly and judiciously placed to do the most possible good, and that this money can be expended by this committee through any channel they feel to be the most efficient or needful, either to relieve foreign or local distress.

However, when any monies are paid into this fund for a special designated purpose, the Committee try as far as possible to represent the wishes of that particular donation or giver.

We further propose that this Committee be required to report to each Annual Meeting the total receipts and expenditures and that any vacancies on the Committee be filled by the Annual Meeting.

We feel this request is Scriptural, and will unify our labors along the line of charity, rather than to work independent or congregational as we are now doing. What this minute requests will put proper recognition and giving where it rightfully belongs.

Further, inasmuch as it appears that the need for the C. P. S. fund may soon have filled its purpose, and we feel, very efficiently, we further propose that if and when it is considered best to terminate this fund that it be placed into the hands of this Relief Committee for their disposal along the aforesaid line. We pray that prayerful and careful consideration be given this matter and that we may work and give more unitedly to the glory of God.

Answer: We feel that we should encourage giving to the poor and to those in distress, but we cannot endorse the plan given in this paper, but to give in a private way or through the local congregation as has always been the order of the church. Accepted by the meeting.

ART. 2. (a) Due to the prevailing confused condition of the Brotherhood in regard to members who do not heed the councils of A. M., which bars them from communion, and allow themselves to become presumptuous and maintain that the Church has no right to judge their activities, thus repudiating their baptismal vow to hear the Church, and also repudiating the Resolutions of 1881; hence we ask this A. M. to say that we cannot fellowship those members that do not heed the above councils.

(b) In regard to Article 2, 1945, deferred by the meeting, we see, to straighten out the difficulties referred to and also existing here, it is necessary to repeal that part of the answer of Article 1, 1925, which says, "And we cannot break bread with members who do not take heed to the above."

To deprive members of communing and leave them there in that condition is not Gospel, neither in line with the old ruling of our Brotherhood. Therefore, we ask A. M. of 1946 to repeal that part of the answer of Article 1, 1925 which says, "And we cannot break bread with members who do not take heed to the above."

(c) As the radio does not lead to the plain, humble teaching of our Saviour and because of its modern worldly influence, music and unclean and foolish talk that come over it, will not this A. M. say that our members should not have radios and those that do be dealt with as disobedient members?

(d) Many of us younger members, with a deep concern for the Church of our choice, are asking that the aged members maintain for us and our posterity a truly old order non-conformity church. It is alarming to see the rapid growth of disrespect for Conference rulings, and we humbly petition this Yearly Meeting to reread and confirm minutes of 1942, Article 2; also 1944, Article 2, which should govern the radio issue, strongly admonishing all to submission and obedience.

Answer: We, your sub-committee, agree to answer these four queries by granting the request of Paper No. 2 (b), of Query No. 2, by amending the answer to Article 1, 1925 to read as follows:

This Annual Meeting unitedly agrees that the radio is not in harmony with the life and teaching of Christ; and therefore, not allowable by the church; and any members not heeding the above shall be dealt with as disobedient members, according to Matt. 18:17. Passed.

ART. 3. Query number 2, 1945, which was deferred, by agreement of this A. M. of 1946 is not to be called up again.

SERVICE COMMITTEE'S REPORT.

Rossville, Indiana, June 7, 1946.

To the dear brethren and sisters assembled in Annual Meeting, Greeting:

Inasmuch as the great world conflict which was the cause of your Service Committee being appointed, has now come to an end, it therefore seems apparent to some that there is no further need for this Committee to continue to function; yet the fact remains that quite a number of our boys are still in Selective Service and must continue to be cared for until all are discharged; and there is also a possibility of some form of peace time military training being passed, which will affect our boys after the present Selective Service system ceases to function; therefore, we, your Service Committee, feel to have an expression from our Brotherhood as to whether we shall continue to function as we now are until such a time as the Brotherhood would see fit to relieve this committee or appoint another.

Signed by order of the Service Committee.
Jesse A. Wagoner, Secretary.

Report adopted by A. M. and the Committee continued.

BRETHREN IN THE ARMED FORCES.

Rossville, Indiana, June 7, 1946.

To the dear brethren and sisters assembled in Annual Meeting, Greeting in Jesus' Name:

At various times for the past several years the attention of the Service Committee has been called to the fact that some of our brethren have entered the Armed Forces of our Government as non-combatants, and we are asked that we do something in the matter.

It has been, and is yet, the mind of this Service Committee that this is beyond our jurisdiction, but is a matter for our Brotherhood and the local districts; also, we have given advice at different times in a private way concerning this matter; but our advice was not heeded. Inasmuch as we are still confronted with this condition, we, your Service Committee, do feel now to present to our Brotherhood our position in this matter:

Not to participate in war in any form has been one of the fundamental principles of our Fraternity ever since its organization, and is one of the conditions upon which we receive applicants for baptism. Therefore, it is the united mind of this Service Committee that any members who enter the Armed Forces of our Government as combatants or non-combatants, have broken their baptismal vow and cannot be held as members.

Signed by order of the Service Committee.
Jesse A. Wagoner, Secretary.

Passed by the Annual Meeting.

REPORT ON JOINTLY OWNED A. M. MATERIALS.

Rossville, Indiana, June 11, 1946.

To our dear members of the states of Ohio, Michigan and Indiana, assembled in Annual Conference, Greeting: The committee having charge of certain jointly owned materials used at our Annual Meeting, having met in conference, unitedly agreed to keep this property another year. Submitted for the approval of the members of Ohio, Michigan and Indiana, at this A. M.

Committee: Perry R. Miller, Alfred Brubaker.

Report accepted by the meeting.

HYMN BOOK COMMITTEE.

Jesse O. Frantz was appointed on the Hymn Book Committee.

There being no application presented for the A. M. of 1947, it was left for later decision.

The Conference closed Tuesday, shortly after noon, June 11th, with appropriate devotional exercises.

Standing Committee: Joel H. Peters, Henry E. Brovont, Jacob W. Skiles, A. E. Miller, Jacob D. Miller, Daniel Flory, P. D. Bowman, A. N. Peters, Edward C. Miller, O. A. Custer, Foreman; C. E. Jamison, Reading Clerk, H. G. Benedict, Writing Clerk.

ANNUAL MEETING OF 1947.

On May 24, 25, 26 and 27, 1947 the Annual Meeting was held on the premises of Brother Milton C. Brubaker in the North Manchester District, near North Manchester, Indiana. The following is a record of the proceedings of the Conference:

ART. 1. As some districts feel that they can no longer hold the A. M. on account of expense and labor, we ask this A. M. to consider and grant that hereafter all expenses of A. M. be shared by the entire brotherhood, the labor being taken care of by the A. M. district wherein the meeting is held.

Answer: Make no change.

ART. 2. We know that non-conformity to the world in dress is a Gospel principle which our Brotherhood has endeavored to keep by having an order of dress that we might keep unity, be of one mind and be a light to the world. To be Christ-like we need to dress plainly. Will not this A. M. once again say for members to dress in order at all times and for officials to encourage and assist them to do so according to the order of the church, being a worthy example themselves?

Answer: We feel to answer by referring to former decisions of A. M. as follows: Art. 4, 1921, and page 39, Appendix. Passed.

ART. 3. Inasmuch as the power of the church is vested in the Brotherhood and not in the local congregation, and since the present method of selecting committees to settle difficulties in local congregations gives the Brotherhood no voice in the matter; also, whereas the present method of selecting committees encourages the selection of prejudiced brethren, which causes concessions to be made in order to effect a compromise and make a decision, and in thus doing may overlook the power of the Holy Spirit who lays "Judgment to the line and righteousness to the plummet": hence, we pray this A. M. to readopt the old method of sending out investigating committees which are ratified by A. M. to settle difficulties, But let the local congregation exhaust its power first; and if that fails to restore peace, then call for a committee from A. M. whose decision shall be final. Furthermore: If a local congregation fails to take up a matter that is causing disunion in the Brotherhood, or if the adjoining elders fail to take up the same, then the A. M. shall have power to send a committee to adjust the matter.

Answer: Any member or group of members may appeal to the Standing Committee for a Committee. Standing Committee shall investigate if the home church and the adjoining elders have exhausted their means. If they have, the S. C. shall appoint a committee, subject to the approval of the A. M., the labors of the committee to be final and not to be reported to the A. M.

ART. 4. (Part 1.) Does a presiding elder with the counsel of his officials of a local district have the authority to disfellowship a member or members without first taking the voice of the said local church? Reference is made to the following minutes: Art. 7, 1898, page 560; Art. 5, 1946, page 113; Art. 19, 1873, page 384.

(Part 2.) Is it in accord with the Gospel and the long established order of the Brethren for members to be placed out of fellowship without first taking the voice of the district in which they live? See Minute of 1846, Article 5, page 113; also Matt. 18:18.

We earnestly pray that this Conference readopt the minute of 1846, Art. 5, with its answer, as follows: "Considered that as we do not receive members into the church without the private counsel of the church, so it would be inconsistent with the gospel to exclude them in any other way than by the private counsel of the church."

Answer: (To parts 1 and 2). No, they cannot: Nevertheless, the elder has the right to rule with the minority of the congregation to disfellowship where A. M. has spoken. See minute, 1869, Art. 18, page 347.

ART. 5. Part one. (1) Inasmuch as the 1946 A. M. has made a definite rule regarding the use and owning of the radio by our members, will not this A. M. reconsider article 2, 1945 and give the Brotherhood a plainer and more definite answer concerning the owning and operating of radios in cars that are strictly owned, maintained and operated by our children that are under age?

(2) Also give us a definite answer in regard to members' children that are under age having radios of their own in buildings on the premises, outside of the home. We humbly pray that A. M. will answer on these questions so that all church districts can work alike and become a unit on these important questions.

Answer to Part one: We unitedly agree that we have sufficient on the minutes regarding the use of the radio and recommend that elders of all the churches be diligent in carrying out the same. Passed.

ART. 5. Part two. We as members of the Old German Baptist Church do hereby express our grievance at members circulating petitions, contesting and rebelling against the decisions of our beloved Brotherhood, disturbing our peace, which is a Brotherhood offence and which is an attack on the very foundation of our faith.

Therefore, we pray this A. M. that in addition to the minute of 1946, Art. 2, it further say that all members who rebel, oppose or agitate the radio question (until such time, if ever, A. M. may see proper to change her decision) shall automatically be out of fellowship in six months, and thus stop the further agitation on the radio question. Matt. 18:17.

Answer to Part two: We unitedly agree that the answer to Art. 2, 1944, covers the above query and feel to attach the following amendment: It shall be the definite obligation of the local districts to comply with this minute at the earliest opportunity. Passed.

STATEMENT OF THE C. P. S. COMMITTEE.

North Manchester, Ind., May 23, 1947.

In view of the decision of the A. M. of 1946, stating that the present service committee should be retained until such time as the Brotherhood should see fit to relieve it or appoint another.

We now ask this A. M. to say whether this present committee should continue to function or whether the A. M. does wish to appoint another, which shall continue to function until such time that it shall not seem needful to have such a committee.

We wish to recommend to our Fraternity that we feel our Brotherhood should have such a committee, that in case of an emergency arising, they would be in a position to act. We further recommend that all vacancies in this committee be filled by appointment of the Standing Committee and ratified by the Brotherhood.

Signed by the C. P. S. Committee.

Financial Statement of the C. P. S. Committee:

North Manchester, Indiana, May 23, 1947.

Balance on hand May 23, 1947: $595.09. This committee has agreed to retain this amount for one year, to be used for similar purposes should an emergency arise that it would be needed. Signed by the Committee: J. W. Skiles, J. A. Wagoner, E. W. Jamison, H. G. Benedict, John M. Reese, Lester R. Kinzie, J. W. Thomas, N. A. Hockman, Treasurer.

The statements of the Committee, presented above, were accepted by the meeting.

REPORT OF THE TENT COMMITTEE.

North Manchester, Indiana, May 26, 1947.

To the Annual Meeting assembled, Greeting: We, your Tent Committee, having met, as is our regular custom, report as follows: Our dear Bro. Lester Fisher, having been called to the ministry, has requested to be relieved from this committee, and we have chosen in his stead Bro. Everett Thomas, of the Salem district, Ohio.

Treasury Report:

May 21, 1945, balance in treasury	$618.87
April, 1946, trucking tents	10.30
Tent repairs	31.73
1947, trucking tents	20.00
Telephoning	.75
Total expenses	$ 62.78
May 26, 1947, balance in treasury	$556.09

Submitted for approval of A. M.

Approved. Alfred Brubaker, Treasurer.

REPORT ON JOINTLY OWNED MATERIALS.

The report of the committee on jointly owned materials used at our A. M. to our dear members of the states of Ohio, Michigan and Indiana, assembled in Annual Conference, Greetings:

We, your committee, having charge of certain jointly owned materials used at our Annual Meeting, having met in conference, unitedly agreed, due to the present inability to purchase some of these materials, to keep this property, till considered advisable to dispose of same. Submitted for the approval of the members of Ohio, Michigan and Indiana, at this Annual Meeting.

Perry R. Miller, Alfred Brubaker, Committee.

Report Accepted.

VINDICATOR COMMITTEE.

We, the members of the Vindicator Committee, present at this meeting, have agreed to appoint Brethren Jacob Shellabarger and Samuel F. Leedy to serve with us on our editorial committee instead of Brethren Samuel Leedy and Benjamin E. Beckner, deceased, subject to the approval of A. M.

George Bowser, J. M. Kimmel, H. M. Fisher, Levi Bowman, Committee. Approved by the meeting.

The Standing Committee of 1947 has selected the following elders to settle the difficulties now existing in Greene County, Ohio Church District, and other Ohio Districts needing help: O. A. Custer, H. G. Benedict, Jesse A. Wagoner, David W. Stitely, and Willis A. Hess.

It was agreed and stated that the Annual Meeting of 1948 should be held, the Lord willing, in the Western District of the Brotherhood. After a season of devotional exercises the meeting closed.

Standing Committee: Joel H. Peters, Henry E. Brovont, Jacob W. Skiles, A. E. Miller, Jacob Miller, Daniel Flory, P. D. Bowman, A. N. Peters, J. W. Thomas, O. A. Custer, Foreman; C. E. Jamison, Reading Clerk; H. G. Benedict, Writing Clerk.

ANNUAL MEETING OF 1948.

On May 15, 16, 17, and 18, 1948, the Annual Meeting was held on the premises of Brother Jesse A. Wray in the Eight-Mile District, near Ottawa, Kansas. The following is a record of the labor of the Conference:

STATEMENT OF THE SERVICE COMMITTEE.

We, your Service Committee, feel to state to our Brotherhood, that on account of the uncertainty of world conditions, with our own nation included, are making every effort to keep ourselves informed with conditions as they develop, but at this time have nothing definite to present concerning the Draft Law.

We again feel to ask the Brotherhood if they still wish to retain the present Service Committee and for them to act, as they in their judgment would see fit and proper, providing an emergency should arise. Also, to grant this Service Committee the right to call a Brotherhood Council, providing conditions would develop, which this Committee would feel to be too serious for them to cope with, without further counsel from our Brotherhood.

Furthermore, we recommend that we retain the balance of money in the C. O. fund, for an indefinite time.

J. W. Skiles, H. G. Benedict, E. W. Jamison, Jesse A. Wagoner, John M. Reece, Lester R. Kinzie, J. W. Thomas. Request granted by the Brotherhood.

REPORT OF THE TENT COMMITTEE.

Ottawa, Kansas, May 17, 1948.

To the Annual Meeting assembled, Greeting:

The Tent Committee, together in council, unitedly agree to report as follows: 1st, Our dear Brother Ezra Flora, because of his health, has asked to be relieved from this Committee and we feel to grant his request and have chosen in his stead, Brother Emory Wagoner of the Flora District. 2nd, Regarding the treasury:

We further agree that it has become needful to again ask our dear members to contribute to this general Brotherhood fund and suggest that they do this to the extent of about 30c per member.

It is desired that each district take this matter up at a regular council meeting, and send their contribution to the undersigned.

Treasury Report:

Balance in Treasury, May 26, 1947	$556.09
Received by donation	25.00
Total Receipts	$581.09

Expenses paid as authorized by A. M. of 1947:

June 12, 1947, Travel expenses of Committee to Wisconsin	$175.00

June 12, 1947, Travel expenses of other Brethren to Wisconsin	56.22
Other expenses for tent repair	142.33
Shipping tents to Kansas and return	175.00
Total Expenses	$548.55
May 17, 1948, Balance in Treasury	$ 32.54

Respectfully submitted for the approval of this A. M.

Alfred Brubaker, Treasurer
R. R. 1, West Alexandria,Ohio

Report accepted by the meeting.

THE VINDICATOR COMMITTEE, MAY 7, 1948.

We the members of the Vindicator Committee, have agreed to appoint Brother Lester Fisher to serve on our Editorial Committee, to fill a vacancy now existing.

Subject to the approval of this A. M.

George Bowser, J. M. Kimmel, H. M. Fisher, Levi Bowman, Jacob Shellabarger, S. F. Leedy.

Approved by the Meeting.

Standing Committee: Henry E. Brovont, A. E. Miller, Jacob D. Miller, Daniel Flory, P. D. Bowman, A. N. Peters, J. W. Thomas, O. A. Custer, Foreman; C. E. Jamison, Reading Clerk; Joel H. Peters, Assistant Reading Clerk; H. G. Benedict, Writing Clerk; Jacob W. Skiles, Assistant Writing Clerk.

ANNUAL MEETING OF 1949.

On June 4, 5, 6, and 7, 1949 the Annual Meeting was held on the premises of both Brother John Ronk and Sister Ethel Huffman in the Peters Creek District, near Roanoke, Virginia. A record of the labors of the Conference follows:

ART. 1. Is it church order and do we have Scriptural authority to accept government subsidies?

Answer: Deferred indefinitely. Passed.

ART. 2. Come, let us reason together, as we view our Scriptural violations in the wearing of gold. (I Tim. 2:9, I Pet. 3:3.)

The most popular, and fast becoming common method, is the wearing of the gold wrist watch, and the gold wrist band. (See minutes on "Jewelry" page 170, 1853, Art. 8; and 1864, Art. 7, page 280.)

Please give us some admonition as a universal ruling.

Answer: This Annual Meeting does not allow the wearing of gold as mentioned in this query. Passed.

ART. 3. On account of the many accidents and liabilities of today and whereas, the law requires insurance in some states, and in consideration of Annual Meeting decisions when the insurance question was first considered and agreed upon by the old Fathers, as given in 1847, 1856, 1864, 1875 and 1879.

Therefore, will not this Annual Meeting reconsider her decisions on the insurance question, (except life insurance) and give something that all can abide by?

Answer: Grant request of query and reconsider former decisions on the insurance question, removing restrictions on all except life insurance, which we reaffirm. Passed.

ART. 4. While we cannot condemn the study of the Bible: but rather, feel to strongly encourage a devoted perusal and searching of God's Word, according to Scriptural directions, earnestly praying for the light and guidance of the Holy Spirit to give us the true understanding as instructed in James 1:5, Eph. 6:4, Prov. 22:6; yet as there is in our fraternity an effort being made to institute a Bible Class method of Bible Study, having regular teachers; using Bible textbooks; printed forms, etc.; thereby bringing into existence a condition almost identical with that beginning near the middle of the last century, and which led to major issues of 1881, and inasmuch as the warning is so earnestly sounded in Paragraph 3, Appendix, page 17.

Will not this Annual Meeting say that we cannot tolerate this innovation amongst us, which caused so much distress heretofore; and members persisting in continuance of such Bible Classes shall, after being admonished in Christian love, be dealt with as disobedient members?

Answer: We, your sub-committee, feel that the conditions stated in this paper do not exist in the brotherhood, to our knowledge; but we unitedly agreed that what is outlined in this query must be guarded against. Yet we feel to encourage the study of God's Word by all; but not to resort to the method outlined in this query. Passed by the meeting with the answer of sub-committee.

ART. 5. Inasmuch as there is a growing tendency for some of our brethren to disregard our non-conforming principles by shingling their hair and wearing caps, thereby following the customs of the world, which the Brotherhood has voiced against. See Minutes of 1849, Art. 3, page 132; 1864, Art. 8, page 280; Also reconsidered Minutes of 1884, section 42, page 532.

We ask Yearly Meeting of 1949 to say how to deal with members who do as above stated; also, what is to be done with elders and house-keepers who will allow their members to do so?

Answer: We, your sub-committee, feel that the reconsidered Minutes of 1884, Art. 42 is sufficient to take care of this condition referred to in the query. Passed by the meeting with the sub-committee's answer as indicated above.

ART. 6. Inasmuch as there seems to be nothing on the minutes either for or against having and displaying flowers at funerals, there also seems to be a growing tendency to have and display flowers in some parts of the Brotherhood on such occasions.

Will not this A. M. say whether it is in accord with the Gospel and the faith and practice of our faithful fathers to follow this custom to have and display flowers in our houses, church houses, and on the caskets of our deceased members and children? Following after the much esteemed custom of the world. Rom. 12:2.

Answer: We feel that it is not in accord with the Gospel, and teaching of the Fathers. Passed.

ART. 7. Part 1: As the use and ownership of motion-picture cameras, motion-picture projecting machines, and slide projectors, are making an inroad among the dear members of our beloved Brotherhood. The apostle Paul instructs us in Rom. 12:2, to not be conformed to this world, etc.; and as such usage is very inconsistent with our non-conformity principles as regards patronizing motion-picture theatres, etc.;

Therefore, will not this Annual Meeting say that we cannot allow the use or ownership of motion-picture cameras and projectors among our members?

Part 2: Inasmuch as the use and ownership of motion-picture cameras and motion-picture projecting machines is gaining ground amongst the members of our beloved fraternity; and as such usage is very inconsistent with our non-conformity principles, which are opposed to patronizing motion-picture theatres, etc.;

Therefore, will not this Annual Conference say that we cannot permit the use or ownership of motion-picture cameras and all projector machines amongst our members?

Answer: Grant the request of the first query as outlined in Part 1. Passed.

A Committee of five Elders was sent to the Eight-Mile Church, Kansas, to help settle difficulties existing there, composed of the following Brethren; E. W. Jamison, Irvin Benedict, B. E. Fisher, Jesse Coning, and Howard Flora. H. M. Fisher, substitute.

REPORT OF THE TENT COMMITTEE.

Salem, Virginia, June 6, 1949.

To the Annual Meeting assembled, Greeting:

Your Tent Committee desires to report as follows: Three of our dear brethren, because of their health, have asked to be relieved from our Committee, and we unitedly agree to grant their request and have chosen in their stead as follows: Bro. N. M. Lesher, Chambersburg, Pa., retiring with Bro. Paul Hess, Waynesboro, Pa., chosen in his stead. Bro. Elmer Flory, Lawrence, Kan., retiring with Bro. Lloyd Shuck, Baldwin City, Kan., chosen in his stead. Bro. Clarence J. Ecker, Union Bridge, Md., retiring with Bro. Ira Bayer, Hagerstown, Md., chosen in his stead.

TREASURY REPORT.

Receipts:	
May 17, 1948, Balance in Treasury	$ 32.54
Received during past year	1,009.55
Total	$1,042.09
Expenses:	
June 6, Telephoning	$ 1.25
June 6, Trucking tents to Virginia and return..	160.00
Other expenses	15.00
Total expenses	$ 176.25
Balance in Treasury, June 6, 1949	$ 865.84

Respectfully submitted for approval of this meeting.

Alfred Brubaker, Treasurer.

Report accepted by the meeting.

REPORT OF THE SERVICE COMMITTEE.

To the dear Brethren and Sisters assembled in Annual Meeting of 1949, Greeting:

We your Service Committee feel to make a report of our activities during the past year as follows: On July 29, 1948, we met to consider the developments that arose affecting our boys due to the new Selective Service Law of 1948.

After discussing the various issues and provisions of the Selective Service Act of 1948, we unanimously adopted a general code of instructions; a copy of which was mailed to each elder-in-charge in the Brotherhood.

We also agreed to forward One Hundred Dollars monthly to the National Service Board for Religious Objectors as a part payment toward the operative expenses of that office; inasmuch as we were using their assistance in setting up our activities under the new Law.

However, due to the inactivity of the draft for some months past, we have now decided to reduce this payment to Twenty Five Dollars per month, until such time as the use of the services of the National Service Board becomes more necessary.

Our Treasurer reports that as of June 4, 1949, we have a balance of funds on hand of $2,172.59.

By order of Service Committee,
Jesse A. Wagoner, Secretary.

Report accepted by the meeting.

The churches of Ohio, being counseled beforehand, agreed to hold the Annual Meeting of 1950, and it was so stated at the close of the meeting. After devotional services the meeting dismissed around noon Tuesday.

Standing Committee: A. E. Miller, C. E. Jamison, Daniel Flory, A. N. Peters, J. W. Thomas, Levi Bowman, Jesse Wagoner, O. A. Custer, Foreman; Jacob Skiles, Reading Clerk; Joel Peters, Assistant Reading

Clerk; H. G. Benedict, Writing Clerk; H. E. Brovont, Assistant Writing Clerk.

ANNUAL MEETING OF 1950.

On May 27, 28, 29, and 30, 1950 the Annual Meeting was held on the premises of Brother John W. Long in the Ash Grove District, near Lima, Ohio. The following is a record of the labor of the Conference:

ART. 1. Inasmuch as there has been an increasing interest, and a considerable number of Churches and brethren who have written signifying a desire to have the two books of Elder Peter Nead republished namely: "Nead's Theology" and "Wisdom and Power of God."

Notices have appeared in The Vindicator from time to time relative to the reprinting of these books, now one hundred years old since they were first published.

Inasmuch as we brethren in the west (at the Modesto District) have been able to secure better prices than those elsewhere, and have been urged to proceed with this work. Before going further with the publishing of these books we, (A) Desire to have the endorsement or sanction of this Annual Meeting upon this work.

(B) That she would recommend to the various Elders and Brethren generally to bring this matter to the attention of their congregations, and others interested and to encourage as many to order as possible. The more subscriptions, the cheaper the printing costs.

After we have had a general response from the Brotherhood, notice can be given in The Vindicator as to prices, based upon the total number printed as well as probable available dates, etc.

We feel these two volumes will fill a very definite need among us to supply good sound literature that pertains to the faith and doctrine as was practiced and upheld by our forefathers. Especially is it necessary that the younger be fortified to meet the ever increasing pressure from without, that we may, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." I Peter. 3:15.

Answer: We grant the request called for in this query with this amendment: That these books go out on their own merits. Passed.

ART. 2. We ask this Annual Meeting to reconsider Article 3 of last year on insurance, and accept answer of Article 6 of 1933 which reaffirms decisions of Annual Meeting on insurance of 1882 and later; with this amendment: That we bear with members who have liability on their cars living in states that require the same by law, and provisions cannot be made to avoid having it. This we believe to be in line with the life and teaching of Christ and His Apostles and the early Christian Church and of our Old Fathers who set this landmark for us. But that the members should have the same care one for another and whether one member suffer, all the members suffer with it. Jesus said, "Take no thought for the morrow: for the morrow shall take thought for the things of itself." And again "And lo, I am with you alway, even unto the end of the world." God made Job's bitter losses great gain. May we all live so that we may say, "The Lord is my helper, I shall not fear what man shall do unto me;" trusting in God and not in the world. See Job 2:10, 42:10, 1:21; Psalm 27:1; Matt. 28:20; Prov. 22:29.

Answer: Make no change to answer of Query No. 3, 1949. Passed.

ART. 3. It seems that the Brethren are getting a little dilatory when a brother or sister commits a gross crime, such as fornication, drunkenness, railing and other crimes mentioned along the same lines. They are only disfellowshipped, when Paul says not to keep company with them, no not to eat.

We ask this Conference to read I Cor. 5:11, 6:16, Gal. 5:19-21.

Many of our dear members do not understand the above named Scriptures, and express themselves that we have no use for them anymore, they are not heeded anyway.

We suggest that the Minutes already passed, be read: 1825, Art. 3, Page 63; 1838, Art. 1, Page 82; 1840, Art. 4, Page 87; 1849, Art. 27, Page 137; 1850, Art. 38, Page 152; 1865, Art. 12, Page 291; 1867, Art. 9, Page 322.

We ask this Conference to reaffirm the above named Minutes, and that the Housekeepers be instructed to inform their arm of the Church, or Brotherhood what the Scripture means.

Answer: We feel the Church Fathers were justified in their former Minutes, wherein for certain sins members were set back from Salutation, Church council, and Communion. Also, in extreme cases, where this did not bring repentance, they further practiced the avoidance, which, we feel, is sanctioned by the Word of God. Passed.

VINDICATOR COMMITTEE REPORT.

In order to fill a vacancy now existing, we have selected Brother Floyd Hyre to serve as a member of The Vindicator Committee, subject to the approval of Annual Meeting. Approved by the Meeting.

STATEMENT OF SERVICE COMMITTEE.

We, your Service Committee, having been together to consider matters pertaining to the future of our Brethren and Boys, wish to inform the Brotherhood that the National Service Board will continue to function, and look after our interests as before, but at a new location, which address, after June 1, 1950, will be: 1000 K St., Washington, D. C.

Our treasurer informs us that we have a balance of $1,740.06 in our treasury at this date (May 27, 1950).

By order of the Service Committee, Jesse A. Wagoner
Approved by the Meeting.

The Standing Committee of 1950 have selected the following brethren to revise our present plan of taking care of the isolated Church Districts, and report back to the 1951 Annual Meeting: Alfred Brubaker, Amos Montgomery and Everett Thomas. Approved by the Meeting.

The Standing Committee of 1950 has selected the following elders to adjust and settle the difficulties now existing in the Eight-Mile Church of Kansas: Willis A. Hess, O. A. Custer, Jesse A. Wagoner, Newton Peters, Jesse Shoup. Wm. A. Miller, substitute.

Standing Committee: A. E. Miller, A. N. Peters, Jesse Wagoner, C. E. Jamison, J. W. Thomas, Levi Bowman, Daniel Flory, O. A. Custer, Foreman; J. W. Skiles, Reading Clerk; Joel Peters, Assistant Reading Clerk; Henry Brovont, Writing Clerk; H. G. Benedict, Assistant Writing Clerk.

ANNUAL MEETING OF 1951.

On May 12, 13, 14, and 15, 1951 the Annual Meeting was held on the premises of Brother Austin Culp in the Yellow Creek District, near Goshen, Indiana. The following is a record of the business deliberations of the Brotherhood:

ART. 1. During our Annual Meetings, surrounding churches of other denominations often call for meetings to be held in their church houses, generally on Monday evening, and when such appointments were made, the churches were filled with our members, before the time arrived, their own members arriving at the appointed time, were unable to find room and many were compelled to return home, or remain outside in their cars.

We therefore ask this Annual Meeting to consider having the council tent arranged, and have preaching in it for the members on Monday evening, in order that those who call for meetings may be able to attend them, and let the committee of arrangements see that appointments are filled.

Answer: We feel to grant the request of query, however, nothing in this answer shall be construed to make it obligatory to hold a Meeting in the tent if the Committee of Arrangements does not feel to do so. Passed with its answer.

ART. 2. Will not this Annual Meeting reconsider Article 4, 1947; also Article 18, 1869, page 347, and return to the ancient order of the brethren as outlined in Matthew 18:18 and Article 5, 1846, page 113 as the only method of handling disobedient members. In case the presiding Elder feels the majority decision of the local church to be in conflict with the decisions of Annual Meeting, would it not be more consistent for him to call for the adjoining Elders that the decision might be considered by the church, rather than for him to rule according to his own judgment with the minority? See Article 4, 1885, page 543.

Answer: We unitedly agree to make no change. Passed.

HYMN BOOK COMMITTEE.

We, the undersigned, by order of the Standing Committee of the Annual Meeting of 1950 have agreed to nominate Brother Lester Fisher to be appointed to serve with us on the Hymn Book Committee.

John M. Kimmel, Jesse O. Frantz.

Approved by the Meeting.

VINDICATOR COMMITTEE.

In order to fill a vacancy now existing, caused by the death of Elder George Bowser, we have selected Brother Floyd Wagoner to serve with us on the Vindicator Committee, subject to approval of the Annual Meeting.

H. M. Fisher, Levi Bowman, Jacob Shellabarger,
S. F. Leedy, Lester Fisher, Floyd Hyre.

Approved by the Meeting.

REVISED PLAN FOR MINISTERIAL AID TO ISOLATED CHURCHES.

We, the committee appointed to revise the plan for ministerial aid to isolated churches, after prayerful consideration, unitedly agree to report as follows:

We are very thankful for, and want to give due credit to the brethren through whose efforts we received the original plan as adopted by the A. M. of 1935. Also, we are glad for the counsel we have received from other brethren regarding this labor.

We are convinced that the changes of time and the light of further experience have made it desirable to give this work reconsideration.

Therefore, since the original plan dealt largely with financial assistance for this ministerial aid, we conclude to confine this revised plan largely to this consideration.

Further: We feel to retain part of the original plan such as:

First. For the purpose of collecting money, let the Brotherhood be divided into two districts, namely: Ohio and all districts East; and Indiana and all districts West, including Michigan; these to be called on alternately as more money is needed.

Second. Have a brother approved by A. M. to act as treasurer, whose duty it shall be to call on the above named districts as more funds are needed; these calls to be made through notice in the Vindicator.

It shall further be his duty to pay all bills as presented; to keep a complete record of receipts and expenditures, and to render a yearly report through the Vindicator.

Third. Churches eligible to call on this fund should counsel with their Elder in charge and call on ministering brethren whom they may desire, taking into consideration distance and expense.

Fourth. Also, as in the original plan. We do not feel to discourage any minister or anyone that is so situated to furnish transportation for ministers. Even though no voluntary trips are eligible to draw on the fund. It is a duty to help in any way possible that all may have the privilege of hearing the Gospel in its primitive purity, that all may be benefited in whatsoever station of life.

Now, as to changes from the original plan, we further recommend that:

Item A. Instead of this assistance being available to certain named districts, make it available to any isolated district feeling the need of financial aid to meet the expense of ministry called to their service, and that they be encouraged to make use of this assistance. Also, as much as convenient, to divide these labors among the ministry.

Item B. We recommend to increase the limit of calls to five or not more than six calls per year, not including emergency calls such as funerals, anointings, baptisms, etc. Inasmuch as the latter are God's calls, therefore, any of these are qualified and are not counted in the five or six calls per year; they are extras.

Item C. Also, we would like to give consideration to members who find themselves isolated because of health or other reasons beyond their control, that they should be privileged to call on ministry through the help of this fund, possibly a few calls each year; this call to be made through their full cooperation and in counsel with the Elder under whose care they are.

Item. D. We feel that Elders having charge of these isolated churches should assume the greater responsibility in maintaining services for them, that their spiritual needs might be better cared for and that others might be drawn into the fold.

Item E. We also recommend that no bill be presented to our treasurer, without the knowledge and consent of the district having made the call.

We humbly submit this paper for the consideration of this meeting.

Alfred Brubaker, A. R. Montgomery, Everett Thomas
Approved by the Meeting.

RESIGNATION REQUEST.

Because of other similar duties, and in order that these labors might be more divided, I desire to be relieved as treasurer of the Ministerial Fund for Isolated Churches. This resignation to take effect at the time of next yearly report, (July 1).

Most respectfully submitted
Alfred Brubaker, Treasurer.

Approved by the Meeting.

TREASURER SELECTED.

This Standing Committee of 1951 suggests that Brother A. R. Montgomery of Covington, Ohio, be appointed as treasurer of the Ministerial Fund for Isolated Churches. Approved by the Meeting.

JOINTLY OWNED MATERIAL.

To the members of the districts of Ohio, and Indiana, including Michigan, assembled at the Annual Meeting of 1951.

Regarding certain materials purchased in 1943 which have been jointly owned and used by the above districts at their several meetings since that time: We, the committee under whose care they have been, sold part of them at the Covington A. M. sale, and now unitedly agree to sell the remaining part at the sale after this meeting and divide the proceeds between the joint owners.

Respectfully submitted for the approval of the above named districts.

Alfred Brubaker, Irvin E. Angle.

Approved by the Churches affected.

STATEMENT OF SERVICE COMMITTEE.

Because of the delayed action of the Government on the pending extension of the Selective Service Act and the Universal Military Training and Service Bill, we have no information to present to our Brotherhood relative to the future condition of our C. O. boys. The status of our boys, at present, remains the same as it has been. Your Service Committee will endeavor to keep in close touch with Government procedure, and when we have definite information which we feel would be valuable to our Brotherhood, the Brotherhood will be informed of the same.

The Service Committee has been contributing toward the operative cost of the National Service Board at Washington, D. C. Inasmuch as the operative costs have increased, and the benefits which we receive are increasing, we feel to increase our contributions to the basis of $100.00 per month.

Our treasurer informs us that he has a balance of $1310.25 in our treasury at this date.

In behalf of the Service Committee,
Jesse A. Wagoner, Secretary.

Approved by the Meeting.

The western District, having been counselled, have agreed to hold the 1952 Annual Meeting and it was so stated at the close of the Meeting, which took place around noon Tuesday.

Standing Committee: Daniel Flory, H. G. Benedict, A. E. Miller, J. W. Thomas, A. N. Peters, Levi Bowman, Elmer W. Jamison, Jesse Wagoner, C. J. Rumble, O. A. Custer, Foreman; J. W. Skiles, Reading Clerk; H. E. Brovont, Writing Clerk.

ANNUAL MEETING OF 1952.

On May 31, June 1, 2, and 3, 1952 the Annual Meeting was held on the premises of Brother Paul Rumble in the Modesto District, near Modesto, California. The following is a record of the proceedings of the Conference:

ART. 1. Part I: Is it permissible for members to have non-profit incorporated stock, in a small private lake, for fishing and their own relaxation, where there is no public amusement?

Part II: Will this Annual Meeting make a difference, in members buying shares of stock in incorporated joint stock companies, such as Bank Stock, Railroad Stock, Oil Company Stock, Co-operative Elevator Stock, etc., or in putting up a deposit, as in the R. E. A. Electric Light Co., or the Federal Land Bank Loan, said deposits to be returned when one wishes to withdraw?

Annual Meeting has spoken on the above named joint stock companies, Article 2, 1893, and Article 1, 1921. But some members claim that the R. E. A. Electric Lights (such as we have in some of our churches and homes), and the Federal Land Bank Loan (through which some members were able to obtain long time, low rate interest loans, and buy homes and pay for them) are the same as buying stock in the above named joint stock companies, while others hold them entirely different.

We pray this Annual Meeting to give a definite answer, that we may be united in this matter.

Answer to Part I: We unitedly agree it is permissible. Passed.

Answer to Part II: We unitedly agree there is a difference. Passed.

ART. 2. We feel there is a need among us to have a brief doctrinal treatise that will explain the position of the Old German Baptist Church on the doctrine of the Bible; that we can pass to our children and all inquiring minds.

We have several books that touch various subjects but they are out of print or lengthy. We feel our present editor of the Vindicator could possibly prepare this work with the help and approval of the Vindicator Committee or any other they wish to help, and have same printed and distributed as soon as reasonably available.

We pray this, our Annual Conference assembled, lend encouragement to this work, as many of our young men need this help for the times immediately ahead.

Answer: We feel to grant the above request. Passed.

ART. 3. First: We ask this A. M. to give interpretation of I Cor. 7:39. Second: Is this commandment applicable to the man the same as the woman?

Answer: We think the Scripture, I Cor. 7:39, is its own interpreter; and that we have sufficient on the Minutes; so we unitedly agree to send it back. Passed.

ART. 4. Inasmuch as some of our dear members work in union controlled places of employment on condition that they pay dues, either voluntarily or involuntarily, to organized labor, thereby supporting such labor unions, even without a signed membership; we beseech this Annual Meeting to give us a definite course of procedure in such cases.

Answer: Deferred for one year. Passed.

ART. 5. Inasmuch as controversies in local districts of the Brotherhood are obtained and a decision is made by the Elder or Elders that is not satisfactory to the parties involved—Should not the members of the local Church make the decision after thoroughly explaining to the Church? See I Cor. 6:4.

Answer: According to the Scriptures and the Councils of our Brotherhood, an Elder or Elders, have no right to make any decision for the Church; except when the Church will grant them that power; neither with a minority of the church, only as outlined in answer to Article 4, 1947. See Matt. 18:17, 18, and 20; 25:28; also I Pet. 5:2, 3. Further, see duties and privileges of Elders under Article 31, 1877, page 437. Passed.

ART. 6. Inasmuch as there is a difference in the seating of the wives of our Deacon Brethren, some letting the sisters choose the place of their sitting, and others dictating where they should sit—As we have no Scripture on this subject we would kindly ask this A. M. to let our sisters choose the place of their sitting according to age in years. See I Pet. 5:3-5.

Answer: We unitedly agree that the Minutes we now have are sufficient for the seating of Deacons, or Deacons' wives. Therefore, this query is sent back by this A. M.

C. O. SERVICE COMMITTEE REPORT.

We, your Service Committee, were hopeful that by the time of this Annual Meeting we would be in a position to give our Brotherhood some definite information concerning the drafting of our 1-O boys in service, but Government regulations and appropriations have not been completed; therefore, we are unable to give definite information at this time. It appears as though it might be several months yet before any 1-O boys will be called. In the meantime, we will endeavor to keep ourselves informed, and will release to our Brotherhood such information as would be valuable to them.

Our Treasurer reports that he has a balance of $3,252.23 in the treasury at this date.

In behalf of the Service Committee,
Jesse A. Wagoner, Secretary.

Approved by the Meeting.

REPORT OF THE TENT COMMITTEE.

The Tent Committee in Council unitedly agree to report as follows:

First. Brother Daniel Howser, because of his age and health, has asked to be relieved from this Committee and we feel to grant the request. We have chosen in his stead, Brother Jesse Boone of Big Creek District, Quinter, Kansas.

Second. Treasury Report and Request.

Receipts:

June 6, 1949, Balance	$865.84
December, Received by contribution	25.00
January 1950, Received from sale of used rope and wire	26.75
December 1951, Contribution	35.00
Total	$952.59

Expenditures:

August 1949, Trucking tent wagons from Indiana to Ohio	$ 15.00
December, Tent top repair	22.06
May 1950, Tent stakes	4.00
August, Tent top repair	20.05
November, Trucking tents from Lima, Ohio to Goshen, Indiana	40.00
April 1951, Tent stakes	33.50
May, Wiring for dining tent	23.76

May 13, Guy ropes for tents	92.00
Total	$250.37
June 2, 1952, Balance in treasury	$702.22

In order to meet present expenses and to provide a moderate balance, it is again necessary to ask our dear members to contribute to this General Brotherhood Fund. Further, the treasurer requests that this be an appeal to each district to lay in an amount—about fifty cents per member and to forward this contribution to the undersigned without further notice.

Respectfully submitted for consideration of this A. M.

Alfred Brubaker, Treasurer.

Approved by the Meeting.

The districts of Indiana and Michigan have agreed to hold the 1953 Annual Meeting, if the Lord tarry.

Standing Committee: H. G. Benedict, Daniel Flory, A. E. Miller, Levi Bowman, J. W. Thomas, Elmer W. Jamison, Jesse Wagoner, C. J. Rumble, John Montgomery, J. W. Skiles, Foreman; A. N. Peters, Reading Clerk; H. E. Brovont, Writing Clerk.

ANNUAL MEETING OF 1953.

On May 23, 24, 25, and 26, 1953 the Annual Meeting was held on the premises of Brother John O. Oyler in the Deer Creek District, near Camden, Indiana. The following is a record of the proceedings of the Conference:

ART. 1. Deferred query of last year. Inasmuch as some of our dear members work in union controlled places of employment on condition they pay dues, either voluntarily or involuntarily, to organized labor, thereby supporting such labor unions, even without a signed membership, we beseech this Annual Meeting to give us a definite course of procedure in such cases.

Answer: We reaffirm answer to query of 1941, Article 2. Also feel that any member working according to the deferred query of 1952 is supporting organized labor indirectly, thereby violating the principles of our fraternity, and should be dealt with in the same manner as decided in answer to Article 2, 1941. Passed by the Meeting.

ART. 2. Inasmuch as our present Minutes on the cape overcoat are so widely ignored, we ask this A. M. to grant the Brethren privilege to either wear or not wear the cape overcoat.

Answer: Inasmuch as we think we have sufficient on the Minutes, we unitedly agree to send this query back. Passed by the Meeting.

ART. 3. In the case where a query has been placed into the hands of a sub-committee and comes before Annual Meeting with the answer of a sub-committee, and the Meeting defers the query for one or more years; when the query comes up again, shall it be presented with the answer of the first sub-committee, or shall it be placed into the hands of another sub-committee to frame an answer, or, shall it come before the Meeting without an answer?

Answer: This A. M. decides that all deferred queries go into the hands of a new sub-committee. Passed.

ART. 4. Inasmuch as many of our dear members are apparently deviating from our established order and faith, in changing or altering the plain and uniformity of dress, which our church has long accepted, and are substituting some other form of garment, such as: bonnets too small; prayer coverings too small and thin; dresses too short, low necked, form fitting or without gathers; fine apparel; toeless shoes; sheer and flesh colored stockings; shawls with rounded corners and without fringes, that look like capes; roached hair; wearing men's apparel; and dressing our children in the height of fashion; brethren shingling their hair; narrow rimmed hats, or wearing caps; and going abroad without their uniform; etc.

This condition does exist in our beloved Fraternity and is growing very serious and alarming. Our fathers many years ago have so designed these uniforms for a very specific purpose, to avoid lust and thereby arrest sin. Now, by allowing this change to come among us we are directly defeating the cause for which they were intended. "Wherefore, come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you." II Cor. 6:17.

Now, we have many Minutes on these individual innovations, and why is it some of our elders, especially elders in charge, do not apply these Minutes as they really instruct us, which are based on Scriptural authority?

Will we let the little foxes spoil the vine, and then sit idly by and say, it is too late to correct these matters? Are we considering the seriousness of these innovations? "God resisteth the proud, but giveth grace to the humble—Draw nigh to God and He will draw nigh to you." James 4:6, 8.

Will not this A. M. say our elders, especially elders in charge should pay more strict attention (because church discipline is their responsibility) in admonishing and making a greater effort to preserve the order of the Church, in applying the Minutes we already have on these matters, and call a halt on this fast growing and alarming condition of pride, that is making an inroad in our Fraternity, that we might be able to present our Church to our posterity as pure as we received it? Can we not all more strictly conform to the order of the Church and thereby please our Heavenly Father?

Answer: We heartily agree with the spirit of this query and recommend that elders, especially those in charge, make a greater effort along these lines. Passed.

ART. 5. In regard to voicing a Church as to their desires to represent at Annual Meeting, would it not be more in line with the Scripture, to endeavor to keep the unity of the Spirit in the bonds of peace, and the practice of the old fathers, to take individual voice and consider any objection, first by submission, and if that fails, investigate the reason for objecting and the Church saying whether they are justifiable; instead of in some cases, silence for consent used, or majority rule and objections ignored?

We feel the same rule should be used in qualifying delegates.

Answer: We feel if objections are raised in sending messengers to A. M., and if objections cannot be removed by submission, then go according to regular Church order in correcting the objection. Passed with its answer.

ART. 6. Part I. When a rehearing is granted disfellowshipped members, does that automatically place them back in the Church, until the Church would again disfellowship them?

Part II. What question is asked the Church following the rehearing?

Part III. If the Church should accept the disfellowshipped member after the rehearing; are they to receive the Church in regular order? or are there conditions that they should not? If so, on what conditions?

Answer: Part 1. No; the granting of a rehearing does not automatically place a disfellowshipped member back in fellowship.

Part II. The question to be asked the Church following the rehearing would depend entirely on the nature of evidence presented at the rehearing.

Part III. Yes; all disfellowshipped members who are restored to fellowship should be received in the regular order; and we know of no conditions in which restored members would not receive the Church in regular order. Passed with its answer.

ART. 7. Inasmuch as all past Minutes on lightning rods were reconsidered in 1884, Sec. 40, page 532 and were recommended to advise members not to have lightning rods, but to put all their trust in God. As lightning rods are no longer a pride or a fashion of the world, only a protection from lightning as a roof is from rain; will not this Meeting of 1953 reconsider and say members may own and use lightning rods for the protection they may give and still put all their trust in God?

Answer: Grant the request called for in the query. Passed.

ART. 8. Request to A. M. of 1953 for publication of Minutes of A. M. from 1943 to date in pamphlet form.

Answer: We unitedly agree to grant this request. Passed with its answer.

Proposal was made that the Vindicator Committee should publish this pamphlet which was accepted by the Meeting.

ART. 9. We are asking if it would be advisable for this Annual Meeting to give the California Churches the right to present certain types of expenses incurred in connection with the work of the 1-O boys and brethren to the general C. O. Secretary?

We realize we are far to one side and have always borne our own expenses as well as paying the regular assessments; or would it be advisable that we have our own separate C. O. Fund, that these expenses could be met?

We would like the Brotherhood's thinking on this matter.

Answer: We unitedly agree to grant these districts the same rights and privileges of expense, the same as all other districts. Passed with its answer.

DOCTRINAL TREATISE.

For the benefit of inquiring minds, we are making this report concerning this project outlined in Query No. 2 of last year's Minutes. There have been a number of hindrances, but the work is progressing and we hope to have it in the hands of the printer soon. When the "treatise" is ready for distribution announcement will be made through the pages of The Vindicator, and orders accepted at that time.

The Vindicator Committee.

Accepted.

SERVICE COMMITTEE REPORT.

We, your Service Committee, having been in session and having considered matters pertaining to the welfare of our boys in service, and concerning those in the draft; wish to report to our Brotherhood that we have nothing of a material change in the set up, or welfare of our boys in service to report at present. With but a few isolated cases we find the C. O. program as outlined and provided by our Government, to be working satisfactorily, and would admonish all our dear members to remember these blessings in our prayers.

Our Treasurer reports a balance on hand of $1,760.47.

In behalf of the Service Committee,
Jesse A. Wagoner, Secretary.

Accepted.

SPECIAL CONSIDERATION OF PRESENT TENT SITUATION.

Regarding the repair or replacement of our tents damaged or destroyed by the recent storm, the Tent Committee in council with the representative elders present, unitedly agreed that the Tent Committee prepare a proposition to be presented to this Meeting to the end that we have our own tents ready for service for our next year's Meeting.

Hence the Tent Committee presents the following:

I. Regarding the Council tent: We consider it not worth repairing, and recommend that a new tent top and other minor damaged equipment be purchased in its stead.

II. Regarding the Dining Tent: We recommend to counsel qualified authority as to whether it is worth repairing. If it is worth repairing, then to consider using it ourselves, or trade it in on new.

III. If the foregoing proposition is accepted by this Meeting, we nominate the following brethren to act as a Committee to do these labors and to have the privilege of calling on other counsel in making their decisions, if they desire to do so.

Brethren nominated for the above Committee: A. C. Austin, Alfred Brubaker, and Everett Thomas.

Unitedly presented by the Tent Committee for the consideration of this Meeting.

A. C. Austin, Foreman; Alfred Brubaker, Secretary.

Accepted.

TENT COMMITTEE TREASURY REPORT.

Receipts:

Balance on hand, June 2, 1952	$ 702.22
Received by contribution during the past year,	1,894.50
Total	$2,596.72

Expenses:

June 5, 1952, Advance payment on tent rental	$ 500.00
August 7, Balance payment on tent rental	840.00
Nov. 11, Trucking tents from Goshen to Camden, Indiana	30.00
May 5, 1953, For replacement of A. M. signs	35.89
May 25, For telephoning	10.00
Total	$1,415.89
May 25, 1953, Balance	$1,180.83

The Treasurer asks permission of this Meeting to solicit the Brotherhood for funds to cover the expense of the new tent equipment, and tent repair work when it is known what this expense will be. This solicitation to be made by notice in Vindicator.

Respectfully submitted for approval of this Meeting.

Alfred Brubaker, Treasurer.

Request accepted by the Meeting.

The Standing Committee of 1953 has selected the following elders to adjust and settle the difficulties now existing in the New River Church of California: Willis A. Hess, David Benedict, Jacob Shellabarger, Morris Wagoner, Samuel Leedy; with Jacob Frantz, substitute.

The Districts of Ohio have agreed to hold the 1954 A. M. if the Lord Jesus tarry.

Conference adjourned on Tuesday around 2 p.m. after the usual devotional services.

Standing Committee: H. G. Benedict, Daniel Flory, Levi Bowman, J. W. Thomas, Elmer W. Jamison, Jesse Wagoner, C. J. Rumble, John Montgomery, J. W. Skiles, O. A. Custer, Foreman; A. N. Peters, Reading Clerk; H. E. Brovont, Writing Clerk.

ANNUAL MEETING OF 1954.

On June 5, 6, 7, and 8, 1954 the Annual Meeting was held on the premises of Brother Edward Lair in the Donnels Creek District, near New Carlisle, Ohio. The following is a record of the proceedings of the Conference:

ART. 1. Inasmuch as many of our dear members are following the immodest fashions of the world, such as wearing swimming suits in public swimming pools in our cities, and other places, such as lakes and beaches, which is a growing evil in our fraternity. We feel it is contrary to our non-conformed doctrine; can not this yearly meeting propose some plan to stop this growing evil? See I Thessalonians 5:22, Romans 12:2.

Answer: We consider it very wrong, according to Gospel, for members to do so, and any such members should fall into the judgment of the Church. Passed.

ART. 2. We ask A. M. of 1954 to reconsider Article 1, 1953 and say that members may work in union controlled places of employment, under regulation set up in Washington in May 1951. Said provision allows religious objectors to work without signing membership cards, voting, or attending meetings, or taking any part whatsoever.

The dues collected from them being used for charitable purposes.

This provision can be set up anywhere in the United States, and we feel it to be a precedent for our members all over the Brotherhood, as unions in various forms are invading all fields of labor, including agriculture.

Answer: We do not feel to grant request asked for in the query, and strongly reaffirm decision of Article 1, 1953. Passed.

SERVICE COMMITTEE REPORT.

With over 100 of our Brethren and Brethren boys in 1-W service, we are glad to report that, as a whole, they are getting along very satisfactory, and by this fall some will have served their 24 months in service, and be eligible for release. Inasmuch as it is very evident that the present Selective Service system will continue and other boys placed into service, we feel the need of these now in service, and those who will follow, to have spiritual contact and counselling; the Service Committee will arrange that religious contact will be held with these boys, and more especially for those who are located in places where they only have occasional opportunity to attend church services. It has also been thought good that the Service Committee Treasurer should make a financial report through The Vindicator of the C. O. Fund; also to make a yearly report hereafter.

The Treasurer reports a balance of $4,038.25 at this date.

In Behalf of the Service Committee,
Accepted. Jesse A. Wagoner.

TENT COMMITTEE TREASURY REPORT.

Receipts:

May 25, 1953, Balance in Treasury	$1,180.83
June, Received from sale of used tent equipment	118.25
October 12, Received from Friend	100.00
Oct. 22, Borrowed to cover down payment on new tent	1,000.00
April 10, 1954, Borrowed to cover final payment on new tent	1,883.00
June 4, Received to date from different districts in response to call in May Vindicator	1,803.25
Total	$6,085.33

Expenses:

June 2, 1953, Paid to Indianapolis Tent and Awning Co., rental for tents used near Camden, Indiana	$ 600.00
October 22, Paid to Danville Tent and Awning Co., advance payment on new tent	1,000.00
April 10, 1954, Paid balance on new tent	1,883.00
April 23, Paid for material and labor on tent repair	711.13
April 26, Paid for tent pole repair	101.53
June 4, Paid for Committee expenses incidental to tent repair and purchase	24.39
June 4, Paid to cover money borrowed Oct. 22, 1953	1,000.00
Total Expenses	$5,320.05
June 7, 1954, Balance in Treasury	$ 765.28

The above borrowed money was borrowed without interest to carry until received from call in the May Vindicator.

Respectfully submitted for consideration of this Annual Meeting.

Accepted. Alfred Brubaker, Treasurer.

The following elders have been selected by the Standing Committee to go to the Bear Creek Church, Ohio, to settle troubles existing there: Irvin Benedict, Jacob Frantz, Paul Wolf, C. J. Rumble, Morris Wagoner, and E. W. Jamison for substitute.

Approved by the Meeting.

The eastern district of our Fraternity have agreed to hold the Annual Meeting of 1955, if the Lord tarry, and so wills.

The Conference adjourned on Tuesday around 2:30 p.m. after the usual devotional exercises.

Standing Committee: J. W. Thomas, E. W. Jamison, Jesse Wagoner, Levi Bowman, John Montgomery, Dan Flory, C. J. Rumble, J. W. Skiles, H. G. Benedict, O. A. Custer, Foreman; A. N. Peters, Reading Clerk; H. E. Brovont, Writing Clerk.

ANNUAL MEETING OF 1955.

On May 28, 29, 30, and 31, 1955 the Annual Meeting was held on the premises of Brother Abram Benedict in the Falling Spring District, near Chambersburg, Pennsylvania. The following is a record of the proceedings of the Conference:

ART. 1. As our Minute Book supply is exhausted, we propose to have one of the following published:

The old Book, 1778 to 1917, continuing it in the same manner up to the present date, placing the year and page number in the upper outside corner of each page, for ease of finding, and continue the same throughout the book, omitting the Headings: Book One, Two and Three, etc., so that only the page number and article number to be needed for reference; also place by the Minutes, in the margin the page number and article number of the next previous and of the next following Minute under the same heading. Also improve the Index, having more headings, etc.

Or publish as above without marginal reference or improved Index.

Or publish sufficient copies of the Classified Book for the present need, Or, as proposed by the Meeting.

Answer: It is proposed that a Committee be appointed by the Standing Committee to produce a new edition of our Minute Book, according to the old style book, in the best possible manner.

Also, that they formulate a plan to finance this work. Passed.

ART. 2. We prayerfully ask A. M. to reconsider Art. 1, Part 2 of 1952. During the last number of years has arisen organizations to which many members have become associated with. Some of these organizations require the buying of stocks, others a deposit, some just a signature makes you a member of said Co.

Inasmuch as Art. 1, Part 2 of 1952, says there is a difference; we pray this A. M. to define more specifically the type of stock and Associations that could be endorsed by the Brotherhood and those that could not be.

Answer: We feel there is sufficient on the Minutes. Passed.

SERVICE COMMITTEE REPORT.

The Service Committee having met to consider such things that were needful, have nothing new to report at this time. Although there may be a few changes in Selective Service Regulations, yet as far as we know the status of our C. O. boys remains the same.

Many of our Brethren and Brethren boys have completed their 24 months of service and have returned to their homes, while others are going into service. As far as we have been able to learn, their service has been satisfactory and we feel they have rendered a valuable service. May we continue to remember these young men in our prayers and render to them every assistance as they go forth witnessing for that which they feel is right, according to their religious training and belief.

In Behalf of the Service Committee,
Approved. Jesse A. Wagoner, Secretary.

TENT COMMITTEE TREASURY REPORT.

Receipts:

June 7, 1954, Balance on hand	$ 765.28
Received from A. M. sale: Rope and faucets	49.80

Received during the past year by contribution	2,012.95
Total Receipts	$2,828.03
Expenses:	
June 10, 1954, Phone calls	$ 5.39
June 11, Paid for 9 sanitary drinking fountains	88.65
6 Self closing faucets	27.33
Pipe units for above	6.92
Sept. 29, Paid to cover money borrowed April 10, 1954	1,883.00
May 13, 1955, Paid for 2 sets rope and pulleys	34.69
Total Expenses	$2,045.98
May 31, Balance on hand	$ 782.05

Approved. Alfred Brubaker, Treasurer.

The Standing Committee has chosen the following brethren to produce a new edition of our Minute Book according to the decision of Annual Meeting: Willis A. Hess, Ray B. Hess, David Benedict and John Lesher for substitute. This committee to produce a book as reasonably soon as convenient. Approved.

In view of the fact that the little body of members in Canada have no presiding elder since the death of their presiding elder, the Standing Committee of 1955 have appointed the following adjoining elders: Irvin Benedict, David Benedict, A. N. Peters and John H. Flora to go to Canada, not as a committee, but to labor with them to put them in working order. Approved.

We, your Standing Committee have decided to send a committee to the Deer Creek arm of the Church of Indiana composed of the following elders: David Benedict, Lloyd Miller, Jacob Shellabarger, Charles Hackman, Noah Hockman and H. M. Fisher for substitute. Approved.

The Districts having been counselled beforehand; we are happy to announce that if the Lord tarry, the 1956 Annual Conference will be held in the State of Ohio.

The Conference adjourned on Tuesday around 3 p.m. after the usual devotional exercises.

Standing Committee: Levi Bowman, J. W. Thomas, H. G. Benedict, Morris B. Wagoner, E. W. Jamison, C. J. Rumble, John Montgomery, John Reece, Jesse Wagoner, Jacob Skiles, Foreman; A. N. Peters, Reading Clerk; H. E. Brovont, Writing Clerk.

ANNUAL MEETING OF 1956

On May 19, 20, 21, and 22, 1956 the Annual Meeting was held on the premises of Brother Harold Eikenberry in the Upper Twin District, near Eaton, Ohio. The following is a record of the proceedings of the Conference:

STATEMENT OF SERVICE COMMITTEE

No material changes in Selective Service regulations have been made during the last year in the classification or drafting of our young men.

Many have completed their two years of I-W service. Others are in service, while others will be entering service. As far as we are able to learn, in nearly all cases, the services of these young men have been very satisfactory.

It has been the mind and purpose of your Service Committee to keep an accurate record of all our young men in service: as to when they enter into their I-W service, and when they have completed their service. This can only be done by the help and cooperation of others concerned. Your Service Committee has no way of knowing when these young men enter their I-W services, or when they have completed it, unless notified by someone. Therefore, we are making an urgent appeal so that our records can be kept as near complete as possible. We ask that elders in districts where these young men live, and leave from for service, and when they return, or the boys' parents, or the boys themselves, to notify the brethren of the Service Committee as follows: Va., W. Va., and N. C., notify Elder Elmer Jamison; Pa., notify Elder H. G. Benedict; Ohio, notify Elder J. W. Thomas; Ind., Ill., Mich., and Wisc., notify either of Elders: J. W. Skiles, Lester Kinzie, or Jesse A. Wagoner; Kan., and Mo., notify Elder John M. Reece; Whittier, Calif., notify Elder Daniel Stamy; Modesto, Calif., notify Elder C. J. Rumble; West Modesto, Calif., notify Elder Orlando Blickenstaff.

These brethren shall notify the secretary of the Service Committee, who has been appointed to keep a record of these men. Cards have been printed to fill out to assist in keeping these records, which can be obtained by writing the secretary of the Service Committee or Elder Lester Fisher, Covington, Ohio.

It might seem that this is a matter of small import, but we feel it very necessary and are making this appeal to our Brotherhood for your help and cooperation in helping us to keep our records.

Inasmuch as your Service Committee has been contributing $100.00 per month to the National Service Board at Washington,

D. C., and since there is no emergency existing, and we do not have the need of using this Office as much at present as we have in the past few years, we have unitedly agreed to reduce this contribution to $75.00 per month for the present time.

Submitted in behalf of the Service Committee,
Approved. Jesse A. Wagoner, Secretary

MINUTE BOOK COMMITTEE

Inasmuch as the Minute Book Committee of 1955 was instructed to formulate a plan to finance the work, we the committee suggest that this Annual Meeting authorize the establishment of a general fund to carry the unpaid balance of the cost.

Ray B. Hess, David G. Benedict, Willis A. Hess, John B. Lesher, substitute.

Answer: We, your Standing Committee, after conferring with the Minute Book Committee, and the Service Committee, unitedly agreed to ask the Annual Meeting to consider the propriety of consolidating the Service Committee and the Minute Book funds into one fund to be handled by the present Service Committee Treasurer.

The sum yet needed to defray the Minute Book expense is $3,000.00. This fund to be created by each local congregation in the Brotherhood. This fund to be reverted back into the C. O. fund as the books in stock are sold.

Accepted by the Meeting.

THE VINDICATOR COMMITTEE

Inasmuch as the duties of the Vindicator editor are increasing, due to the steadily increasing circulation, a greater amount of necessary correspondence, and sundry problems associated with the ministry, we, the undersigned staff members of The Vindicator Committee, have unitedly agreed to bring the following appeal for his aid and assistance:

1. Provide a publication fund through the means of a free-will offering of an amount equal to one dollar per member,. to be given by the Brotherhood at each district's earliest convenience.
2. This fund is to be used by the editor at his discretion, and with the approval of The Vindicator Committee, for the purpose of hiring additional help as needed to carry on this labor and responsibility. Also to meet any unforseen additional publication costs which The Vindicator Committee would feel justified to pay for out of this fund rather than raising the subscription rates and possibly in this way bring hardship to some less fortunate members.

In addition, we want the Brotherhood to know that this fund is not for the staff members of The Vindicator Committee as we serve free of charge. Also, a very low percentage of the subscription price remains for the editor's livelihood after expenses are paid.

Further, we feel that our editor is rendering a faithful service to the Brotherhood, and is worthy of and needs the help provided in this plan. Other brethren, outside of this Committee, have observed this condition and have forwarded this plan.

May all that is done be to the honor and glory of God the Father and the general good of the entire Brotherhood.

In the event this plan is acceptable to the Brotherhood, we have chosen Brother H. M. Fisher for the responsibility of receiving and administering this fund as Treasurer, and to make an annual report of its use through The Vindicator.

H. M. Fisher, Levi Bowman, Jacob Shellabarger, S. F. Leedy, Floyd L. Hyre, Floyd R. Wagoner.

Accepted by the Meeting.

REPORT OF COMMITTEE ON LABOR RELATIONS PROBLEM

In view of changing conditions, and grave problems affecting some of our members who are employed in industrial plants, which are rapidly being organized into closed shops by the various Labor Unions; and, inasmuch as efforts are being made to organize farmers into farm Unions; and whereas our beloved Brotherhood has gone on record because of our nonresistant principles of faith, as opposing Union membership or taking part in any way, either directly or indirectly, with any Union activity; accordingly a Brotherhood Elders' Council was called for Wednesday, March 28, 1956, to be held in the Covington, Ohio church for the purpose of considering this problem which is facing us, and overshadowing the freedom of employment by which we earn our livelihood.

It was the purpose of this meeting to attempt to devise ways and means of exploring any avenues of relieving this growing pressure.

In considering this problem, this Elders' Council, selected by private vote, five elders and two substitutes to visit government officials, and make any other contacts in Washington, D. C., or anywhere as found advisable to obtain information in the exploration of this problem.

This committee was instructed to report their findings and labors to another Brotherhood Elders' Council to be held Friday p.m., May 18, 1956.

The above committee made the authorized investigations, and reported their findings and an account of their labors as instructed.

The report was submitted to this Brotherhood Elders' Council of May 18, 1956, held in the Upper Twin church, and their work was approved.

A proposition was made that this committee of elders, voted by the Covington Council, above named, be made a permanent committee on Labor Relations; to be authorized to implement whatever provision may be granted us in the future to handle this labor problem in accord with our Brotherhood rulings and position on the Labor Union question, as is on record, and which is in harmony with the Gospel.

This committee to make reports of their labors at each Annual Conference, and be empowered to fill any vacancies occurring, subject to approval by the Meeting.

Further, that all expense incurred by this committee in their labors, shall be taken out of our present C. O. fund.

This proposition was proposed and ratified by the Elders' Council of May 18, 1956, in the Upper Twin church, to be presented for consideration of our Annual Conference.

Our Service Committee also ratified the use of our C. O. fund for the above purpose.

Respectfully Submitted By The Committee,

Levi Bowman, Foreman; N. A. Hockman, Secretary; Lester Fisher, Willis A. Hess, David G. Benedict.

Accepted by the Meeting.

The Indiana Churches, having been counselled beforehand, agreed to hold the Annual Meeting of 1957 in the Indiana and Michigan district of the Brotherhood if the Lord tarry.

The Conference adjourned around 12:30 on Tuesday after brief devotional services.

Standing Committee: J. W. Skiles, Jesse A. Wagoner, E. W. Jamison, J. W. Thomas, John Reece, Morris B. Wagoner, C. J. Rumble, John Montgomery, Levi Bowman, O. A. Custer, Foreman; A. N. Peters, Reading Clerk; H. E. Brovont, Writing Clerk.

ANNUAL MEETING OF 1957

On June 8, 9, 10, and 11, 1957 the Annual Meeting was held on the premises of Brother Ezra Shuler in the North Fork district, in Carroll County, Indiana. The following is a record of the proceedings of the Conference:

ARTICLE 1. Knowing that our former Minutes are against members owning flashy and popular colored automobiles, and seeing that our members are deviating more and more from these Minutes by purchasing two-tone and many other worldly shades and colors; we ask this Yearly Meeting to bring us to a oneness by granting that member's cars shall be only dark in color, consistent with our profession, and after due course of time, members not abiding by this shall be dealt with as disobedient members.

Answer: Inasmuch as two-tone color automobiles are not in harmony with our profession we advise that only plain, single color automobiles be used.

ART. 2. Does a body of Church officials have authority to voice a church on a proposition, until first, fully explaining the proposal to the members, and secondly, giving the members ample opportunity to ask questions regarding the proposal? If this A. M. decides that officials do have such authority, would it please give scriptural references for support?

Answer to the above query is, No.

ART. 3. Part 1. Inasmuch as it is very evident that the Minute of 1928 concerning Brethren wearing the cape on the overcoat is almost altogether disregarded, (only a very few still wearing the cape), Will this Annual Meeting say if this 1928 Minute is still binding in the day in which we live?

Part 2. If the answer to part one is, Yes; then what is to be done with Brethren who do not wear the cape overcoat, and Elders who do not admonish their Brethren to wear the cape as directed by said Minute of 1928?

Answer: Inasmuch as the overcoat is not needed or worn under present conditions as formerly; we see no offence in wearing the cape overcoat or not wearing it; but would advise wearing a plain garment as becometh our profession.

ART. 4. Inasmuch as we feel it would be much better if our new Standing Committee each year would stay together after they have been chosen, so that the things that should stay in their ranks till the close of the Meeting would be easier kept there; will not this Annual Meeting say that they should stay together at all times, (unless in extreme emergency) and also that the Committee of Arrangements each year provide lodging for them so they can stay together at night?

Answer: While we do not feel to grant the request of this query; yet we believe, and strongly recommend, that all Standing Committee work be held confidential at all times.

ART. 5. Inasmuch as all other voices in matters pertaining to Officials, especially Ministers, are taken privately, we ask this A. M. to say, if when an Official asks for a Church letter, whether the voice should be taken privately or in open Council, as it is practiced both ways?

Answer: The regular procedure of the Church, in a general way, in taking the voice of the Church in giving letters of membership, is for the party or parties, with near relatives, to withdraw and open counsel of the Church be taken for both lay members and Officials.

ART. 6. Inasmuch as the use of the modern singing and talking machines, such as record players etc., have crept into the homes of some of our dear members, thereby violating past Annual Meeting Minutes, and causing much sorrow to many of our members; will not this Annual Meeting reaffirm Art. 2 of 1920, with its answers, and say that members not abiding by above Minute shall be dealt with as disobedient members?

Answer: This Meeting grants the request of the query.

ART. 7. Query 1. Inasmuch as we are living in the last days when the Bible says, ''And because iniquity shall abound the love of many shall wax cold,'' Mat. 24:12. And as the members of the body of Christ are to, ''Come out from among the world and be separate,'' 2 Cor. 6:17; also having made a covenant with God in Christ Jesus to live faithful to His Word until death, being obedient to the powers that be, (Rom. 13:1 & Titus 3:1) we feel that it is inconsistent for our members to bind themselves by signing and sealing a covenant with an organization that has at times defied the very powers that are ordained of God. Said organizations resorting to violence to the destruction of men's property and at times bloodshed.

Therefore we beseech this Annual Meeting of 1957 to reconsider what was done last year on the labor question. That the Labor Committee be dissolved and its commitments with the Labor Unions be nullified is our petition to this Annual Meeting. We also beseech this Annual Meeting to reaffirm the answers to queries of 1941, Article 2, also Article 1, of 1953.

Query 2. Because of the confused, disturbed, and divided condition of our Brotherhood on the Labor Union question, we pray this Annual Meeting of 1957 to reaffirm her decisions of Art. 2, 1941; Art. 1, 1953 and repeal all other Minutes on the Labor Union question. See Scriptures: Eph. 5:11, 2 Tim. 2:4, and also 2 Cor. 6:14-17.

Query 3. Inasmuch as our Brotherhood is in a disturbed and divided condition on the Labor Union question, we ask this Annual Meeting of 1957 to reaffirm her decisions of Art. 2, 1941, Art. 1, 1953, and Art. 2, 1954 and cancel all other Minutes and Meetings on the Labor Union question.

Answer: Deferred for one year.

SERVICE COMMITTEE APPOINTMENT

Our Heavenly Father has seen fit to remove from our midst our esteemed Elder Elmer Jamison, and his passing we keenly feel, especially those of us who have shared his labors for the past sixteen years on the Service Committee. His passing having caused a vacancy in the Service Committee, we feel to recommend to the consideration of the Standing Committee, the appointment of Brother Charles Montgomery of Va., to fill this vacancy, for the approval of the Brotherhood.

In Behalf of the Service Committee
Approved. Jesse A. Wagoner, Secretary

SERVICE COMMITTEE REPORT

The Service Committee met on June 7 to consider such matters as needful. As far as we can learn, our I-W Brethren and Brethren boys who are in C. O. service, are getting along very well and are giving satisfactory service to their employers. We hope and feel it will continue so as others enter into this service. May we continue to hold them up at a throne of grace, also give them our support by contacting them whenever possible, which is much encouragement to them.

We do greatly and keenly feel the loss of our beloved co-laborer, Elder Elmer Jamison. He having been the Service Committee's Reading clerk ever since it was organized. We have now selected Elder John M. Reece as Reading clerk to fill that vacancy.

This Committee still feels that there is a need for some one to look after the interest of our Brethren and Brethren boys who have problems and need help in various ways under the Military Draft Law. We therefore ask this Brotherhood if they want this present Committee to continue to function, or if they wish to appoint another one in their place?

Our Treasurer reports a balance of $4,086.94 in Treasury at this date.

In Behalf of the Service Committee,
Jesse A. Wagoner, Secretary

Approved.

LABOR RELATIONS COMMITTEE REPORT

The Committee on Labor Relations; authorized by A. M. of 1956 to implement provisions to meet the Labor Union problem in harmony with our existing Brotherhood rulings and Gospel principles; beg to submit the following report:

First, we wish to amend the wording in last year's report which reads: "that this Committee be made a permanent Committee," to read "that these efforts be continued as long as it may be needful to deal with the labor problem."

We further wish to report that we feel we have been rewarded for our labors, under the Spirit's guidance, in that we have been able to establish an exemption with two of the International Unions, which control the labor situation in institutions where our members are working, under the terms of our Basis of Understanding; thereby exempting them from Union membership, payment of Union dues, and from any and all Union activities; and the payment of a sum equivalent to, and in lieu of, Union dues is being paid directly into a public charity fund.

We further have made contact with several Unions which control labor where some of our members are working; and we feel confident that an exemption from Union participation can also be arranged on a basis similar to that which is in effect elsewhere.

We have thus far moved to effect exemption from Union participation or activity, only where we have members employed; but we have prospects looming which call for action in this direction in the near future, in several other fields of organized labor. We realize that the labors in this direction are not slackening but rather increasing as more and more institutions and labor lines are unionizing, including recent activity in unionizing agriculture. Therefore we feel it to be highly essential that these labors be continued in harmony with our Brotherhood Ruling on the Labor Union question; laboring prayerfully that the Holy Spirit guide all efforts to the end that we all earn a livelihood for our loved ones; and the Lord shall have all the praise.

In Behalf of the Labor Relations Committee,
Approved. N. A. Hockman, Secretary

TENT COMMITTEE REPORT

Our treasury report reads as follows:

Balance on hand at last report, May 31, 1955		$782.05
EXPENSES		
June 4, 1955, paid for trucking tents from Ohio to Pennsylvania and return	$85.00	
May 21, 1956, paid for two water pressure regulators	20.00	
May 24, 1957, paid for trucking tents from Ohio to Indiana	35.00	
June 10, paid for 100 tent pegs	7.50	
TOTAL EXPENSES		$147.50
June 10, 1957 Balance		$634.55

Our dear brother Alpha Austin, having served on this Committee for several years, has asked permission to retire from these labors, and our Committee with reluctance has granted this request. This retirement leaves us with two vacancies, namely that of a Foreman, and a Brother to serve with the Indiana Committee. Therefore we have selected Bro. Fred Baker of the North Fork district to serve on the Indiana Committee, and Brother Harvey Metzger to be our Foreman.

Respectfully submitted for the consideration of this Meeting,
Approved. Alfred Brubaker, Secretary-Treasurer

LETTERS TO THE BROTHERHOOD

To the Brotherhood through the Standing Committee: We, the members of the Olive Grove church, Ripon, California, having been recently organized as a new district, feel to make this approach to the Brotherhood through Annual Meeting.

Inasmuch as we must purchase a building site and build a house of worship, we feel to appeal to the churches of our Fraternity, as well as to private individuals, who would feel to assist us financially in this labor and expense. We would appreciate your assistance and feel it would be a blessing to all concerned.

We also desire the sincere and earnest prayers of all in our behalf.

Signed in Behalf of the Church,
Ministers: Walter Heinrich Deacons: Andrew H. Wagoner
John A. Fisher Elmer Reece

To the Beloved Brotherhood:

We, the members of the Tuolumne district of Church, near Waterford, California have been lately organized into a new Church district. Inasmuch as we must purchase property and build a house of worship, we feel to take this means of appealing to any or all of the Churches of the Brotherhood, or to private individuals, who would feel to assist us financially in this labor and expense. Assistance would be greatly appreciated, and we feel would be a blessing to all concerned.

We ask an interest in the prayers of all our dear members that these newly founded churches may grow and prosper in the work of the Lord.

Ministers: Lloyd O. Miller
Stanley Filbrun

Deacons: M. E. Grover
Orville W. Bowman
Norman L. Boyd

The western district of the Brotherhood, having been counselled beforehand, have agreed to hold the 1958 Annual Meeting, if the Lord Jesus tarry.

Standing Committee: Jesse Wagoner, Morris Wagoner, J. W. Skiles, John Montgomery, Charles Hackman, C. J. Rumble, John Reece, Levi Bowman, J. W. Thomas, O. A. Custer, Foreman; A. N. Peters, Reading Clerk; H. E. Brovont, Writing Clerk.

ANNUAL MEETING OF 1958

On May 24, 25, 26, and 27, 1958 the Annual Meeting was held on the premises of Brother Delmar Hirt, in the Cedar Creek District, near Westphalia, Kansas. The following is a record of the proceedings of the Conference:

ARTICLE 1. Inasmuch as there is a growing deviation from the simplicity of Gospel teaching in regard to marriage ceremonies among some of our dear members, we pray this Annual Meeting to reaffirm the decision of Annual Meeting of 1912, Article 3, and also say that our members should adhere to the simplicity of Gospel practice and order of the Church by not wearing corsages, carrying white Bibles or otherwise adorning the body–1 Pet. 3:1-3, and that selected solo or group singing be considered against Church order.

We would further ask that ministers who perform these sacred rites inquire into the plans of members to be married, advising them of the Church order, and if they learned that they do not intend to abide by said order, to refuse to perform this very sacred ordinance, thereby avoiding condemnation on the ones to be married as well as on the minister and the Brotherhood.

Answer: We agree to reaffirm Minute, Article 3 of 1912 and strongly advise more careful respect of said Minute.

SERVICE COMMITTEE REPORT

We are glad to report, that as far as we can learn, our I-W Brethren and Brethren's boys are still continuing to give satisfactory service to their employers. From information that we have gathered, it is very probable that the present draft system will be continued for an indefinite time, which will mean that other Brethren and Brethren's boys will still enter into I-W service.

May we continue to encourage and support them, so their records will be as good as they have been in the past.

We very deeply feel the loss of our co-laborer, Elder John M. Reece, who was chosen as our Reading Clerk last year. We have now selected Elder Lester R. Kinzie as our Reading Clerk.

Our Treasurer reports a balance of $2,564.77 in the treasury at this time.

In behalf of the Service Committee,
Approved. Jesse A. Wagoner, Secretary

HYMN BOOK COMMITTEE APPOINTMENT

Owing to the death of our beloved Brother John M. Kimmel, a vacancy now exists on the Hymn Book Committee. Accordingly we have chosen Brother Willard Yoder of the Wolf Creek, Ohio, district to serve with us in these labors, subject to the approval of the Annual Meeting.

Approved. Jesse O. Frantz, Lester R. Fisher

TENT COMMITTEE REPORT

Our dear Brother John Riffey having served on this Committee a number of years has asked to be relieved of these labors, and we have with reluctance granted his request and chosen in his stead Brother Owen Heck of the Cedar Creek district.

Respectfully submitted for approval of this Meeting.
Approved. Alfred Brubaker, Secretary

SERVICE COMMITTEE APPOINTMENT

To the Annual Meeting of 1958:

Again our Heavenly Father has called from our midst our esteemed Elder John M. Reece, whose passing we keenly feel, especially we of the Service Committee who have shared his labor on the Service Committee for the past seventeen years.

His death has caused a vacancy on said Committee, and we feel to recommend, with the approval of the Standing Committee, the appointment of Brother Alva Riffey of Kansas, to fill this vacancy, for the approval of the Brotherhood.

Approved. Jesse A. Wagoner, Secretary

REPORT OF LABOR RELATIONS COMMITTEE

We, your Labor Relations Committee, beg to submit a report of our labors covering the past year as follows: Inasmuch as we had previously made several contacts with Unions where we had brethren employed, in order to get acceptance of our Basis of Understanding; we moved to completion of this effort, and put into effect exemption from Union affiliation in these plants where our brethren are employed. These members report that conditions under which they are working in these plants are very satisfactory, in that they and their faith and position are well respected, no discrimination being shown.

We further contacted several other Union leaders who were very considerate and willing to accept our plan of exemption. These Unions are those where there is prospect of plants being unionized where our brethren are employed and where there is immediate possibility of coming into contact with employment in unionized plants.

We also contacted Secretary of Labor Mitchell, reporting to him the progress of our labors. He was very cooperative to the point of lending assistance in using his influence to suggest to these Labor Leaders that they give our problem favorable consideration.

These Leaders of Unions which are members of the AFL-CIO merger were all very receptive and willing to exempt our members from Union affiliation inasmuch as it was a religious problem, based on conscience, therefore it must be respected as it is not their intention that anyone quit employment in unionized plants simply because of religious views and convictions.

However we were unable to get acceptance of our Basis of Understanding by the United Mine Workers Union. This Union is not affiliated with the AFL-CIO merger. They stated that while they were sorry they could not accept our position, as it would necessitate changing their Constitution and By-Laws; yet they respected our views. In view of these conditions we would recommend that due consideration be given any case affected by the present position taken by their Union.

In summing up our experiences encountered, and the exemptions granted by these various Unions, we can only give our kind Heavenly Father the praise for the exemptions from unionism which He has arranged through these Labor Leaders.

Labor Relations Committee: Levi Bowman, N. A. Hockman, Willis A. Hess, David G. Benedict, Lester Fisher.
Accepted by the Meeting.

The churches of Indiana and Michigan have agreed to hold the Annual Meeting of 1959, if the Lord Jesus tarry.

Standing Committee: John Montgomery, J. W. Thomas, J. W. Skiles, C. J. Rumble, Levi Bowman, Jesse A. Wagoner, Paul Wolf, Morris Wagoner, Charles Hackman, O. A. Custer, Foreman; A. N. Peters, Reading Clerk; H. E. Brovont, Writing Clerk.

ANNUAL MEETING OF 1959

On May 16, 17, 18, and 19, 1959 the Annual Meeting was held on the premises of Brother Paul Flora, in the Bachelor Run District, near Flora, Indiana. The following is a record of the proceedings of the Conference:

ARTICLE 1. Will this Annual Meeting give us a ruling regarding the sale of souvenirs at our Conference grounds which tends to commercialize and detract from the solemnity of our Meeting?

Answer: Prohibit the sale of all kinds of souvenirs at our Annual Conference.

ART. 2. Since the conditions have changed in recent years, as to the number of ministers and elders we have per district, and the mode of travel is such that when there is an election there is usually such a large number of the ministry present, and it seems to be the practice for the elder in charge to invite all the visiting ministers present into the private room to take the voice. It hardly seems that this is a private voice when there are from 12 to 15 ministers in the private room when the voice is taken. This also creates a feeling of intimidation to a lot of members which makes it hard for some to even give a voice.

So in the face of the above condition, we plead with the A. M. of 1959 to reconsider any Minutes which would give the elder in charge the right to invite all the ministers present into the private room, when there is such a large number of the ministry present, and offer the following plan.

That when there is to be an election, or advancement, that all the ministers present get together as they do at Communion and proceed to choose brethren to take the private voice (as they choose brethren to officiate at Communions) and not to have over 4 brethren in the private room when the voice is taken.

Answer: We feel that this is a local problem, and recommend that the Elders present could adjust such as would seem best for this condition.

ART. 3. Inasmuch as the qualifications for Visiting Brethren are to pay the Yearly Visit from house to house, and even have devotional service in the home if seen fit, we ask this Annual Meeting of 1959 to say that the Visit should be made in the home as much as possible, and that we should not call the members to some convenient place, such as the church or otherwise to pay the Yearly Visit. We feel this is contrary to the order of the Brethren and also that part of the sacredness of the Visit is taken away. We do not want to take away the privilege of our dear Brethren paying the Visit some place other than the home if it is necessary, but we do feel that this Yearly Meeting should curtail the practice of having our members congregate some place to have the Visit paid to them.

Answer: We unitedly agree to grant the request of this query and refer to Art. 15, 1884.

ART. 4. Can the members in our Church belong to the Milk Producers Union and still be in full fellowship with the Church? See Art. 2, 1941, page 711; also Art. 2, 1954. page 772.

Answer: Passed with the answer of Art. 2, 1941.

ART. 5. Part 1. We beseech this A. M. of 1959 that the Labor Union Committee be dissolved and its commitments be nullified. Inasmuch as there is a vast difference between the brethren going to our Government to appeal for a plan to keep our members and boys from going to war, or going to some organization to ask to get in where we all and even the world knows of its strife condition, as the query of 1957 explained its outlay. We ask this A. M. to say that we cannot tolerate the Labor Union question any longer.

Part 2. Inasmuch as the Church has repeatedly and emphatically declared that her members could not justifiably give any direct or indirect support to Labor Unions by working in Union shops, even though provisions were made to escape signed membership and dues money to be paid to charities, (see A. M. Minutes: Art. 2, 1941, Art. 1, 1953, Art. 2, 1954) because to do so would be a violation of the gospel principle of separation from unbelievers (2 Cor. 6: 14-18) and would make us partakers of their evil deeds, such as the use of force and violence, contrary to the commandment of the Word. (Matt. 5:38-48, Rom. 12:17-21, 1 Pet. 3:9). And inasmuch as we believe that the recent agreement which has been negotiated between the Church and some of the Labor Unions by the Labor Relations Committee is not in accord with the before mentioned Scriptures and Brotherhood rulings; will not this Annual Meeting reaffirm her former decisions on this matter and direct the Labor Relations Committee to uphold those decisions in the future by saying that: 1. The Committee shall find other employment for those members now working in Union shops, thereby terminating their agreements with said Unions as soon as possible. 2. The Committee shall not enter any other members into an agreement with a Union, but shall admonish and assist all members whose jobs become unionized to find other employment under Union-free conditions, working with the local Church. 3. The Committee shall be empowered to request financial assistance from the Brotherhood to aid any members to meet any honest previously contracted obligations or to provide for their own, should the loss or changing of work render the said members and the local Church unable to do so. 4. The Committee shall make a detailed and specific report of its labors and financial status to the Annual Meeting.

We pray that the granting of this query may relieve the presently confused and divided condition of the Brotherhood concerning the Labor Union situation, that we may return to "the unity of the Spirit in the bond of peace," that we may as brethren and children of God "bear one another's burdens and so fulfill the law of Christ;" that we may escape the evil that is in the world to the eternal glory of our Heavenly Father. Amen.

Answer: Grant the request of the first part of Query 5.

SERVICE COMMITTEE REPORT

As usual at this time of the year, the Service Committee met to consider such matters as might come to their attention. Inasmuch as the present Draft Law was to expire in July 1959, our Government has saw fit to extend it again for four years, which will mean that our Brethren and Brethren boys will continue to serve their 24 months in I-W service.

What information we have, the boys that are in I-W service are giving satisfactory service, and are giving a living testimony of their religious training and belief. Our prayers are that it may continue so.

We feel it needful to again call the attention of our young men who enter into I-W service, that they notify the Service Committee brother of their district, or some of the Brethren in their district who have been assisting them, that they are going into I-W service, and also fill out a card which has been provided for them to fill out, which shall be sent to the Secretary of the Service Committee who is to keep a record of all Brethren and Brethren boys who enter into I-W service. We have no way of knowing when these young men enter into I-W service unless we are notified by someone. Therefore we urge that you cooperate with us in giving the desired information. Also would be glad if the Secretary would be notified when these boys have completed their 24 months of service.

Our Treasurer informs us that there is a balance of $1517.60 in the treasury at this date.

In behalf of the Service Committee,
Jesse A. Wagoner

Approved.

REPORT OF LABOR RELATIONS COMMITTEE

We, your Labor Relations Committee, beg to submit the following report of our activities during the past year.

We have not been confronted with any major problems during this period, but our labors have been confined to several matters of a more or less minor, or routine nature. Also keeping ourselves informed and abreast of developments and conditions that may tend to concern our brethren in the future.

It is apparent that organized labor's activities are directed toward the political field, which undoubtedly will bring an influence to bear upon our Government and thus increase our problems.

We would strongly advise our dear members not to participate in any organization which would constitute a violation of the Spirit and principles of the Minutes of our beloved Brotherhood, but maintain a position of strict neutrality as pertains to the use of force. Also not attend any banquets, or other gatherings, either for or against any of these many formulative bodies which evidently will no doubt eventually operate through legislative, or other political, or forceful channels.

Let us not permit the present lull to become an omen of relaxation; but we feel it doubly necessary to maintain an added vigil that the position of our beloved Fraternity of exemption and aloofness be very closely regarded and respected. Herein lies safety.

Signed in behalf of the Labor Relations Committee,
Approved. N. A. Hockman, Secretary

TENT COMMITTEE TREASURY REPORT

We agree to report our treasury as follows:

Balance on hand at last report, June 10, 1957		$634.55
Expenses		
June 10, 1958, paid for trucking tents to Kansas and return to Indiana	$250.00	
May 26, 1958, wiring for council tent	14.65	
May 26, 1958, pole repair, etc	10.84	
May 18, 1959, lumber and labor for tent pole repair	26.00	
May 18, 1959, 23 lbs. 5/8 inch rope	18.71	
May 18, 1959, tent storage	50.00	
Total Expenses		$370.20
May 18, 1959 Balance		$264.35

Also, it has been suggested that the Treasury Report (being the financial statement) hereafter is to be reported only through The Vindicator instead of in the Minutes, the Tent Committee to decide when and how often.

Change in Membership

To be in harmony and accord with our few short years of this life, the undersigned wishes to retire from the Tent Committee and this Committee is willing to grant the request, and fill the vacancies thereby created by recommending Brother Calvin Fisher of the Covington District for the Ohio Committee and Brother W. R. Flora for Secretary-Treasurer.

Respectfully submitted for the approval of this Meeting,
Approved. Alfred Brubaker, Retiring Secretary-Treasurer

The district of Ohio has agreed to hold the Annual Meeting of 1960 if the Lord so wills it.

Standing Committee: Paul Wolf, Morris Wagoner, Jesse A. Wagoner, Levi Bowman, C. J. Rumble, J. W. Skiles, John Montgomery, J. W. Thomas, Charles Hackman, O. A. Custer, Foreman; A. N. Peters, Reading Clerk; H. E. Brovont, Writing Clerk.

ANNUAL MEETING OF 1960

On June 4, 5, 6, and 7, 1960 the Annual Meeting was held on the premises of Brother Floyd Filbrun, in the Stillwater District, near Dayton, Ohio. The following is a record of the proceedings of the Conference:

ARTICLE 1. Due to the confused condition at our Annual Meetings in the past few years, which has caused quite a concern among our members, we feel our Standing Committee brethren have been very lax in their duty in properly assisting the Foreman of the Meeting in maintaining proper order and good Church discipline.

We believe that God is not the author of confusion but of order, and the Apostle Paul has taught that we should "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye *shine as lights* in the world; holding forth the Word of life." Phil. 2:14-16.

We believe that order is fundamental to a properly conducted meeting. Disorder is displeasing to God, not conducive to the movement of the Holy Spirit, causes contention and pain among brethren, disillusions lambs in the Fold, causes outsiders to wag their heads, undermines respect for the admonition of the Meeting. We pray that these steps might be taken toward a profitable waiting upon the Lord, that there be no striving for victory, but a search for truth.

We prayerfully ask that the Minutes of 1876, Article 1, be read, and be used as our rule of conduct for this Meeting of 1960 and subsequent Yearly Meetings. In addition we ask that the following amendments be adopted:

1. We especially call attention to Section 1 in which a query is to be made open for explanation and not to be made open for action until there has been opportunity for ample edifying discussion.

2. The speaker shall not seek to arouse the emotions of the Meeting as the Spirit seldom works when passion is not subjected to reason.

3. It shall be the duty of the Standing Committee as a whole to enforce order and Christian conduct in the Meeting.

Answer: We grant the request of this query; also reaffirm Article 5, 1910, with its answer.

ART. 2. We feel to ask this Annual Meeting of 1960 to readopt Art. 1 of 1876 and strongly advise our Brotherhood at this Meeting that we hereafter follow very closely said procedures, thereby helping to maintain order and peace according to the Gospel as given in the doctrine of Christ. See 1 Cor. 14:40; Rom. 12:10,11; 1 Tim. 5:1,21; Eph. 4:1-3; James 3:16-18.

Answer: Grant the request of this paper.

STATEMENT OF SERVICE COMMITTEE

Service Committee met as usual on Saturday afternoon of Annual Meeting. Our Brethren and Brethren boys, who are serving their twenty-four months of I-W service, seem to be giving satisfactory service to their employers as far as we are able to learn.

We again feel to call the attention of our Brethren and Brethren boys, who are contemplating entering into their twenty-four months of I-W service, to counsel with those brethren who are looking after their interests in C. O. service, for by so doing it might save them some future difficulties.

Selective Service issued a new Bulletin in March 1960. Prior to that date, registrants who had been classified in I-O and wished to volunteer for their I-W service could "waive" their armed forces physical examination, but hereafter all who have been classified in I-O, whether they wish to volunteer or are drafted in I-W service, can no longer "waive" their armed forces physical examination. The Local Board must order them for an armed forces physical examination, and it is the recommendation of your Service Committee that boys who are called into I-W service, or volunteer for I-W service should not fail to take their armed forces physical examination as ordered by the Local Board. This we feel would be in good keeping with our C. O. principles, and perhaps help to keep in good grace with our Local Boards.

In behalf of the Service Committee,
Jesse A. Wagoner, Secretary

Approved.

PETITION

We, the Standing Committee of 1960, having a petition placed into our hands which refers to certain dissatisfaction in the Bear Creek church. We recommend that if a condition exists there for the members of the Bear Creek church to bring it to the attention of the local church, and it will be the duty of the church there to handle this matter according to established Church order.

Members involved in any other district would have to work through their local churches.

Approved.

The eastern district of the Brotherhood, having been counselled beforehand, has agreed to hold the Annual Meeting of 1961, if it be the Lord's will.

Standing Committee: John Montgomery, Charles Hackman, Levi Bowman, J. W. Thomas, Morris Wagoner, Jesse A. Wagoner, C. J. Rumble, Paul Wolf, Orlando Blickenstaff, O. A. Custer, Foreman; A. N. Peters, Reading Clerk; H. E. Brovont, Writing Clerk.

ANNUAL MEETING OF 1961

On May 20, 21, 22, 23, and 24, 1961 the Annual Meeting was held on the premises of Brother James Bryant, in the Oak Hill District, near Wirtz, Virginia. The following is a record of the proceedings of the Conference:

STATEMENT OF STANDING COMMITTEE

We, the Standing Committee of 1960 realize that a petition was placed into our hands at the Annual Meeting of 1960, to which we framed an answer which was read and placed on the Minutes. We feel that this petition signed by 17 members in six districts was not the proper way to bring the problems alleged before the Annual Meeting, but rather was the reason for the discord now existing in these several districts where there were signers of this petition. Our intent in answering that petition was to place the responsibility of any dissatisfied back into the hands of each local district where there was dissatisfaction, there to be handled according to regular Church procedure. We feel the problem, as it exists today, is because we received and answered an illegal petition for which we can find no Minute of Annual Meeting to sanction such procedure, but it always will, and has sown discord and only complicated the regular workings of said districts.

In order to restore peace to these distressed districts, we hereby wish to individually acknowledge to the Brotherhood our error. And we further strongly recommend and urge all parties involved, from elders to the laity, to cover all the past year's proceedings with a mantle of charity, go back to their several districts and begin anew to work for peace and forgive all past errors on both sides of the issue, accusing no: one and forgiving all in the fear of the Lord, for the good of souls and the peace in these six districts. Then let and expect this Annual Meeting to continue to outline regular Church procedure and order, and from this day any issue would of necessity be a new issue. Thus starting a basis of peace among all the dear members so they can forget and forgive all the past, and start anew on the road for peace. "Without peace and holiness no man shall see the Lord."

The above was humbly submitted and read to the Annual Meeting, after which the members of the 1960 Standing Committee present voluntarily made their acknowledgments in humility and meekness in the open Council, and in the fear of God asked for the forgiveness of the whole Brotherhood before the regular business of the Meeting was acted upon.

By way of clarification of the paper above that was read to the open Council by the Standing Committee of 1961. This paper applied only to the illegal petition of 1960, and those who have signed same, and only to those districts that had signers, and in some cases were asked to make an acknowledgment. Some did make them and some did not.

Our advice is that if these churches will take our advice, and forgive the signers for signing, and the elders, officials, and all who passed this judgment. If they will forgive all, then the signing of the Petition will be a dead issue.
Approved by the Meeting.

ARTICLE 1. Part 1. Is it right for Standing Committee to accept a petition that has been irregularly formed and presented, see Minutes of 1881, Page 496; Art. 20, 1921 (at bottom of page), and 1937, Page 693, Art. 2, and then formed an answer to same and brought it before the Brotherhood and said, "We have a petition placed in our hands and in order to dispose of it we have formed an answer to it." Not reading said petition to Brotherhood, they proceeded to read their answer and said, "We cannot allow any discussion," and then called it *approved.*

Standing Committee being informed beforehand, at proper time by official body of Church involved, that they had not exhausted their means, and also by adjoining elders having not exhausted their means. Thereby Standing Committee violating Minutes of Annual Meeting and Brotherhood order.

If this is not right, will not this Annual Meeting of 1961 say Standing Committee of last year should make reconciliation?

Part 2. We plead with this Annual Conference to consider seriously the divided sentiment in our beloved Brotherhood. Romans 16:17. The lack of proper regard for our Standing Committee Brethren is deplorable, and we are wondering why this condition exists. Have our Standing Committee Brethren unintentionally done that which our Brotherhood at large does not approve of, and still cannot reach them to help them? Have they allowed papers to come into their authority illegally? Have they, possibly unknowingly, offered advice to disobedient members, and not knowing their condition fully, have thereby caused disunion and loss of love? In view of the above we ask this conference of brethren to consider the following to help restore respect, confidence, and enable us to work in a unison. 2 Thess. 3:1-5.

1. Have non-Standing Committee Brethren orally admonish this conference to try and exercise a more Christ-like manner of giving expression to our views, and of giving advice to members who are in difficulty, when we are approached from other Church districts.

2. Brethren who have been especially active at our past two or three Annual Meetings acknowledge to this Conference the inconsistency of their actions and promise to try and do better in the future.

3. Our Standing Committee Brethren of the past several years make an acknowledgment to this Conference that they failed in conducting several of the late Annual Conferences in the regular order of the Brethren and that they did not exercise discretion in accepting the Petition of 1960 relative

to the Bear Creek district condition, putting an answer to it and reading an answer as being accepted by the Annual Conference, when the said Annual Conference did not know the nature of the petition, neither were they allowed to exercise a voice on it that they might accept or reject it (Art. 29, 1863).

Answer: Part 1, First Portion: No, it is not right. Second Portion: We unitedly recommend that Standing Committee of 1960 make reconciliation for said violation of established Brotherhood order, as given in Art. 20, 1881, Page 496; 1921, Page 622, bottom of page and Page 623; Art. 2, 1937; also Answer to Art. 3, 1947, Page 739.

Part 2. We unitedly agree that it is beyond our jurisdiction to grant the request of Part 1 of Paper No. 2. We strongly advise that Paragraph No. 2 of Part 2 be complied with. We feel that the answer to Second Part of Paper No. 1 fully covers Part 3 of Paper No. 2.

ART. 2. Part 1. Inasmuch as there is still some dissatisfaction and misunderstanding in regard to members belonging to Labor Unions, and working in Union controlled shops or places of employment, we therefore ask this Yearly Meeting to consider said condition, and sanction the following, and say:

(1) We strongly advise our dear members to refrain from officially belonging to Labor Unions, and carrying Labor Union membership cards; and those that feel that they cannot adhere to this advice, because of economic or other conditions, let them know that they are doing so entirely on their own responsibility.

(2) If such members who feel that they cannot adhere to the above advice, should be found engaged in Labor Union activities, such as promoting unrest among fellow employees, organizing Union Locals, picket duty, and such like, which often leads to destruction of life and property, and is contrary to the nonresistant principles as taught by the Scripture and the fathers of our Fraternity, they shall be dealt with in their local district, according to the nature of their conduct and behavior.

Part 2. Inasmuch as the present distressed condition, due to divided sentiment of our beloved Brotherhood concerning the Labor question, has caused much confusion and heartache among us; will not this Annual Meeting of 1961 unitedly agree to repeal all Minutes concerning this question since 1941, to readopt Art. 2, 1941, thereby following the old established order, based strictly upon the doctrine of nonresistance and the teaching of Christ and His Apostles?

Part 3. Due to the confused minds of many of our dear brethren concerning the interpretation of the Minutes of 1959, Art. 7, Part 1, which reads: "The Labor Union Committee be dissolved, and its commitments be nullified." We petition this Annual Conference of 1961 to finish her work, and say: "That all cards issued by the Labor Union Committee under which members have been working, or are holding, will be null and void."

Further, reaffirm Minute of 1941, Art. 2, thus bringing it up to date as of 1961. Answer of said Minute reads: "We feel that according to Annual Meeting, and the spirit and tenor of the Gospel, and practice and usage of our brethren, that any member affiliating in the things mentioned in the above query, should be dealt with as a transgressor. See Minutes of A. M., Art. 3, 1855, Page 185; Art. 4, 1859, Page 226. Passed."

But let charity be up to the individual with one exception, no Labor Union charity. And thus put to rest all troubled and confused hearts and minds for the cause of Christ Jesus. That we all may come to a unity in the Spirit for the good of souls.

Part 4. In view of the divided condition and misunderstanding prevailing over much of our beloved Brotherhood, will not this Annual Conference adopt the following proposal: Reaffirm Art. 2, 1941, wherein our Brotherhood was more fully united on the Labor question, and repeal all later Minutes thereon. We also ask that this Meeting earnestly admonish each district to prayerfully reconcile existing differences according to the Gospel and long established order of our Brethren.

Part 5. In view of the fact that there exists much dissatisfaction, many misunderstandings and confusion over our Brotherhood, due to our rulings and regulations on the Labor question, with much disregard and disrespect shown for our established Minutes and Order of the Church, which is causing much unrest and disunity among us.

Viewing all this and the irregular procedure and violations of Church government, see Revised Minutes, Page 525, Sec. 34, which aims at unanimity and not to pass any query under heated discussion (as has been done heretofore), but as our Fathers long have taught us, to defer such matters of importance, so the condition can be carefully and prayerfully noted another year.

We pray this Annual Meeting of 1961 to repeal all Minutes on the Labor Union question and readopt Minute of 1941, Art. 2, with this amendment to its answer: "Our members who work in shops or farms with Union environment shall not in any way compromise any Gospel principles, nor pay into any Union charity, or participate in any Union activities. May the glory of God and the salvation of souls be kept in view.

Answer: In view of the disturbed condition in our Brotherhood as indicated by the above queries, we recommend to repeal all Minutes pertaining to the Labor Union question since 1941, and reaffirm the 1941 Minute, Art. 2. Further we recommend the following amendment, that all cards issued by the Labor Union Committee under which members have been working, or are holding, will be null and void. We feel that elders have failed to enforce Minute of 1941, Art. 2, and we strongly admonish Elders and Housekeepers to enforce said Minute, thereby helping to maintain order and peace according to the Gospel as given in the doctrine of Christ. Eph. 4:3. Our brethren may be employed in Union controlled conditions of employment providing they can do so without: (a) becoming members of the Union, (b) without taking part in Union activities, (c) without paying dues into Union charity, and (d) if they conduct themselves as Christians.

ART. 3. Part 1: Is it according to the order of the Brethren for members of other districts to come into a local church district and agitate pending matters or matters that have been decided by that Church?

If not, will this Annual Conference strongly admonish that any member feeling a decision made by another district to be contrary to the advice of Annual Meeting, first counsel with his official body and home Church that any irregularity existing in said Church might be approached in an orderly manner?

For individuals to proceed on their own premise, entering into settled or unsettled matters of other districts on their volition, we feel to be highly irregular and will result in confusion, strife, and contention.

Part 2: (1) Inasmuch as the peace of our beloved Brotherhood has been repeatedly disturbed by the circulating of papers, and petitions, both signed and unsigned; and as such papers and petitions again have been carried to our Annual Meeting of 1960, with the result that serious misunderstandings and confusion has been caused; the welfare of souls being at stake; therefore we earnestly pray this Annual Meeting of 1961 to reconsider and reaffirm recommendations which were approved and passed by A. M. of 1921, Pages 622, 623; also Art. 2, 1937, and strongly admonish our Standing Committees to more strictly adhere to these decisions, thereby avoiding encouragement to these illegal procedures.

(2) Also realizing that it is not in harmony with the Scriptures–See 1 Pet. 4:15 (last part of verse); 2 Thess. 3:11; 1 Tim. 5:13; Prov. 6:18,19; also see Art. 29, 1863; Art. 2, 1929, Pages 654, 655, which was deferred indefinitely thereby leaving the ancient practice in usuage–therefore we earnestly pray this A M. of 1961 to readopt these tried ancient practices and say that no member shall have any right to meddle into the affairs of any district outside of where they hold their membership either by giving advice, or by circulating or signing any papers, or petitions affecting conditions outside their own districts. Members not heeding the above shall

be dealt with as transgressors. It is understood, however, that the above shall not apply to adjoining elders to such districts when they are called upon to assist such adjoining districts which are in trouble, or out of order, which is their right and duty.

Answer: We unitedly agree to reaffirm Art. 2, 1937 as the disposition of these queries.

ART. 4. (1) According to Matt. 18:17, and the long established order of the Brotherhood (See Minutes of 1872, Art. 4), is it right to set any member back from Communion who has refused to hear the Church? If not right, shouldn't we adhere more closely to the above named Scripture?

(2) If it is right to set a member back from Communion, shall that member be permitted to have a voice in Church Council, when he is not willing to heed the counsel of the Church? Since the Minute of 1937, Art. 6, is often referred to, but was dealing directly with the radio, we feel it is in harmony with the Gospel to bar said member from Church counsel.

Answer: to Part (1): We do not feel that according to Matt. 18:17 a member should be set back from communion, only except for a limited time in order to show mercy. Part (2): We feel a member ought not to sit in judgment over other members while out of communion.

ART. 5. We, the Tent Committee, ask this Meeting to say if we should or should not have insurance on the tents and equipment, while in storage and on transit. Inasmuch as some Brethren feel we should have insurance, thereby relieving the Committee of this responsibility.

Signed in behalf of the Tent Committee,

Harvey Metzger, Foreman
Willie R. Flora, Secretary and Treasurer.

Answer: No.

TENT COMMITTEE REPORT

We, your Tent Committee, having met in council, unitedly agree to report as follows:

Our dear Brother Nathaniel E. Bowman having served with us a number of years, and on account of his age, requests to be relieved from this committee. We agree to grant this request and have chosen Brother Ellis F. Jamison of Oak Hill district, Virginia in his stead.

Also, our treasury balance is almost depleted, and in order to meet expenses and to provide a moderate balance it is necessary to ask our beloved Brotherhood to contribute to this general Brotherhood fund.

Further: We suggest that this be an appeal to each district to send to the undersigned an amount of 50 cents per member and to forward that amount at your earliest opportunity, without further notice.

Respectfully submitted for approval of this meeting,
Willie R. Flora, Secretary and Treasurer.
R.3, Box 193-A, Brookville, Ohio

Approved by the Meeting.

STATEMENT OF SERVICE COMMITTEE

The Brotherhood Service Committee was called together in regular annual session on Saturday afternoon of Annual Meeting to consider matters affecting the status of our Brethren and Brethren boys in C. O. Service.

Our beloved Brother, Elder H. G. Benedict, who has very faithfully served on our Brotherhood Service Committee since its organization, tendered his resignation, which was reluctantly accepted.

Elder Irvin Benedict was appointed to fill this vacancy, subject to the approval of the Standing Committee and the Brotherhood.

Our Treasurer reports a balance of funds in our C. O. Treasury of $3,702.70.

In behalf of our C. O. Service Committee,
Approved by the Meeting. Jesse A. Wagoner, Secretary.

COMMITTEE TO PAINTER CREEK, OHIO

Due to the existing difficulties in the Painter Creek district of Ohio, we, your Standing Committee of 1961, named the following Elders to adjust the difficulties in the above-named district: Hubert Rumble, Jacob Frantz, Charles Montgomery, Jesse Knaus, and John Flora, with Irvin Benedict as substitute.

Approved by the Meeting.

The districts of Ohio, after counselling the Ohio churches prior to this Meeting, have agreed to hold the Annual Meeting of 1962, if the Lord so wills it.

Standing Committee: John Montgomery, Levi Bowman, David Benedict, Paul Wolf, Jesse Wagoner, J. W. Thomas, Orlando Blickenstaff, Charles Hackman, Howard Flora, Morris Wagoner, Foreman; C. J. Rumble, Reading Clerk; H. E. Brovont, Writing Clerk.

ANNUAL MEETING OF 1962

On June 9, 10, 11, and 12, 1962 the Annual Meeting was held on the premises of Sister Angela Denlinger, now occupied by Brother James T. Oyler, of the Prices Creek District, near Eldorado, Ohio. The following is a record of the proceedings of the Conference:

ARTICLE 1. As we can see the growing popularity and desire of people everywhere in engaging in water sports, such as swimming, skiing, etc., we ask this Annual Meeting to admonish our dear members again, against participating in these things.

In particular we ask this Annual Meeting, First: To say if it is proper and right for our members to have swimming pools on their property.

Second: Is it right and proper for our members to promote or sell swimming pools?

Answer: We feel that there is sufficient on the Minutes to cover the first paragraph of this query. See Art. 1, 1954, Page 772. Answer to questions 1 and 2: We, further, feel it is not right for our members to have, or install, the popular, commercial, swimming pools on their premises; neither do we feel it to be right and consistent for our members to promote, or sell such.

A REQUEST TO OUR BELOVED BROTHERHOOD

Inasmuch as our editor has been requested to undertake the reproduction of the early issues of The Vindicator, we are approaching the Brotherhood to determine the interest there would be in such an undertaking. The sponsoring brother, who understandably desires to remain unidentified, has an humble desire to make these old writings of our forefathers available again. He feels they would prove of special benefit to our brethren and their families, to reemphasize the "faith . . . once delivered unto the saints," and much safer literature than is commonly available today.

As we peruse these old Vindicators, we find many good, explanatory, and edifying articles on the doctrine and practice of the Brethren. We see depicted on the pages the struggles our fathers had with the spirit of this world, as well as with the spirit of compromise. We find they had to strive earnestly, and often at great sacrifice to maintain the Faith. Surely we have a need in this our day for sound doctrine to "both save ourselves and them that hear us."

A thorough investigation has been made to determine the best method as well as the cost of reproducing these old Vindicators. We find that if a quantity reproduction were attempted, such as the first 31 years, which is from March 1870 when the first issue was printed, up to and including the year 1900, the price could be brought down within reach of practically all of our brethren. Otherwise the price would be out of reach for almost anyone. This reprinting would cover a total of 10,056 pages, and would make available again the good counsels of our brethren in these old Vindicators which have been practically out of print.

As the first volumes were of smaller size, the set is priced to be bound into 28 volumes with a paper back binding, at $55.00 per set. This price is made on a basis of being able to dispose of 400 sets of the books, and is a non-profit venture. This is a very reasonable price in this our day and perhaps this offer will never again be duplicated. As it involves quite an investment, it will be needful that brethren pledge to take these books before the undertaking can be started. Under these considerations, we, The Vindicator Committee, request that the Brotherhood give favorable consideration to this undertaking, and urge that the Church districts take this matter up and bring it to the attention of all the members as promptly as possible, so that it can be determined what demand there would be. Much duplication of correspondence would be avoided if a member would be chosen in each district to convey this information to the Vindicator Office.

Signed by The Vindicator Committee: H. M. Fisher, Levi Bowman, Jacob Shellabarger, S. F. Leedy, Lester Fisher, Floyd L. Hyre, Floyd R. Wagoner. Accepted.

TENT COMMITTEE REPORT

We, your tent Committee, unitedly agree to report the following: Our dear Brother Paul Hess requests to be relieved from this responsibility, on account of his age. With reluctance we agree to grant his request, and have chosen Brother Dennis B. Garber of the Falling Spring District, Pa., to serve in his stead. Subject to the approval of this Assembly.

Approved. Willie R. Flora, Secretary.

SERVICE COMMITTEE REPORT

The C. O. Service Committee met together on Saturday afternoon, June 9, 1962, on the Annual Meeting grounds, to consider existing conditions as they are affecting our Brethren and boys in C. O. Service.

While we have nothing new to report, yet we feel to state that our boys in C. O. Service are, as a whole, rendering a satisfactory standard of service in their various occupations. In our contacts with the Personnel Directors of the institutions where our boys are employed, we are endeavoring to adjust minor difficulties to the satisfaction of all concerned.

While we are making every effort to labor for our boys in Service, yet our limitations are set by Selective Service Regulations, and we therefore feel to admonish all concerned to be cooperative along these lines in order that our commendable standard of service may be maintained.

Further, we hope we are not tiring your patience by once again calling your attention to the necessity of reporting to some member of the Service Committee, the time of entry into C. O. Service and the time of discharge; as it is impossible for our Secretary to maintain complete records if this is not done.

Our Treasurer reports a balance of $3,985.12 on hand at this date.

Respectfully submitted in behalf of the Service Committee,
Approved. Jesse A. Wagoner, Secretary

VINDICATOR COMMITTEE REPORT

Our esteemed brother, Elder H. M. Fisher, who has served on the Vindicator Staff for the past 23 years, has now tendered his resignation. This came as a complete surprise to all of us. He gave as reasons for this decision, the fact that his age was making these labors increasingly difficult for him, and because he had a deep desire that the work might continue to prosper he felt that a younger brother would be able to perform these labors more efficiently. He also served as Treasurer for the Vindicator Publication Fund. Under these considerations, and with a sincere appreciation for his devout and faithful service in the past, we have reluctantly agreed to accept his resignation. To fill this vacancy we have chosen Brother Willard Yoder to serve with us on the Vindicator Committee, subject to the approval of Annual Meeting. We have also selected Brother Levi Bowman for Treasurer of the Vindicator Publication Fund.

Levi Bowman, Jacob Shellabarger, S. F. Leedy, Lester Fisher, Floyd L. Hyre, Floyd R. Wagoner. Approved.

The Districts of the state of Indiana have been counselled, and are willing to hold the 1963 Annual Meeting if the Lord tarry.

Standing Committee: David Benedict, Levi Bowman, Orlando Blickenstaff, John Montgomery, J. W. Thomas, Paul Wolf, Jesse Wagoner, Howard Flora, Charles Hackman, Morris Wagoner, Foreman; C. J. Rumble, Reading Clerk; H. E. Brovont, Writing Clerk.

ANNUAL MEETING OF 1963

On June 1, 2, 3, and 4, 1963 the Annual Meeting was held on the premises of Brother Robert Meador, in the Middle Fork District, near Rossville, Indiana. The following is a record of the proceedings of the Conference:

ARTICLE 1. Inasmuch as there is a growing tendency to disregard the established Church uniform, and in view of Minutes of Annual Meeting of 1921, Art. 4, page 620; Art. 2, 1947, page 738; Art. 2, 1909, page 580; and Art. 4, 1953, page 765.

We hereby beseech this A. M. of 1963 to go on record as saying the broadfall trousers are a part of the recognized Church uniform, and as such should be worn by our Brethren for work, as well as for dress; that our nonconformity may be manifested to the world by our uniformity. See 2 Cor. 6:17,18.

Answer: We believe the request of this query to be in harmony with the Gospel, therefore we unitedly grant its request.

ART. 2: Will not this Annual Meeting reconsider Art. 3, 1938, and state under what conditions, if any, a husband and wife, both being members, can live in separate homes, and have the privilege to commune, or to be anointed, or be eligible to be granted a certificate of membership?

Also outline the proper course of procedure in such cases.

Answer: Readopt Art. 20, 1871.

SERVICE COMMITTEE REPORT

The C. O. Committee met Saturday p.m., June 1, 1963, on the Annual Meeting grounds, to consider existing conditions as they affect our Brethren and Boys in C. O. Service. Inasmuch as there have been no major changes in Selective Service Regulations in the past year affecting our Brethren and Boys in Service, there were no matters of importance to bring to the Meeting for discussion.

As far as we know, our Brethren and Boys are still maintaining the same high standard of service, that has been rendered the institutions where they are employed, in the past; this we feel is highly commendable, and we feel to admonish all concerned to be diligent in continuing this same standard, so that the good record set be not marred.

Inasmuch as the Selective Service Draft Law has been extended, with no material changes, for another four years, it is the mind of the Service Committee to keep themselves informed and alert for any emergencies which might arise.

Our Treasurer reports a balance of $2849.46 on hand.

Signed in behalf of the Service Committee,
Approved. Jesse A. Wagoner, Secretary

COMMITTEE TO EIGHT MILE, KANSAS

Due to the existing condition of the Eight Mile Church, Kansas, and the testimony given to the Standing Committee, we feel to appoint the following Elders as a Committee to the Eight Mile Church to adjust the existing difficulties: Charles Hackman, Orlando Blickenstaff, Samuel Leedy, Charles Peters, Clement Skiles; Daniel Yoder, substitute.

ANNUAL MEETING OF 1964

The undersigned having been duly authorized by the Elders of the Western District to interrogate the various churches as to their willingness to hold the Annual Meeting of 1964 in the Western District. The result of this interrogation is a united willingness from them all. Consequently the Western District agrees to hold the Annual Meeting for the year 1964.

Fraternally, H. L. Rumble
Howard M. Oyler

Standing Committee: J. W. Thomas, Paul Wolf, Orlando Blickenstaff, John Montgomery, Charles Hackman, David Benediot, Levi Bowman, Howard Flora, Morris Wagoner, Foreman; C. J. Rumble, Reading Clerk; H. E. Brovont, Writing Clerk; Jesse A. Wagoner, Assistant Writing Clerk.

ANNUAL MEETING OF 1964

On May 16, 17, 18, and 19, 1964 the Annual Meeting was held on the premises of Brother Howard Oyler, in the West Modesto District, near Modesto, California. The following is a record of the proceedings of the Conference:

ARTICLE 1. Since the Western Conference District now has nearly as many members as either Ohio or Indiana, many of whom in the far west rarely get to attend Annual Meeting, we think there should be a change in the rotation of the Meetings so that all may share more fully in the duties and expense as well as the joys of holding such Meetings.

Therefore we petition this Yearly Meeting to approve one of the following:

1. We would like to see a seven year rotation, following the present pattern except that each time the meeting comes west the Western District would take two turns instead of one as at present. Or

2. If the above is not considered proper at this time, would this Yearly Meeting authorize the naming of a Committee to consider the various means of greater participation in holding Annual Meeting by the Western District, especially the far west, and report at the 1965 Conference?

Answer: To Part 1: No. To Part 2: Grant the request made in Part 2 of this query with the following recommendation added: This Committee to consist of Brethren from each of the four districts of our Brotherhood.

Committee selected as requested above: Brethren Jesse Skiles, Alvah Turner, Joseph Oyler, Jesse Knaus, Jacob Frantz, Dennis Landes, Irvin Benedict. Approved.

ART. 2. Inasmuch as the use of tobacco and smoking in particular is becoming more popular among our Brethren, we are pleading that this Annual Meeting will take definite measures in stopping this growing evil. Why should our Fraternity which stresses nonconformity to the world in so many respects allow this worldly evil in its ranks? Will not this Yearly Meeting state that the use of tobacco in any form is against Gospel teachings and that we cannot allow this condition to exist among us, and that all who are unwilling to discontinue such after loving admonitions and reasonable time, shall be disfellowshipped from the Church? Scripture references: 1 Cor. 6:19,20; 1 Thess. 5:22,23; 2 Cor. 7:1.

Answer: We are in accord with the Minutes on the tobacco question of former years, and accept this part of the query, "The use of tobacco in any form is against Gospel teachings." However, we do not feel to make it a test of fellowship and do plead with all our housekeepers to pleadingly admonish against the use of tobacco. See Scriptures

Page - up error—
find P. 813 on other side

following is the sum of our labors:

We find that printing techniques have improved in recent years until it is now possible to have The Vindicator printed more economically by the photo-offset method than by the linotype-letterpress operation hitherto employed. To make the change however, it will be necessary for us to invest in a composing machine in order to prepare the copy for the printer. The cost of such equipment would be in the neighborhood of three thousand dollars ($3,000), but over the years this investment would be recovered, and besides this a substantial savings would result from lower printing costs and subscription rates. Such a step would give us control over a major item of printing expense which otherwise is subject to advance beyond our jurisdiction. Our investigation has proven that the purchase of such a machine would be a sound business investment, and that the quality of our present printing could be maintained.

If this plan is acceptable to the Brotherhood, we propose that the cost of composing equipment be met out of the Brotherhood Publication Fund, and that the Treasurer of this Fund would hereby issue a call to all the congregations to contribute as previously outlined in the Minutes.

Our concern is that The Vindicator will continue to be available to anyone desiring it, and that its cost will not become prohibitive insofar as it can be reasonably avoided.

Humbly submitted and signed by: Levi Bowman, Jacob Shellabarger, S. F. Leedy, Lester Fisher, Floyd R. Wagoner, Willard Yoder. Approved.

VINDICATOR COMMITTEE REPORT

We have an unexpected vacancy to fill this year due to the sudden passing of our beloved brother, Elder Floyd L. Hyre, who so faithfully served on this Committee during the last fourteen years. Accordingly we have chosen Elder J. Wm. Miller to labor with us on the Vindicator Staff, subject to the approval of the Annual Meeting.

Levi Bowman, Jacob Shellabarger, S. F. Leedy, Lester Fisher, Floyd R. Wagoner, Willard Yoder. Approved.

TENT COMMITTEE REPORT

1. We your Tent Committee having met in Council, unitedly agree to report as follows: Our dear Brother Emery Wagoner has requested to be relieved from this Committee on account of ill health. We reluctantly agree to grant his request, and have chosen Brother Levi Hufford of the Bachelor Run district, Flora, Indiana, in his stead.

2. Having considered the condition of our dining tent, we unit-

Page-up error—
find P. 814 on reverse side

referred to in query.

ART. 3. The practice of wearing a maternity jacket or smock is growing among us. We ask this Annual Meeting to admonish against this kind of clothing and to instruct the home Elders to also admonish against such clothing.

Answer: Grant the request of this query.

ART. 4. Query 1, (4) We ask this Annual Meeting of 1964 to repeal the answer of Article 2, 1963, also Article 20, 1871, and say that hereafter in cases of separation of husband and wife, as referred to in the above named Minutes, the home officials must first exhaust their means, as in all other cases. Then if they fail, they may call the adjoining elders to their assistance.

Query 2, (5) Will not this Annual Meeting of 1964 repeal the answer to Article 2 of 1963 and adopt the following: When such conditions arise in a local district and the peace of the Church is disturbed to the extent the matter can no longer be ignored, let the official body authorize an official visit to be paid to both parties to try if possible to ascertain wherein the fault lays, then let their findings be brought to the official body and through them to the Church to dispose of the matter according to the spirit of the Gospel and decisions of Annual Meeting; thus restoring to the local Church the authority to first act in the matter instead of the adjoining Elders. And also reaffirm the long recognized fact that members involved in unreconciled difficulties are not eligible to commune or to be anointed, or to be granted a letter of membership.

Answer: We grant the request of query #4. We unitedly agree that query #5 is sufficiently answered by granting the request of query #4.

VINDICATOR COMMITTEE REQUEST

We, your Vindicator Committee, are confronted with a major problem in the publication of our Church paper, and we desire the counsel of our dear Brethren. Inasmuch as it has already become necessary to raise the subscription price for the present year, and from quotations on hand, we are assured of a continued rise in the cost of publication through the next three years, we have given this matter considerable study and investigation. In brief, the edly agree to propose to this assembly that a new tent deck be purchased, subject to the approval of the Annual Meeting.

3. We also recommend that Brethren Harvey Metzger, Willie R. Flora, and Everett Thomas be named as a Committee to purchase the tent.

4. In consideration of the purchasing of a new tent, therefore it will be necessary to request our dear members to contribute to the amount of one dollar ($1.00) per member to the Brotherhood fund in order to meet the expenses of same. Please send at your first opportunity the amount called for to Willie R. Flora, R.4, Brookville, O. 45309. Respectfully submitted for approval of this meeting. Approved. Willie R. Flora, Secretary and Treasurer

SERVICE COMMITTEE REPORT

As is our usual custom, we, the Service Committee, met on the Conference Grounds Friday, May 15, 1964, to consider and discuss various phases of our program as pertains to our Brethren and Boys in C. O. Service. While we had no major items of change in our C. O. program to consider, yet we feel to call attention to several points as follows: Due to the new Selective Service ruling, effective July 1, 1964, in which all Selective Service registrants will be required to take their physical examination soon after their registration; therefore we would recommend that all Boys and Brethren submit themselves to this examination, subject to the call from their Local Boards, either before or after they receive their classification.

We further appeal to our Brethren and Boys to be more diligent in notifying their Local Boards of any change in their status, such as marriage, change of address, dependency, etc., in order that their files be kept up to date, and their classification be more easily made.

We once again urgently desire to impress it upon all registrants who are entering C. O. Service employment, to be sure to notify either our Secretary or the Brethren in the home districts who are laboring in the interests of our boys, who in turn are requested to notify our Secretary, so more complete records can be kept.

We are endeavoring to keep ourselves informed as to existing conditions and of any changes that are taking place. We do appreciate the cooperation our members have given us, and trust that your prayers will continue to ascend the hill of the Lord, that these conditions and privileges may continue; however, not our will but God's be done.

In behalf of the Service Committee, Jesse A. Wagoner. Approved.

The Indiana district of the Brotherhood has agreed to hold the 1965 Annual Meeting if it be according to the will of our Lord.

Standing Committee: David G. Benedict, Howard Flora, Orlando

Blickenstaff, Levi Bowman, Paul Wolf, J. W. Thomas, Charles M. Hackman, John Montgomery, Henry Brovont, Morris Wagoner, Foreman; C. J. Rumble, Reading Clerk; Jesse A. Wagoner, Writing Clerk.

ANNUAL MEETING OF 1965

On June 5, 6, 7, and 8, 1965 the Annual Meeting was held on the premises of Brother Delbert Coning, in the North Manchester District, near North Manchester, Indiana. The following is a record of the proceedings of the Conference:

Disposition of the deferred query from the A. M. of 1964 (Article 1, 1964). We, the undersigned committee of Elders, having been appointed by the 1964 Standing Committee according to Article 1, Part 2 of the 1964 Minutes, and specifically obligated to "consider the various means of greater participation in holding Annual Meeting by the Western District, especially the Far West, and report at the 1965 Conference" do humbly recommend the following plan:

We propose to continue the ANNUAL CONFERENCE DISTRICTS as at present; namely, the Eastern District, the Ohio District, the Indiana District, and the Western District.

We recommend that Annual Meeting follow the present rotation until 1967 and end the present cycle in the Eastern District. The proposed new plan of rotation to begin by Annual Meeting going to California in 1968, back to the Ohio District in 1969, go to Indiana District in 1970, go to Kansas, Missouri, or Illinois in 1971, back to the Indiana District in 1972, to the Ohio District in 1973, to the Eastern District in 1974, to California in 1975 and so on, over and over again.

This plan would continue the moving of the tents in the same schedule as has been followed in the past until Tent Committee or Annual Meeting sees fit to make a change.

The Western District Churches shall continue to cooperate and share the labor and expense when the Annual Conference is held in the Western District as has been our custom in the past.

Submitted in Brotherly love and kindness by the Committee: Irvin Benedict, Jacob Frantz, Alvah Turner, Jesse Knaus, Joseph Oyler, Jesse Skiles, Dennis Landes.

Answer: Leave rotation as it has been.

ARTICLE 1. Inasmuch as there are more law suits being filed against our members in the time we are living, and due to no apparent ruling on record, the understanding and practice over the Brotherhood concerning the standing of members as to communion and anointing is varied. Will not this Annual Meeting give us a basis to work on concerning the standing of such members while a law suit is pending against them so we may have a more uniform practice in handling such cases?

Answer: In the case of a Brother or Sister being sued at law, we feel the local Church should take the matter under consideration, and the Church give counsel in the matter.

ART. 2. Because of the growing tendency of God's people to depart from the old established order and Church uniform, and in view of the Minutes of the Annual Meeting of 1909, Art. 2, page 580; 1921, Art. 4, page 620; 1947, Art. 2, page 738; and 1953, Art. 4, page 765.

Therefore we beseech this Annual Meeting of 1965 to seriously consider this alarming condition of brethren laying off the vest, and say that the *vest* is a part of the recognized Church uniform and as such should be worn by all the beloved Brethren, that our nonconformity may be manifested to the world by our uniformity. (See Romans 12:1,2; James 4:6-9; and 2 Cor. 6:17,18.)

Answer: It is.

ART. 3. We prayerfully ask this Annual Meeting of 1965 to give the Brotherhood a definite answer: Is it allowable for members who turn their home, that they live in, into a Rest Home, to allow their patients, who are non-members, to bring television or radio into the room the patient occupies?

Answer: Can not be allowed.

ART. 4. One of the outstanding characteristics of our nonconformity principles to the world, is for Brethren not to shingle their hair. With all the admonitions that have been given, and all we have on the Minutes, (1866, Art. 27, page 313; 1884, Sec. 42, page 532; 1953, Art. 4, page 765.) against Brethren shingling their hair, this practice continues to grow, which is wounding the feelings of many of our faithful Brethren and Sisters to the extent that they feel they can no longer bear with this practice. Therefore we humbly beg this Annual Meeting to once more go on record, and say that Brethren who shingle their hair shall be admonished two or three times to not do so, and if they still continue to shingle their hair, they shall be dealt with as disobedient Brethren according to Matt. 18.

It shall be the duty of all Elders and Housekeepers to see that this dicision is carried into effect.

Answer: We are in harmony with all the Minutes on this question of the wearing of the Brethren's hair, to admonish again and again, and do strongly admonish all Elders in charge to follow the regular order according to the Scriptures.

ART. 5. Is it consistent and in accord with the Scripture for Brethren to own airplanes, or to secure license to fly airplanes?

Answer: We know of no Scripture applying directly to these questions.

But if there is abuse being made in the use of the airplane, we feel it should be taken care of by the local church.

HYMN BOOK COMMITTEE APPOINTMENT

Inasmuch as our beloved Brother, Elder Jesse O. Frantz, has been called from time to eternity, a vacancy now exists on the Hymn Book Committee. Accordingly we have chosen Elder Myrl Flora to serve with us in these labors, subject to the approval of the Brotherhood.

Approved. Lester Fisher, Willard Yoder.

DALLAS, OREGON

To the Brotherhood through the Standing Committee:

We, the members at Dallas, Oregon, having recently been organized into a new district, known as the Dallas Church District, do wish to be known by the Brotherhood as a fruitful arm of the Church.

We have purchased a small tract of land with a building that has been arranged for worship services. We wish to take this opportunity to thank all those Church districts and also individuals who have so willingly assisted us.

Any further contributions will be greatly appreciated and can be sent to the building committee: Hubert Stamy, R. 1, Box 840A, Dallas, Oregon 97338; Don Denlinger, 1011 Allgood, Dallas, Oregon 97338.

We also desire the sincere and earnest prayers of all in our behalf.

Signed in behalf of the Church,

Alpha L. Davison, Minister; Leroy L. King, Deacon

SERVICE COMMITTEE REPORT

It is through the providential care of our Heavenly Father, that the C. O. Committee has been spared, and permitted to meet again on the Conference grounds, Friday, p.m., June 4, 1965, to consider such matters pertaining to the welfare of our brethren, and boys in C. O. service. We regret that two of our Service Committee Brethren were unable to be present.

We are indeed thankful to have nothing of a grave, or serious nature to report. Several points of policy, in the best interest of those in Service, were discussed and the following recommendations were adopted:

In light of the letters of appeal for funds that are occasionally sent out by the National Service Board for its support, we feel to call attention that these letters of appeal do in no way interfere with the monthly contributions made by the Brotherhood Service Committee toward the support of the National Service Board. We feel to encourage such individual contributions, that any one would want to make to the National Service Board, which we are sure would be cheerfully accepted. It is the desire of the National Service Board that any one sending in such contributions should designate that they are to be credited to the Old German Baptist Brethren.

Heretofore we recommend that our C. O. Brethren and boys, who were called for induction into the Army, go to their Local Board and notify the Board that they would refuse to go to the induction center for induction. We are now informed that it would be an advantage to the boy who has been called for induction, to go to the induction center and when called upon to step forward for induction, to refuse to step forward. They will then be questioned by those in charge, and the boy can state his reasons for refusing induction, and we would recommend such a procedure. However we are informed that this boy would be required to furnish his own transportation back to his own home.

Inasmuch as the operating expense of the National Service

Board in Washington has increased considerable in the last few years, we recommend to raise our monthly contributions from $75.00 per month, to $100.00 per month, as the National Service Board is the link between us and the Government where we obtain much of our help and information when we have problems.

We very much appreciate the cooperation that our beloved Brotherhood has given our Service Committee in the past, and trust and believe, that they will continue to do so in the future. We do feel that our problems are not all over, but may increase as time goes on. May we unite our prayers for strength to meet the problems that may lie ahead.

In behalf of the Brotherhood Service Committee,
Approved. Jesse A. Wagoner, Secretary.

The Ohio district of the Brotherhood has agreed to hold the 1966 Annual Meeting if the Lord tarry and so wills it.

Standing Committee: Paul Wolf, David Benedict, Levi Bowman, Henry Brovont, John Montgomery, Samuel Leedy, Charles Hackman, Ezra Rutrough, Orlando Blickenstaff, Morris Wagoner, Foreman; C. J. Rumble, Reading Clerk; Jesse Wagoner, Writing Clerk.

ANNUAL MEETING OF 1966

On May 28, 29, 30, and 31, 1966 the Annual Meeting was held on the premises of Brother Harley Miller, in the Oak Grove District, near Gettysburg, Ohio. The following is a record of the proceedings of the Conference:

ARTICLE 1. Since many of our dear members are buying used cars, and some new ones, with radios in them, and in many cases they are not removed, is it allowable to leave the radio remain in a dormant condition by disconnecting them, or must they be removed and disposed of?

Answer: We feel, in accordance with former Minutes the radio should be removed and disposed of.

SERVICE COMMITTEE ITEM: TO THE BROTHERHOOD

It was largely through the efforts of Brethren: Bert Arnet, Webster Landes, and Jacob W. Skiles that the first Brotherhood meetings were called to formulate plans to assist our young brethren who were in the draft age. This was first talked of at a time when Elders Bert Arnet and Webster Landes were visiting in the home of Elder Jacob and Malinda Skiles. It was there agreed that these two Elders should take the matter up at once with Elder Arthur King. Soon after that, Elders Bert Arnet and Webster Landes and Jacob W. Skiles met in the home of Elder Arthur King and agreed it would be necessary to call a Brotherhood meeting. This meeting was held in the Palestine, Ohio, Church on October 31, 1939. It was well attended and represented from Pa., Va., Ohio, Ind., and Kansas. Elder Arthur King was Foreman of the meeting. After deliberating till 4:00 p.m., a paper was read and placed into the hands of Elder Harry G. Benedict to be properly arranged to present to the President of the United States. It was agreed it would be necessary to call another Brotherhood Meeting later.

On October 4, 1940, Elders Jacob W. Skiles and Jesse Wagoner went to Chicago and Elgin, Illinois to get more information. On December 10, 1940, another Brotherhood meeting was held in the Stillwater, Ohio, Church. This meeting was well attended by officials and others from Va., Pa., Ohio, Ind., and Kansas. The meeting was presided over by Elder Edward Hyre, of the Stillwater Church. This was an all day meeting during which the sisters provided a noon meal in the church basement. After much deliberation it was agreed to appoint a committee to take the entire matter into their hands to proceed as they felt best as directed by the Lord. This resulted in appointing Elders Harry G. Benedict of Pa., Elmer Jamison of Va., Arthur King of Ohio, Jesse Wagoner of Ind., Lester Kinzie of Ill., John Reece of Kan., and Jacob W. Skiles of Ind.

On January 28, 1941, the Committee held their first meeting. This meeting was held in the home of Elder Jacob W. and Malinda Skiles with all of its members present. The meeting was opened with prayer. The first business was to organize, which resulted in appointing Elder Jacob W. Skiles, Foreman; Elder Elmer Jamison, Reading Clerk; Elder Arthur King, Secretary. The meeting lasted from 9:00 a.m. to 5:00 p.m. with one hour for dinner. Among the many matters considered it was decided to ask the Brotherhood for $1.00 per member to assist our young brethren who will be sent to C. O. camps, and the Committee appointed Elder Noah Hockman to act as their Treasurer.

The Committee had many meetings, sometimes taking their life into their hands and their trust in the Lord as they traveled to places of meeting when traveling was dangerous. As time went on and conditions changed, members of the Committee dropped out. First, Elder Arthur King moved to the west coast and tendered his resignation and suggested Elder J. W. Thomas be placed on the Committee in his stead. Elder Harry G. Benedict resigned and suggested Elder Irvin Benedict be appointed in his stead. Elder Elmer Jamison and Elder John Reece were each called to their eternal reward. Now only three of the original Committee appointed by the Brotherhood remain. Now, I, Jacob W. Skiles, after serving the Committee and the Brotherhood and our young brethren as Foreman these 26 years to the best of my ability by the help of God, do hereby, this 27th day of May, 1966, tender my resignation as Foreman of the Service Committee and I suggest the Service Committee appoint a Foreman from this number to act as their Foreman. Further, I, Jacob W. Skiles, hereby tender my resignation as a member of the Service Committee and suggest that Bro. Ezra Wagoner be appointed to serve with the Service Committee, in my stead. It is with the deepest regret that I tender my resignation. My labors with the original Committee as well as the present Committee have been most pleasant and always agreeable and in full harmony and it is painful to sever the Christian fellowship which has been so agreeable.

My prayer is that God may continue to bless and guide this Committee as He has in the past, and I hope our Brotherhood and young brethren will appreciate the efforts of the Committee. Many who we first assisted are now the heads of families and some of those are now serving the Church as Ministers and Elders and in other Church capacities.

Jacob W. Skiles

SERVICE COMMITTEE APPOINTMENTS

Elder Jacob W. Skiles, who has faithfully served our Service Committee, has now tendered his resignation, and the appointment of Brother Ezra H. Wagoner, Rossville, Ind., to fill the vacancy as a member of the Service Committee, has been accepted by the Service Committee.

Due to the death of Elder William Thomas, during the last year, we have chosen Bro. Carl Bowman, of Covington, Ohio, to serve in his stead, as a member of the Service Committee.

In Behalf of the Service Committee,
Jesse A. Wagoner, Secretary.

Approved.

SERVICE COMMITTEE REPORT

The attention of the Service Committee has been called to the fact that some approved places of employment for our I-W boys require an Oath of Allegiance to the Constitution of the United States, to the point of defending and protecting our country. We feel this would be contradictory to our nonresistant principles; therefore, we, the Service Committee, cannot support any of our Brethren boys or adherents who take an Oath of Allegiance, to obtain I-W work. Neither can we retain support for our boys who might have done so, but recommend that they find employment at other places, as soon as possible.

There are times when members would like to contact the Serfor such meeting, we think perhaps some time in August. All Church districts will be notified as to when and where such meetting will be held.

Mr. Sherk receives no pay for his service, only traveling expenses, which would be paid out of our C. O. treasury.

In Behalf of the Service Committee,
Approved. Jesse A. Wagoner, Secretary.

The various districts of the Eastern Annual Meeting district have been counselled and agreed to have the Annual Meeting of 1967, if the Lord will, in Pennsylvania.

Standing Committee: David Benedict, Henry Brovont, John Montgomery, Charles Hackman, Orlando Blickenstaff, Levi Bowman, Paul Wolf, Samuel Leedy, Ezra Rutrough, Morris Wagoner, Foreman; C. J. Rumble, Reading Clerk; Jesse A. Wagoner, Writing Clerk.

ANNUAL MEETING OF 1967

On May 13, 14, 15, and 16, 1967 the Annual Meeting was held on the premises of Brother James Hess, in the Antietam District, near Waynesboro, Pennsylvania. The following is a record of the proceedings of the Conference:

STATEMENT OF STANDING COMMITTEE

We, the Standing Committee of 1967, feel to call to the attention of our beloved Brotherhood, irregularities which have arose, especially in the last few years, which we feel requires a word of warning against those conditions which have prevailed in the past.

We feel to lovingly admonish the older Brethren to use more freedom in speaking upon issues before the Meeting. Also to caution younger brethren to respect the older Brethren and give preference to them, keeping in mind the injunction, "Ye younger, submit yourselves unto the elder," also we feel to admonish all to manifest a spirit of submission to the will and mind of the Brotherhood.

It has been called to our attention that those who were not members have given their voice when questions were before the Meeting. This we strongly admonish against. We have been told repeatedly in the past year when papers have been put on their passage, individuals have voiced 3 or 4 times either yes or no. In all fairness we advise against this, placing each one on their own merits that they will not do so in the future. Also, Sisters vice Committee for advice. We therefore expect, hereafter, to give an advance notice in the last Vindicator before each Annual Meeting as to when and where the Service Committee will meet. Any members that would wish to contact the Service Committee for advice or otherwise, can do so immediately after the Service Committee is through with their business. It is the intention of the Committee to meet on Friday, 1:00 p.m., at the time of our Annual Meeting.

There has been no changes made in the C. O. position of our boys, and as far as we can learn, they are giving very satisfactory service in their various places of employment.

Our treasurer reports a balance of $3,648.15 at this date.

In behalf of the Service Committee,
Approved. Jesse A. Wagoner, Secretary.

C. O. MEETINGS CONTEMPLATED

Perhaps few of us fully appreciate, and are grateful enough that we live in a land where religious liberty is granted to each, that they might worship God according as they understand God's Word. It could be possible that we could take these liberties too much for granted, and feel it has been an inherited heritage, without thinking of the seriousness of these God given privileges. Especially could this be true of the wonderful provisions that our good Government has made to those, who because of their religious training and belief, cannot participate in war in any form. While we have, and so, enjoy these wonderful blessings, and pray that they might continue, we do not want to forget the seriousness of this matter and become slack or dilatory in this matter, which could happen to members, parents, and our boys, which is becoming somewhat noticeable. In order to stimulate a deeper concern, and arouse us to a greater sense of our duty, we, your Service Committee, feel to offer to our Brotherhood the following for its approval or disapproval.

All are more or less acquainted with the National Service Board for Religious Objectors at Washington, D. C., of which J. Harold Sherk is Executive Secretary. For the past several years he has been meeting with various religious groups and giving them an outline of the activities of the N.S.B.R.O. and try to impress on all the seriousness of this C. O. matter. He has consented to meet with our people, if we so desire. We feel to recommend that such a meeting be held in each of the following states—Calif., Kansas, Ind., Ohio, Pa., and Va. However, if any of these states do not feel the need of such a meeting in their state, their state need not participate. These meetings will be held in our church house, and be conducted by our Brethren, and opened and closed as our regular services, at which time Mr. Sherk would speak, and liberty be given to ask questions. As a tentative date are not given the liberty to speak upon subjects before the Meeting.

These are issues which our Fraternity has endeavored to hold to, these many years, and while we do in no wise wish to take away the freedom of speaking from any brother, we admonish that it be done in a brotherly and respectful manner.

ARTICLE 1. Inasmuch as there is a difference of practice in local Church districts on who shall take the private voice of the members of the local district, we petition the 1967 Annual Conference to give us an answer. Is it right for Elders and Officials to take a private voice of the members of their home district when said Officials are not involved in the voice under consideration?

Answer: We feel that the answer to Query of 1934, Art. 3, which was passed in 1935, advises against this practice; therefore we unitedly agree to reaffirm the former Minute on this question.

ART. 2. Does this Annual Meeting approve of Brethren, who profess nonconformity to this world, building and/or maintaining a building for the use of members for weddings, receptions, potlucks, showers, singings, young folks, and social gatherings?

Answer: No.

ART. 3. We are in harmony with former Minutes on members not having radios and plead with parents to use their influence against their teen-age non-member children having them. But due to the difference of practice in local districts, we ask this A. M. to say if such parents shall be held accountable to the Church when the car with radio does not belong to the parent?

Answer: While we feel that children should be subject to their parent's admonition against having radios in their cars; we do not feel that parents should be held accountable to the Church for their children's disregard of such admonitions.

ART. 4. The Scriptures teach us to be not conformed to this world (Romans 12:1,2); "A little leaven leaveneth the whole lump" 1 Cor. 5:6, Gal. 5:9; "Abstain from all appearance of evil" 1 Thess. 5:22; "Women professing godliness" to wear "modest apparel" 1 Tim. 2:9,10. "Walk in wisdom toward them that are without" Col. 4:5. Whereas there is an increasing practice among Sisters of wearing flesh-colored stockings, some from without having inquired whether those wear any at all, and causing increased attraction by the need of longer dresses in some cases, has been the cause of much concern, should not our beloved Sisters refrain from these practices, and thus avoid the appearance of evil? Will this Annual Meeting, in the fear of God, earnestly and prayerfully consider these matters to His honor and glory and to the edification of the Body of Christ?

Answer: We answer the above Query by reaffirming Art. 4, 1953.

ART. 5. Is it right for members to have or allow Christmas trees to be in their homes?

Answer: No.

ART. 6. We would like to have considered the matter of a fair remuneration for services rendered for the Brotherhood by our dear Bro. and Elder who is the present Editor of the Vindicator. We are aware of the provisions for meeting certain expenses by a Publication Fund which passed the Conference of 1956 (please read). Quote: "A very low percentage of the subscription price remains for the editor's livelihood after expenses are paid." We feel that because of the time and responsibility expended in this worthy sacrifice for us, that he should be fairly compensated. "Bear ye one another's burdens" Gal. 6:2, also, "For the laborer is worthy of his hire." St. Luke 10:7.

Funds to implement this can be handled by the same Brethren and in the same manner as we now have.

We further propose as this matter is placed into the hands of a sub-committee and an answer arrived at, that the members in their deliberations before the open Council respect the judgment or recommendations of the sub-committee.

We shall be satisfied with the answer of the Conference.

Answer: In respect to this Query, we recommend to add to the 1956 Minute by giving the Vindicator Committee liberty to use the Publication Fund to reimburse the Editor of The Vindicator with fair wages. And we further give The

Vindicator Committee the right to call for additional funds as needed.

SERVICE COMMITTEE REPORT

The Brotherhood Service Committee met on the Conference grounds, on Friday, May 12, 1967, at 1:30 p.m.

We found nothing of a major nature to be considered by the Service Committee, however several points of interest to all of our boys and brethren in C. O. service and their parents, were under discussion.

We feel to recommend to our Brotherhood that it seems needful that we hold a meeting in each state or states once each year, similar to those held last year, but to be conducted by our own Brethren, for the purpose of keeping our young Brethren and boys, also their parents as well as all others, more fully informed as to the various phases of preparation necessary to meet the demands of Selective Service requirements as they might affect our conscientious convictions. The date and place of these meetings is to be suggested by the Service Committee, with the consent of the Elders in each area.

Elder Irvin P. Benedict, who has served on our Service Committee for a period of years, has tendered his resignation from further service, and Bro. Donald Hess has been chosen to fill this vacancy, subject to approval by Standing Committee and our Brotherhood.

We find that as a whole, our young brethren and boys are rendering a very valuable and commendable service in the various capacities, in the institutions which they are serving, and we strongly recommend that the standards thus far set be closely guarded and maintained, for the welfare of those who will follow in their steps.

Our Treasurer reports a balance of $1481.77 on hand of this date.

In Behalf of the Service Committee,
Approved. Jesse A. Wagoner, Secretary.

TENT COMMITTEE REPORT

We, your Tent Committee, having met in council agree to report as follows: Our much esteemed Bro. Harvey Metzger, having served in this capacity a number of years, wishes to retire from this Committee.

We reluctantly grant him his request.

This retirement leaves us with two vacancies; our foreman and a brother to serve with the Ind. Committee.

We have chosen Brother Ora Blocher of the North Manchester District of Church, Ind., to serve with us, and have chosen Brother Fred Baker to serve as our foreman.

Respectfully submitted to this assembly for approval.

In Behalf of the Committee,
Willie R. Flora, Secretary-Treasurer.

Approved.

The Ohio District of the Brotherhood, having been counselled beforehand, have agreed to hold the Annual Meeting of 1968, the Lord willing.

Standing Committee: John Montgomery, David Benedict, Orlando Blickenstaff, Paul Wolf, Levi Bowman, Samuel Leedy, Clem Skiles, Charles Hackman, Ezra Rutrough, Morris Wagoner, Foreman; C. J. Rumble, Reading Clerk; Jesse Wagoner, Writing Clerk.

ANNUAL MEETING OF 1968

On June 1, 2, 3, and 4, 1968 the Annual Meeting was held on the premises of Sister Pauline Garber, where her son, Brother Robert Garber and family live, in the Painter Creek District, near Arcanum, Ohio. The following is a record of the proceedings of the Conference:

ARTICLE 1. Query 1. Request to Annual Meeting of 1968 for publication in pamphlet form of the Minutes of Annual Meeting from 1955 to date.

Query 2. We send a request to the A. M. of 1968 for publication of the Minutes of A. M. from 1956 to date in pamphlet form. Also propose that the Vindicator Committee should publish this pamphlet.

Answer: We unitedly agree to grant the request of these queries, and that the Vindicator staff be empowered to publish this pamphlet as minute pamphlets have been published heretofore.

ART. 2. Inasmuch as it has ever been the inclination of God's people to drift away from the old established Church order; and in view of this fact, and Minutes of Annual Meeting of 1921, Art. 4, page 620; Art. 2, 1947, page 738; Art. 2, 1909, page 580; and Art. 4, 1953, page 765.

Therefore, we pray this Annual Meeting of 1968, to say that Brethren's hats and Sister's bonnets are a part of the old established Church uniform; and as such should be worn by our beloved Brethren and Sisters at all times in going abroad, that our nonconformity may be manifested to the world by our uniformity.

See Romans 12:1,2; 2nd Cor. 6:17,18; James 4:6,7,8.

Answer: We agree that they are a part of our uniform and strongly advise that Elders admonish the members to be more consistent in wearing them.

SERVICE COMMITTEE APPEAL

We, your Service Committee, feel to present the following paper for consideration by this Meeting. We do humbly urge its acceptance, and would thereby proceed with the printing of sufficient quanity to supply all counselors with an available copy for each registrant to receive prior to completing his questionaire and Form 150.

THE WITNESS OF A C.O. REGISTRANT

Our nation seems to be facing a critical period in the C. O. Program. Today, many are trying to claim C.O. status without believing or complying with the Biblical teaching of nonresistance. As a consequence, it appears we are fast approaching a time when each registrant will have to prove his own position and sincerity.

We rejoice in the courage of our young men in choosing to witness for this Gospel principle and we fully desire to recommend and uphold them in their convictions. This requires a mutual cooperation between the registrants themselves and those who assist in the name of the Church. Our beloved Brotherhood has an unmarred record in her decisions to uphold this God-given principle. We realize its continued preservation will depend upon a strict adherence to the divine Truths outlined in the Holy Scriptures.

We would like to call special attention of the following to every registrant who has or will be requesting a 1-O classification.

1. BE SINCERE.

In completing your Form 150, the answers should be your convictions as you will be the one who signs it and you should be able to stand up for what you have claimed. This mind should not be just for a two year period or just while on the job, but a conscientious stand should be enduring. Let your decision be reflected in every aspect of your life. Be willing to stand for that which you have chosen, whether in service to your fellow man or confined to prison for your faith.

2. BE OF GOOD CHARACTER.

Be honest and upright in all that you think, say, or do. Avoid drinking, smoking, swearing, and all other habits or immoral acts which have corrupted so many young people throughout the land. Seek good associates. Attend Church services as regularly as possible and be careful with whom and how you spend your time after working hours.

3. BE LAW-ABIDING.

You are expected to be law abiding, thoughtful of the rights of others, and respectful to persons in authority. Do not drive carelessly or recklessly but show due concern for the lives of others as well as your own. Your conviction to "obey God rather than man" can find expression in many, many ways in your daily walk.

4. LET YOUR LIGHT SHINE.

Give good service to those to whom you are employed. Be pleasant, courteous, efficient, on time, full time. Be genuinely concerned for the needs of the sick, aged, orphaned, or handicapped–(ministering to their physical needs.) Radiate the love of God from within you, speak kindly to the depressed, and encourage the discouraged. Go the second mile and beyond the call of duty, not looking primarily for material gain but rather lay up treasure in Heaven.

Your decision to stand for the Truth of God's Word is a noble one but one which carries deep responsibility. Whether an adherent or a member of the Church, she stands ready to help you and support you. Likewise, you have a serious obligation to uphold the standards of the Church which has helped to safeguard this blessed privilege. The future welfare of both you and those that follow depends upon your behavior and convictions...... The challenge is yours.

Jesse A. Wagoner, Alva C. Riffey, Carl W. Bowman, Ezra H. Wagoner, Donald L. Hess. Approved.

SERVICE COMMITTEE REPORT

The Brotherhood Service Committee met on the Conference grounds Friday, May 31, 1968, at 1:00 p.m.

A number of items pertaining to the interest and welfare of our boys and brethren in the C.O. program were discussed. We appeal to every boy and his parents to give sincere and serious consideration to the issues before them and to work closely with their counselors in meeting the problems that may be confronting us.

Due to the recent appeal of the National Service Board for increased financial assistance, the Committee feels to recommend that the contribution by this Brotherhood be increased from $100.00 to $110.00 per month. We further feel to convey to this Board our desire to uphold the uncompromising view of the Church in her stand on nonresistance and to not sanction the liberal views being advanced by many pacifist and political groups in this present age.

We have accepted with regret the resignation of Brother Lester R. Kinzie and have chosen to fill this vacancy, Brother Eugene Wray of Ohio, subject to the approval of the Standing Committee and our Brotherhood.

Our treasurer reports a balance on hand of $4,481.18 as of this date.

In behalf of the Service Committee,
Carl W. Bowman, Secretary

Approved.

TENT COMMITTEE REPORT

We, your tent committee, having met in council according to our regular custom, agree to report as follows.

Our beloved brother Ira Bayer having served with us a number of years wishes to retire from this committee. We reluctantly grant his request.

We have chosen Brother Leonard Hubbard of the Peters Creek Church district, Virginia to serve with us.

Respectfully submitted to the Brotherhood for approval.

In behalf of the committee,
Willie R. Flora, Secretary-Treasurer.

Approved.

The Indiana district of the Brotherhood has agreed to hold the Annual Meeting of 1969 with no preventing Providence.

Standing Committee: John Montgomery, Levi Bowman, Orlando Blickenstaff, Charles Hackman, Harry Benedict, S. F. Leedy, Ezra Rutrough, Clem Skiles, Paul Wolf, Morris Wagoner, Foreman; C. J. Rumble, Reading Clerk; Jesse Wagoner, Writing Clerk.

ANNUAL MEETING OF 1969

On May 24, 25, 26, and 27, 1969 the Annual Meeting was held on the premises of Brother Harvey Miller, in the Yellow Creek District, near Wakarusa, Indiana. The following is a record of the proceedings of the Conference:

ARTICLE 1. We ask this A. M. to say if it is right for a Brother or group of Brethren from one district to start an insurance or protection plan, then to take it to other districts to voice to see if they will go along with them, thus sowing discard among the Brethren, without first getting the approval of the Brotherhood at Annual Meeting.

Answer: No. It is not right.

ART. 2. For several years the number of members, children, and friends attending the Annual Conference has been increasing; for which we are thankful. In the East and Mid-West the capacity of the council tent is taxed to where the listeners are not able to hear the speaker well enough to be edified. We feel to offer as a help for this situation, that the Brotherhood obtain another tent to be used as a second place for public worship services on the meeting grounds.

Answer: We do not feel to grant the request of this query.

ART. 3. If a Brother being a Minister becomes involved in a lawsuit, and the church after considering his case according to Article 1 of 1965, decides that the Brother should not be in communion, should this Brother abstain from preaching while in this condition?

Answer: Inasmuch as a local church calls a Brother to preach; we feel that he is amenable to that church, to say whether he is in condition to preach; after fully considering the individual case in which he is involved.

ART. 4. Is it in harmony with the teaching of Christ and profession of our faith, for members who own public laundries, to have them open on Sunday? If not, how shall members that do so be dealt with?

Answer: Part 1. We feel that it is not. Part 2. Leave it up to local congregation, to exercise in the general order of the Brotherhood.

ART. 5. We do earnestly pray that this Annual Meeting will grant the privilege to home officials of taking a private voice of their local congregation, in matters of material things, where no official work is involved. Such as—the choosing of trustees; appointing of committees for building purposes; cemetery committees; etc. In short, those things pertaining to the material workings of the Church.

Answer: We agree to grant the request of this query.

ART. 6. There are four minutes regarding non-members attending Church councils; (1822 Art. 20, 1845 Question 6 P. 110, 1848 Art. 1, and 1863 Art. 22). According to Elder Henry Kurtz, one of the conditions which gave rise to these minutes was members being accompanied by their non-member companions and sitting in on the Councils.

In recent years we have disregarded these minutes. Will this Annual Meeting give us an answer in this matter?

Answer: We do not feel to recommend inviting the world into our local Church Councils, neither do we feel it advisable to bar non-member companions and interested persons from such meetings.

SERVICE COMMITTEE REPORT

The Brotherhood Service Committee met on the Conference grounds on Friday, May 23, 1969, at 1:00 p.m.

Quite a number of items pertaining to the interest and welfare of our Brethren and Boys in the C. O. program were considered. We keenly feel the peril of the times in which we live and earnestly appeal to every boy and parent that is or expects to be connected with the I-O program to give a true and faithful witness to the principle of non-resistance as taught in God's Word. We feel that this should apply to our every day work and life and advise all that hold such views to live consistently and not compromise their position by working in defense factories in making implements of warfare. While this may not be a generally existing condition, we wish to leave a word of caution in this respect.

This committee feels a need and is preparing a revised guideline to be used in answering the new Form 150. This is expected to soon be made available to all registrants and counsellors throughout the Brotherhood and we solicit its use wherever expedient.

We have accepted with much regret the resignation of Brother Jesse A. Wagoner and have chosen to fill this vacancy, Brother Melvin Wagoner of Indiana, subject to the approval of Standing Committee and our Brotherhood.

Our Treasurer reports a balance on hand of $2,203.89 as of this date.

In behalf of the Service Committee,
Approved. Carl W. Bowman, Secretary

This is to serve to say the Elders and Officials present representing their corresponding churches are united in their willingness to hold the Annual Meeting in 1970 in the Western District the Lord willing.

Authorized by Elders present.

Hubert Rumble, Alva C. Riffey

The Conference adjourned around 4:30 p.m. on Tuesday and the Annual Meeting of 1969 was in the past.

Standing Committee: John Montgomery, Jesse Wagoner, Charles Hackman, Samuel Leedy, Paul Wolf, Charles Peters, Orlando Blickenstaff, Harry Benedict, Ezra Rutrough, Lester Fisher, Morris B. Wagoner, Foreman; Joseph Rumble, Reading Clerk; Clement Skiles, Writing Clerk.

ANNUAL MEETING OF 1970

On May 16, 17, 18, and 19, 1970 the Annual Meeting was held on the premises of Brother Wayne Flory in the Willow Springs District, near Lawrence, Kansas. The following is a record of the proceedings of the Conference:

ARTICLE 1. We believe that when the Annual Conference is held in Ohio and Indiana, the ministry attending from those states should be encouraged to exercise more in the preaching service and should not feel restrained because of the close proximity to their home districts. The Brethren from Indiana should feel and have the same liberty to preach when the meeting is in Ohio as those from farther distances. Likewise, the Brethren from Ohio should feel and have the same liberty to preach when the meeting is in Indiana as those from farther distances. This paper is not intended in any way as criticism of the ministerial efforts of Brethren who in former years have declared faithfully the Word and doctrine of our Lord. It is however, the desire to encourage greater participation and the exercise of able talent that has been hesitant in the past. We pray for the earnest consideration of this paper and for its passage.

Answer: We grant the request of this paper.

ART. 2. Due to the apparent difference in the interpretation throughout the Brotherhood of what was asked for in Art. 7, part 1, 1949, (Therefore, will not this Annual Meeting say that we cannot allow the use or ownership of motion-picture cameras and projectors among our members.) thereby creating dissatisfaction, as some say it applies only to motion-picture cameras, and motion-picture projectors. While others say it includes projectors to show still (photo) pictures. Therefore, we pray this Annual Meeting to give a definite answer to the question: Are members permitted to have projectors to show still (photo) pictures?

Answer: We are in harmony with former Minutes and feel to strongly advise our dear members to refrain from using all types of picture projecting machines.

ART. 3. If a brother owns and operates a used car agency; is it necessary to remove the radios from the cars?

Answer: We feel to reaffirm the former minutes on the radio, and that the churches use discretion and consistency in applying the query at hand.

ART. 4. Query 1. Inasmuch as the public schools are becoming more completely dedicated to basing their teachings on humanism devoid of moral standards and are introducing and enlarging programs and methods of teaching which are contrary to the teachings of Christ, such as evolution, physical education, and sex education; will the Brotherhood forbid brethren, who conscientiously feel it is their Scriptural duty to withdraw their children from these evil conditions, to organize and operate schools among themselves or with other like-minded people to provide a primary education for their children? (See Rom. 12:16; 1 Cor. 8:1; 1 Cor. 3:19; Col. 2:8; A. M. Minutes, Reconsidered Minutes, Section 1, 1883; Art. 2, 1903.)

Query 2. Inasmuch as the Church has generally accepted higher worldly education for its children in high schools and colleges, contrary to the doctrine of Christ as believed and defended by the brethren in the past; and inasmuch as the state controlled public schools continue to introduce and enlarge programs which are opposed to Christian teaching, and the general environment of the schools continues to conform to the immoral conditions of this present evil world; will the Brotherhood forbid brethren to organize and operate schools among themselves, or with other like-minded people, to provide a sound basic education for their children under the present provisions for religious liberty granted by the laws of the states in which the brethren live? Scripture References: Prov. 22:6; Rom. 12:16; 1 Cor. 1:18-30; Eph. 6:1-4; Rev. 18:4. Annual Meeting References: Art. 1, 1831; Art. 12, 1852; Art. 28, 1853; Art. 19, 1857; Reconsidered Minutes, Section 1, 1883; Art. 2, 1903.

Answer: We do not feel to allow the organization or operation of private schools among our Brethren.

SERVICE COMMITTEE REPORT

The Brotherhood Service Committee met on the Conference grounds on Friday, May 15, 1970, at 1:00 p.m.

A number of items were considered in the interest and welfare of our brethren and boys in the C. O. program. We feel that the peril of the times into which we have come, certainly calls for a sincere and dedicated witness to the principle of nonresistance that is so clearly outlined and taught in God's Word.

We are keenly aware of the liberal views being advanced by many pacifists and political groups in these troublesome times. We do not wish to be identified with those who promote demonstrations or with any who would tend to influence anyone to be non law-abiding. Our fervent desire is to consistently stand for the truth of the Scriptures as has been accepted and practiced by our Fraternity and by the people of God throughout the pages of history.

Representation on a national level is rapidly changing and we are trying to study in depth the approaches that might be used to best represent our position and fill the needs of our brethren and boys. We humbly ask for the support of this Conference, both by prayer, and in granting us liberty to study and move as outlined above.

We have accepted with regret the resignation of Brother Charles Montgomery and have chosen to fill this vacancy, Brother Virgil Jamison of Virginia, subject to the approval of Standing Committee and our Brotherhood.

Our treasurer reports a balance on hand of $3,478.81 as of this date.

In behalf of the Service Committee,
Approved. Carl W. Bowman, Secretary

TENT COMMITTEE REPORT

Having met in council Monday p.m., May 18, 1970, agree to report as follows: I, Willie R. Flora wish to retire from the committee.

The remaining members are willing to grant me my request, and the vacancy on the Ohio committee will be filled by recommending Brother Norman Flory of the Prices Creek District, Ohio. And Brother Everett Thomas was chosen for Secretary-Treasurer.

Respectfully submitted for the approval of the Meeting.
In behalf of the committee,
Approved. Willie R. Flora–Retiring Secretary-Treasurer.

The churches involved, being counselled beforehand, have agreed to hold the Annual Meeting of 1971 in the state of Indiana, Providence not otherwise minded.

The Conference adjourned close to 3:00 p.m. on Tuesday and another Annual Meeting of the Brethren had gone down on the pages of history.

Standing Committee: Charles Hackman, Paul Wolf, Orlando Blickenstaff, Ezra Rutrough, Samuel Leedy, Charles Peters, Harry Benedict, J. H. Peters, Lester Fisher, Morris B. Wagoner, Foreman; Joseph Rumble, Reading Clerk; Clement Skiles, Writing Clerk.

ANNUAL MEETING OF 1971

On May 29, 30, 31, and June 1, 1971 the Annual Meeting was held on the premises of Brother Millard Geiser in the Deer Creek District, near Camden, Indiana. The following is a record of the proceedings of the Conference:

ARTICLE 1. Is it in harmony with the teaching of Christ and the profession of our faith, for members who own and manage a State licensed Rest Home, to own and maintain, or allow another individual to own and place a television and/or a record player in the day room of the Rest Home? If not how shall members that do so be dealt with?

Answer: To first part - No. To second part - According to the general practice of the Brotherhood.

ART. 2. We believe that immodest apparel expressed in short skirts is making more and more of an advance into our Church and therefore changing the modest uniform into an immodest uniform. How is this coming about?

1. Mothers dressing their little girls in short skirts to start with. Then letting them dress after the immodest fashions of the world (some parents seem to be using no restraint in this) while still under their care and instruction.

2. Thus being trained, when they come into the Church, bring this immodest fashion to a lesser degree into the

Church. Some act as though it takes a lot of nerve to dress modest.

3. When sisters have a sewing for the young sisters, they sew the hems up higher than they should at the young sisters' requests. While here would be the time to instruct that long skirts are modest and in the order of the Church.

4. The elders and officials admonish, hoping for the best, while more immodesty is making more progress. This trend is even invading some of our official bodies. Also a few of our older sisters are taking up their hems. Above the knee skirts have been seen in our Church.

Now, will this Annual Conference consider short skirts (even those that are just below the knee) as immodest and contrary to the Scriptures and the order? And also would this Annual Conference request the sisters to sew skirts that will come down to mid-calf while they would sit down? As admonishing has only slowed this condition, will this Annual Conference use stricter ways and means to arrest this immodest fashion from coming into our Church? Scriptural references. 1 Peter 3:3,4. 1 Tim. 2:9,10. Doctrinal Treatise on Nonconformity, page 54.

Answer: We support all former Minutes in regard to dress, and are in full harmony with the spirit of this query. We feel that dresses to the knee, as being immodest, and to conform to the Scriptural teaching of modesty, they should be longer. However, we feel that dress for young sisters and children are a parental responsibility, and as such we strongly advise housekeepers and parents to use more effort in this direction.

ART. 3. Inasmuch as we cannot find anything on the Minutes, and due to varied opinions, we ask this Annual Meeting to say whether there is any difference between laying a query down and sending it back, and if there is a difference, what that difference is, for the benefit of all who help to make decisions at Annual Meeting.

Answer: We feel that there is no difference, but we recommend using the term, "Lay it down."

ART. 4. Lest we forget that the purpose of Annual

Meeting is for divine worship, and deliberation concerning the things which are for our spiritual welfare; we pray that this Annual Meeting shall say that the Committee of Arrangements should not spend time, or lay out money, in arranging for the young peoples' gatherings.

Answer: We do not feel to grant this request, but leave this matter to the Committee of Arrangements and the young folks, to work out consistent with Church principles.

VINDICATOR COMMITTEE REPORT

We have been vividly reminded once more of the certainty of death by the sudden departure of our beloved Brother, Elder Samuel F. Leedy. For twenty four years he faithfully served on this Committee, giving himself cheerfully and efficiently to this work in the vineyard of the Lord. Now he has passed from labor to reward and someone else must needs take up these duties. To fill this vacancy we have chosen Elder Eldon Landes to labor with us on The Vindicator staff, subject to the approval of this Meeting. Approved.

MINUTE BOOKS

Our supply of bound Minute books of the 1955 authorized edition being exhausted, and as we have 500 unbound copies of the same material on hand, we propose the following:

That all the succeeding Minutes since 1955 be added to this material, together with a new index which this addition would require, and be bound in suitable binding. That this new material and index be also bound in pamphlet form for the benefit of those who had previously purchased the 1955 edition, thus saving them the additional cost of buying the larger bound book, if they so desired.

We feel this new material could be prepared for printing in the Vindicator office, on the Varityper composition machine now owned by the Brotherhood. Also that the publishing costs could be financed out of the C.O. Service Committee Fund as authorized by the Annual Meeting of 1956.

That three brethren be chosen to accomplish this work and make these books available for purchase.

This proposition is made with the understanding it is subject to the approval of the Brotherhood.

Willis A. Hess, Ray B. Hess, Noah A. Hockman, Treas. C.O. Fund. Approved.

The foregoing paper being approved by the Brotherhood, we have selected the following Brethren to accomplish this work, and submit them for the approval of the Brotherhood. Elders:

Lester Fisher, Eugene Wray, Carl Bowman. Approved.

SERVICE COMMITTEE REPORT

The Brotherhood Service Committee met on the Conference grounds on Friday, May 28, at 1:00 p.m. Since the extension of the Draft is still under consideration by the United States Senate, we are unable to report what changes, if any, may be immediately in store for our brethren and boys facing I-W service.

The committee does feel the need to call attention to our young men of the great importance of their conduct and appearance—in living a clean, moral life, and in not wearing long hair and some of the far-out fashions that are so common among many of the youth today. While in some cases boys may not be members of the Church and consequently not directly subject to her counsels, nevertheless we feel that they have a serious obligation to uphold the standards of the Church which has helped to safeguard this blessed privilege of alternative service for them. We humbly plead for our boys to give this serious consideration and trust that all counsellors and parents will also advise and encourage them in this respect.

To assist in caring for the boys in their alternative service work, we are asking that all boys entering service be sure to notify a member of the Service Committee in the area where they reside, and to furnish the card record that is available for completion, that a complete file can be maintained in each area. Counsellors are also urged to assist in supplying this information.

As previously explained in the pages of the Vindicator, the Committee withdrew in July, 1970, from the Consultative Council of the National Interreligious Service Board for Conscientious Objectors. We greatly appreciate the help that had been received from this group in the past but felt that recent liberal trends taken by them were inconsistent to the teachings of Christ as understood and practiced by the Old German Baptist Church. We did not feel to be identified with those who question the validity of "just and unjust wars," those who promote demonstrations, or with any who would tend to influence anyone to resist Government and fail to obey the Law—unless it would contradict the teachings of the Scriptures. In addition to withdrawing from this group, we have also discontinued the financial support of $110.00 per month that had been formerly contributed from the C.O. Fund. The committee humbly submits its action to the Brotherhood asking whether the Church is willing to accept and affirm this action.

Our treasurer reports a balance on hand of $3,180.61.

In behalf of the Service Committee,
Carl W. Bowman, Secretary

Approved.

TENT COMMITTEE REPORT

We, your Tent Committee having met in regular council agree to report as follows:

Our dear Brother Leonard Hubbard having been called to the Ministry has requested to be relieved from this committee and we have chosen in his stead Brother Larry Boone of the Pigg River district, Virginia, to serve with us.

Respectfully submitted to the Brotherhood for approval.

In behalf of the committee,
Everett Thomas, Secretary-Treasurer.

Approved.

Due to the testimony received and conditions which exist in the Olive Grove district of California, we, your Standing Committee of 1971, appoint the following Elders to go to this district, to help bring peace. Morris Wagoner, Clement Skiles, Dennis Landes, J. H. Peters, Harold Brubaker. Substitute, Raymond Wagoner.

Approved.

The churches of Ohio having been voiced about holding the Annual Meeting of 1972, have agreed to hold the next Meeting there, the Lord willing.

The Conference adjourned around 2:30 p.m. and soon many were wending their way homeward to points eastward and westward and northward and southward.

Standing Committee: Orlando Blickenstaff, Ezra Rutrough, Harry Benedict, Lester Fisher, Charles Hackman, Paul Wolf, Charles Peters, J. H. Peters, Herman Shuman, Morris B. Wagoner, Foreman; Joseph Rumble, Reading Clerk; Clement Skiles, Writing Clerk.

1956, Harold Eikenberry's, Upper Twin, Preble County, Ohio
1957, Ezra Shuler's, North Fork, Carroll County, Indiana
1958, Delmer Hirt's, Cedar Creek, Anderson County, Kansas
1959, Paul Flora's, Bachelor Run, Carroll County, Indiana
1960, Floyd Filbrun's, Stillwater, Montgomery County, Ohio
1961, James Bryant's, Oak Hill, Franklin County, Virginia
1962, Angela Denlinger's, Prices Creek, Preble County, Ohio
1963, Robert Meador's, Middle Fork, Clinton County, Indiana
1964, Howard Oyler's, West Modesto, Stanislaus County, California
1965, Delbert Coning's, North Manchester, Wabash County, Indiana
1966, Harley Miller's, Oak Grove, Darke County, Ohio
1967, James Hess's, Antietam, Franklin County, Pennsylvania
1968, Pauline Garber's, Painter Creek, Darke County, Ohio
1969, Harvey Miller's, Yellow Creek, Elkhart County, Indiana
1970, Wayne Flory's, Willow Springs, Douglas County, Kansas

******Lacking space, our intended FOREWORD to the Index is now on inside back Cover Page. Please refer to it for clarification.**

APPENDIX.----PAPERS.

THE RECONSIDERED MINUTES,

IN SECTIONS, AS READ AND ACCEPTED BY THE YEARLY MEETINGS OF 1883 AND 1884.

[NOTE.—THE PUBLISHERS place these in a separate chapter for the benefit of the reader, that he may see the work of the Committee on Revision all at a glance, they having been presented before the Yearly Meeting at two separate yearly sessions, thus freeing them from other matter connected with these meetings. They are indexed in the last index, in connection with the same subjects under which their respective headings occur. *This chapter is not indexed.*]

SEC. 1. HIGH-SCHOOLS, ETC. All that encourage the "high things"—high-schools, colleges, or Brethren's schools—as contrary to sound doctrine. See Minutes of 1853, page 174, Article 28; 1857, Article 19, page 205. See Rom. XII. 16. Those otherwise decided, disapproved.

SEC. 2. SUNDAY-SCHOOLS. These, having no explicit scriptural or apostolic authority for precedence, rejected. But as it stands upon the resolutions, "More of human origin than the command of Christ," a custom of this world, HAVE NONE. [See resolutions.]

SEC. 3. FEET-WASHING. Not in any other way than in the double mode. Minutes of 1872, Article 17, page 375, approved. All other changes on Minutes otherwise strictly cut off. [See resolutions.]

SEC. 4. SUPPER. Pertaining to the time and order in the house of the Lord to be as it was understood in the great meeting of 1822, Article 3, page 60; 1844, Article 2, page 103; 1849, Article 19, page 135.

Sec. 5. Missionary. All on the missionary queries refused, but we indorse the Resolutions, and petition upon gospel order. We advise ministers to be actively engaged in meeting the many calls for having the gospel preached, and advise the members also to encourage them to go; and that they show, thereby, a willingness to extend a helping hand in bearing the expenses of the ministry, to go and assist those who ask for the help in the church work. *No treasury in the hands of a board*, leaving the church have the exclusive oversight, to meet *every* emergency, alluring none to preach for the sake of money.

Sec. 6. Periodicals. We refuse all minutes on this subject. Endorse the decision of Annual Meeting of 1882, Article 3, page 503.

Sec. 7. Unlawful Interest. All minutes retained. We accept the Resolutions. The poor must be cared for by alms giving. No unlawful interest taken from any one. See Minutes of 1837, Article 9, page 81; 1845, Article 4, page 107.

Sec. 8. Musical Instruments. The Resolutions are very decidedly opposed to organs, pianos, melodeons, etc.—a worldly custom. Minutes are indefinite and confusing, lame in judgment touching offenses. They do not become a meek and lowly follower of Jesus Christ, fail to cultivate self-denial and sobriety, with shamefacedness, according to the simplicity of the gospel and order of the Brethren; they please the carnal mind, contrary to our promise of baptism. [See James v. 13; Eph. v. 19.] Reject all minutes and endorse Resolutions.

Sec. 9. Insurance. All former minutes repudiated. Endorse minutes of 1882, Article 10, page 507. No encouragement to take part in fire or life insurance, contrary to our faith in the word of God, of the old fathers, who admonished us not to follow the ways of this world. [See I. John ii. 15.]

Sec. 10. Pulpit, or Stands. Going up on stands to preach in meeting-houses of other persuasions. We retain the minutes of 1851, Article 23, page 158, it being one which expresses the order of our fathers, and is best suited to be governed by under such trying occasions. This committee adopted with this amendment, substituting the word "reasonably" before the word "avoid," so as to make it read thus, "When they can reasonably avoid it." (See 1851, Article 23, page 159, second line from top of page.) All others pertaining to our meeting-houses, void. This meeting confirmed the substituting of the amendment offered.

SEC. 11. ADULTERY, FORNICATION. All decisions on these subjects are in harmony with the gospel as understood by the old brethren. Hence all retained so far as they embrace the same facts in similar cases.

SEC. 12. TOBACCO, culture and using. All the minutes good as could be expected. Our fathers gave us good advice. These minutes do not foster or encourage the desire of either. All retained. The committee recommend to this meeting to advise all our dear members to quit raising or using after the manner of the world.

SEC. 13. WINE AT COMMUNION. We retain all decisions of former years as the fathers understood it. Simply wine. See minutes of 1858, Article 36, page 217. All others since disapproved.

SEC. 14. FORMS, ORDINATIONS, ANOINTING THE SICK. We endorse them as they stand upon the book. Deacons, page 75, 1835, Article 15. Ministers, page 390, 1874, Article 9. Elders, 1877, Article 31, page 437. Anointing, page 243, 1860, Article 6.

SEC. 15. Full report of speeches of Annual Meeting. We endorse the decisions of 1870, Article 9, page 353; repudiate all others.

SEC. 16. DISTRICT MEETINGS AND ANNUAL MEETINGS. Repudiate all decisions giving sanction for District Meetings [See Resolutions] for holding Annual Meetings We retain the decision of 1848, Article 29, with the amendment of Annual Meeting of 1882, Article 2, page 502. All others void, a reprint of said minutes upon those minutes.

Sec. 17. Baptizing in house or pool, not the ancient order. All decisions void.

Sec. 18 Pictures, Types of all Kinds of Human Faces taken by Artists. We retain all as good and advisory up till 1872, Article 10. But a slip from the faith and the order there occurs, "To put them out of sight," making provision to secrete them, which is an abuse of non-conformity, that is, to have them taken. We reject it and all others.

Sec. 19. Carpets in our Houses. The minutes of 1878. Art. 10. We adopt: ask it to be reprinted on these minutes.

Sec. 20. Certificates of Membership. The former decisions upon this subject we retain, and from this forward we advise to supply the word "Old" in connection with the title "German Baptist." This feature not to be omitted in certificates.

Sec 21 Prayer meetings. We adopt the advice given 1851, Article 15, 16, page 157. (Accepted.)

Sec. 22 Members Communing when out of Order. We adopt Article 21, 1851, page 158. (Accepted.)

Sec. 23. How Should the Brethren Proceed after Preaching to get Persons to Unite with the Church. We refer to Article 39, 1858, page 217.

Sec. 24. Social Meetings. What is termed social meetings, according to the general acceptation of the term, have none; but recommend that all our meetings for solemn worship be held as set forth in *Miami Valley Petition* of 1880, and also resolutions of August 24, 1881. (Accepted.)

Sec. 25. Bells upon our Meeting-houses. We adopt the minutes of 1859, Article 25, page 232; also 1865, Article 54, page 299, whose advice is, "Have none."

SEC. 26. SCHOOL EXHIBITIONS. The subject of members or their children attending and taking part in school exhibitions, lyceums, and debates, we find that there is more liberty granted than what, in our humble judgment, is in harmony with the duties enjoined upon parents "bringing up their children in the nurture and admonition of the Lord." So we would recommend to advise parents not to go, and also instruct their children not to attend and take part in such proceedings and like kinds of gatherings of the world. (Accepted.)

SEC. 27. INVESTIGATING COMMITTEES. How to proceed. See Article 2, 1865, page 289. (Accepted)

SEC. 28 INVESTING IN GOVERNMENT BONDS. See Article 16, 1864, page 282, and Article 39, 1865, page 296. In the above it is allowed, but we recommend to advise that members would do well not to invest. (Accepted.)

SEC 29. RAISING FUNDS BY TAXATION. See Article 2, 1868, page 331. (Accepted.)

SEC. 30. CARING FOR THE POOR ORPHAN CHILDREN. See Article 3, 1812, page 39, and Article 8, 1870, page 353. (Accepted.)

SEC. 31. ON MEMBERS ENTERING INTO MATRIMONY. In regard to Article 23, 1871, Book of Minutes, page 366, we recommend to advise, they should marry in the church. (Accepted.)

SEC. 32. ON BRINGING A MATTER BEFORE THE CHURCH relative to the officials being united. We adopt Article 26, 1877, page 436. (Accepted.)

SEC. 33. PAYING OF EXPENSES when committees are called to settle difficulties. We adopt Article 13, 1858. See page 212. (Accepted.)

SEC. 34. DECIDING QUESTIONS at Yearly Meetings. Minutes of 1880, Article 1, says: "Questions shall be decided by a large majority vote." But we refer for the deciding of questions to Article 29, 1848, page 127, thus holding to the unanimity principle as held by our forefathers. (Accepted.)

SEC. 35. RECEIVING MEMBERS into the church from their first application. We adopt Article 3, 1848, page 122. (Accepted.)

SEC. 36. HOW SHALL MEMBERS APPROACH THE YEARLY MEETINGS for committees to investigate difficulties. We adopt the plan set forth in the minutes of 1882, passed at the Yearly Meeting held at Wolf Creek Church, Montgomery County, Ohio, Article 2. It being complied with, then (they) bring a copy of the proceedings of their investigations properly signed, and present said copy to the Standing Committee. (Accepted.)

SEC. 37. ORDAINING ELDERS. We adopt the decisions of Article 41, 1865, page 296, and disapprove of Article 28, 1856, page 199, and ask for a reprint upon these minutes as the form found in minutes of 1877, Article 31, page 437.

NOTE.—Accepted by this meeting, with an amendment of the last line in second paragraph, where it reads, "as defined by the brethren in Annual Meeting assembled," to read thus: "As defined and handed down by our faithful forefathers of the church;" and also in the third paragraph, fourth line, omit the clause "Without any mental reservation."—CLERK.

SEC. 38. VISITING BRETHREN not in their calling to rise upon their feet in order to exhort. We adopt as a general rule. See Article 15, 1835, page 75. (Accepted.)

SEC. 39. ON POLITICAL VOTING. We adopt decision Article 33, 1849, page 140. Said article reads as follows: "Is it safe and proper for the humble followers of Jesus to go to the elections (worldly) and take an active part in the political affairs of the country? Considered, as it was always the advice of the old brethren, and as the anointing (see I. John II. 27) will teach every sincere follower of Jesus, that it would be safest in regard to political elections, to remain as neutral as possible; and, rather than go to the election, to commit the matter in prayer to Him who setteth up and removeth rulers." (Accepted.)

SEC. 40. LIGHTNING-RODS. In considering the different minutes on the above subject, we would recommend to advise members *not to have them*, but to put all their *trust in God.* (Accepted.)

SEC 41. ASKING AID. We adopt the decision of 1852, Article 18, page 165.

SEC. 42. NON-CONFORMITY. We find that there are minutes that allow of different ways of wearing the hair, etc. For the sake of unanimity of practice we adopt the counsel given in Article 27, 1866, page 313, which is as follows: "Inasmuch as pride and inclination to follow the fashions of the world are still increasing among us, in wearing fine apparel, frock and sack coats, dusters, shawls, etc., with the hair parted off to one side, or shingled and roached, moustaches, etc. The sisters also wearing fine apparel, going without caps, wearing hoops, hats, veils, overcoats, jewelry, etc., and as an admonition, in some cases, has not affected anything, can not this Yearly Meeting propose some plan by which this growing evil may be arrested? Answer: We think members of the church, conforming to the fashions of the world, as above stated, should be admonished again and again; and if they will not hear the church, the Savior has given directions in Matthew XVIII. how to deal with them." (Accepted.)

SEC. 43. YEARLY VISITS. We find the form given (see Article 2, 1867, page 321) is not in full harmony with the usages of our faithful brethren. We would recommend the words, "*Conform to the order of the church,*" which our forefathers of the church did commit unto us as the best, namely:

Question 1st. "Are you, dear brother (or sister, as the case may be), of the same mind as when you were received into the church by your baptism?" Q. 2d. "Are you still willing to receive and give counsel according to the gospel order?" Q. 3d. "Are you, as far as you know, in peace and union with the church?" 4th. (Remarks, if any, by the interrogated member or members, etc.) There is now liberty, dear brother (or sister, as the case may be), given to you should you see or have any knowledge of anything among your dear members which would be out of order, and contrary to sound doctrine (if let go on so), now is your time to make it known."

Otherwise, say nothing; nor should anything be accepted by the visiting brethren which is or would be of a personal nature, until Matthew XVIII. has been fully carried out and complied with. And, further, that the visiting brethren do not neglect their duty in admonishing the members and their children to their duties, to attend the meetings, to read the Scriptures, etc.—more especially when requested to do so. Their devotions should be attended with singing and prayer. (Accepted.)

SEC. 44. In reconsidering the minutes of 1880, Article 23, page 467, we find the answer to the Miami Valley Petition not to be in harmony with the former usages of the church. Hence, we do not accept said answer nor the "Substitute" Petition. Also, in 1881, Article 22, we find a decision that it (the above substitute and answer) remains UNCHANGED. For man to make such decisions is *unscriptural.* Therefore for the above reasons we are dissatisfied with the answer given, inasmuch as the counsels of our Yearly Meetings only give advice instead of making *unalterable laws.* The foregoing are among the reasons why the Miami Valley Petition and Resolutions were adopted. (Accepted.)

THE

Brethren's Reasons

FOR

Producing and Adopting

THE

RESOLUTIONS OF AUGUST 24TH.

CONSISTING OF A COLLECTION OF PETITIONS MADE
TO THE ANNUAL MEETING FROM YEAR TO
YEAR, BUT WITHOUT GRANT AND THE
ACCOMPLISHMENT OF THE MUCH-
DESIRED ENDS PRAYED FOR.

GREETINGS.

To all the dear brethren and sisters in Christ, GREETING:

May the blessings of the Lord, with the communion of the Holy Spirit, rest and abide with His faithful Israel and all the true, devoted seekers after truth, which alone is able to save us and to make us conquerors through him that loved us. gave Himself for us, and redeemed us from all iniquity.

Fraternally,

SAMUEL MURRAY,
GEORGE V. SILER,
SAMUEL KINSEY.

January, 1883.

THE OBJECT.

The object and purpose of this pamphlet is to show how frequently the brethren did petition the Annual Meeting to put away the new and fast movements in the church, and to explain and set forth the REASONS and GROUNDS for producing and adopting the Resolutions of August 24, 1881; and to show the opposition that arose, the trying times that many at first had to pass through, and to leave upon record, for the benefit of our children and the rising generation, the work and earnest labors of the old faithful brethren, to maintain the order and hold to the "old landmarks" of the German Baptist, or Dunkard Church, "which our fathers have set," and so hand it down to them "as we learned it."

The Brethren's Reasons, Petitions, Etc.

In these last days and "perilous times, when some of the solemn predictions of the word of the Lord are being fulfilled, when iniquity abounds on every hand, and when evil men and seducers are waxing worse and worse, deceiving and being deceived;" when the right ways of the Lord are being more and more perverted, and when even the faith, the worship, and the practice of our own dear brotherhood has been altered and changed in many places by those who are "ever learning but never able to come to the knowledge of the truth," and by the sanction of the higher council, that many dear members, feeling they could no longer stand in fellowship with such grave departures from the faith, and with a clear and uncontaminated conscience appear before the Judge, did, by the Resolutions of August 24th, so resolve to sever their fellowship from such innovations and departures, lest they be partakers thereof, and endeavor, by the divine aid, to adhere more firmly to the once accepted and recognized faith and practice of the church, and thus regain and re-instate what in many parts of the brotherhood had been put away and lost sight of; and, the movement and resolution of the brethren having been much misrepresented, and very erroneous impressions having been made, together with reports of various sorts, causing much inquiry as to the real facts in the case, with the purpose and object of the work, it occurred to the minds of many members of the Old Order part of the Brethren, or German Baptist Church, that it would be good to have printed, in pamphlet form, some of the petitions sent to the Annual Meeting from time to time, praying that body to adopt measures by which to do away with some things which were introduced into the church, which caused trouble and threatened division. So, on the 28th day of November, 1882, after the forenoon services at a love-feast, held in the Wolf Creek Church, Montgomery County, Ohio, a number of elders and ministers convened at the house of Bro. John Kimmel, and there unanimously agreed that this be done, and where the brethren, whose names have already herein appeared, were appointed to collect and cause to be printed such petitions and other matter that will set forth the efforts that were made, and also show how such efforts were respected and treated, showing the *reasons* for the Brethren's movements in adopting the Resolutions.

We therefore, first, bring forward a petition sent to Annual Meeting in 1869, with its explanation and supplement, as follows:

EXPLANATION TO THE FOLLOWING PETITION.

In order to correct reports and for the information of the brethren—those who may desire a copy of this petition—we deem it proper to make the following statement, or explanation:

After much serious reflection upon the present condition of the church, it came into the hearts of some of our oldest fathers in the church, that the time had fully arrived that a consultation upon this subject was highly necessary, and the 14th day of November, 1868, was selected to consider the matter. In the meanwhile, in order to know the minds of more brethren, a number of them met on the 13th of October previous, where about twenty brethren—mostly elders—expressed themselves as being much grieved at the present digression of the church, in many localities, from her ancient order and practice; and the sentiment generally seemed to be that something must be done, and accordingly it was agreed that our next Annual Meeting should, *in the first place*, be petitioned to fall back upon her ancient order in doing business, etc., and that in case it would refuse to do so, they were fearful that many churches would not be represented at the next Annual Meeting. And the 13th instead of the 14th day of November was named for further consultation, where the following petition was produced and signed by many brethren. And now, inasmuch as many have requested a copy, and as copying so many by hand proved rather laborious, we have, by order of the brethren, printed a limited supply, which we will cheerfully forward, to *brethren only*, for which we make no charge, yet will accept any trifle that brethren may choose to give us, to cover cost of printing and postage. Address,

SAMUEL KINSEY, Box 44, Dayton, Ohio.

PETITION.

We, the undersigned, elders, teachers, and visiting brethren from various districts of the church in the State of Ohio, being assembled in the fear of the Lord and prayer, upon the 13th day of November, 1868, for consultation upon matters with regard to the present condition of the church, do unanimously and *most earnestly* petition our next Annual Conference, to be held in the State of Virginia, in the spring of 1869, to change, at least in the following particulars, its present manner of conducting business, etc., etc., so that in the future our Annual Conference Meetings be conducted more in *simplicity* and after the manner of our first brethren.

1. From the elders present at the place of Annual Meeting let there be six or eight of the old experienced and established brethren selected, and these need not be selected like our representatives in

Congress—a certain number from each state, as each state from its peculiar circumstances, condition, etc., has its peculiar laws adapted to its own wants, but not so with regard to the church. Her rules and understandings must be the same throughout *all* the states, and hence let those brethren be selected from either or all of the states as prudence and the Holy Spirit may suggest; and let not their names appear on the minutes as "Standing Committee." After having withdrawn, let those brethren receive the queries, etc., from the different districts represented, and let them present the same in order before the meeting for consideration. A minute of the proceedings of the meeting to be kept by some brother present. Let those old selected brethren see that there be order, if necessity require, but let no brother be selected as (human) moderator; rather submit that office to the dictations of the Holy Spirit. Let all the business, we entreat, be transacted in great simplicity, and thus *do away* with those worldly-wise regulations, such as selecting a certain portion of the Standing Committee from each state, appointing a moderator, etc., and to have their names affixed upon the minutes.

These points we look upon as tending to elevation, through which also the business and power is gradually concentrating too much into the hands of a few. Let us all be members one of another, and above all, we say, *close the door* against that which has a tendency to elevate and exalt the mind, lest Paul would say of us, "But I fear lest as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." (II. Corinthians.)

We think it advisable that the minutes of conference be again read to all at the close of the meeting, and then let them be witnessed by several of the old elders, but avoid especially designating those who had been selected to receive the reports of the churches.

2. We petition conference to desist from sending committees to the various churches where difficulties exist. We advise that all churches who need assistance call upon the elders, etc., in adjoining districts to come to their help, for it is probable that in most cases these have a better knowledge of the case than those brethren sent to them from a distance. And let all cases where any of the ordinances or doctrinal points are involved be reported to conference, and let conference, after having considered the case, write accordingly to the church where the difficulty exists. Let two brethren be chosen to carry and deliver the epistle to said church. This will be according to the practice of the apostles' days, for proof of which see the fifteenth chapter of Acts.

3. We further petition this meeting to counsel and advise Brethren Quinter, and Kurtz, and H. R. Holsinger, to publish nothing in their periodicals that disputes the practice of the precepts and

ordinances of the gospel as handed down to us from Christ and the apostles, through and by the forefathers of the church; and let Brothers Nead, Kinsey, and all the brethren who write, be cautioned upon this head.

In conclusion we say, that if this Conference Meeting shall hear and grant this petition, well; but in case it shall refuse to do so, it is very probable that many churches will not be represented at our next Annual Conference, and hence the result will be a reorganization of our Conference Meetings by said churches in accordance with this petition.

SUPPLEMENT TO THE FOREGOING PETITION.

To the Beloved Brethren and Sisters Wherever this may be Read, Greeting:

On Easter Monday, the 29th day of March, 1869, a number of the brethren and sisters of the "Miami Valley" churches in Ohio, assembled in the "Bear Creek" Meeting-house for the purpose of adopting measures consistent with the gospel, whereby the church may be cleansed, if possible, from the doctrines and principles of the popular religion of the day, and to prevent the further introduction of said doctrines and principles into our fraternity.

Brethren, it is clearly seen that our church has varied much from her ancient principles of humility and self-denial. You who have been members of the church for many years, and have had experience, and can remember how our fathers and forefathers viewed and conducted matters in the church, can testify to the above truth; and for your sake it would be needless to particularize, but for the sake of those of our dear brethren who have not had the age and experience, and have perhaps never had the opportunity of becoming thoroughly acquainted with the *fundamental principles* of our church, we name a few items:

1. "*Protracted Meetings.*" We are much in favor of an active and industrious ministry, and that, like our Savior, the apostles, and our old brethren before us, we "preach the word" wherever opportunities present themselves, and necessity seems to require; but we seriously object to the way in which those meetings are so frequently conducted. We have a reference here to the working upon the passions of the people, and without giving them sufficient time to reflect and consider the cost, hurry them into the church, and that without demanding of them a full compliance to the doctrine of self-denial, etc.; also, the "boasting" or loud spirit that so often *will* manifest itself upon such occasions, together with their tendency in general. That there is a "deceiving spirit" attending many of

those meetings can easily be seen by observing the "Church News" department of some of our "periodicals." The spirit that was always manifested by Christ would instruct us that when the people are converted under the sound of our preaching, we "sound no trumpet," but that in the STILLNESS OF OUR SOULS we give God the praise. But this humiliating lesson which Christ taught is not much regarded now, for many of us *do love* to sound through our "papers," far and wide, the success that attends our preaching.

2. "*Sabbath-schools.*" These schools in themselves present a very harmless and innocent appearance, and to many they may seem to be the means of much good, yet we must confess that their *tendency*, in short, is *pride and self-praise.* We find neither command nor example in the gospel for the establishment of such schools. The teaching of moral and religious lessons to our children is a Christian duty obligatory upon *all parents*, and should commence at home; hence the apostle admonishes us to "bring up our children in the nurture and admonition of the Lord." See to it, O parents, that you discharge your duty in giving to your children the proper instructions, and in setting before them examples worthy of imitation.

3. "*Prayer Meetings,*" "*Social Meetings,*" *and* "*Bible Classes.*" We find no *scripture authority* for so many varieties of meetings. Their tendency, if closely observed, is a dangerous one, and by *no means* that of humility. Prayer, sociability, and the teaching of the scriptures, are among the principal features that should characterize ALL our meetings. These, with many other things that might be named, such as the way and manner in which our annual meetings are conducted, etc., etc., are of late years making VERY RAPID inroads into our church; and it is a fact which we have had to observe, that most generally where the brethren have those new orders among them, fashionable dressing and pride (that abominable evil) are a natural consequence, and by some are even considered no harm.

These new things first originated among other denominations, and are in accordance with the general tenor and principles of their faith; but the tendency of these things does more or less conflict with the lessons of humility and self-denial, learned and ever held forth by the church of the brethren while in a state of simplicity, and were not introduced into her body while she strictly adhered to those lessons and continued in her humble state.

But, by and by, many of these new things were brought before our Annual Council Meetings, and that again and again, until finally the brethren gave way, and sanctioned them to a more or less extent. These things first presented themselves in a very harmless and plausible manner; but we tell you, brethren, all new things do scarcely, if ever, first appear in the form and habit of a lion. No;

but like that of a lamb, and herein, dear brethren, lies the greater deception.

The most of denominations, when first set out, were a plain, self-denying people; but where are many of them now? So were our first brethren a plain and self-denying people; but where is our church now? Is she not rapidly following the same channel? Is not she too grasping and contending wonderfully for an *easy*, *pleasant*, and *popular* religion, in which there is less sacrifice and self-denial? Most assuredly so.

These, dear brethren, are FACTS which can not be disputed, and they are facts of which many of you are aware. What say you, brethren? Shall we say, *Amen?* Shall we quietly flow with the current and *remain silent?* Or shall we EVEN LOOK ON and be content? Nay; verily, brethren, it will not do; we MUST sound the alarm; we MUST do our duty, if we would clear ourselves. While in the flesh we have a warfare, and if we would be *faithful* soldiers of Christ, *we must fight against wrong*, should it appear even in our very midst.

We, as God's "spiritual Israel," have become full of wounds, bruises, and putrefying sores that have not been closed; neither bound up; neither mollified with ointment. (See Isaiah I. 6.)

Paul says to Timothy, "But *continue* thou in the things which thou *hast learned* and hast been assured of, knowing of *whom* thou hast learned them." (II. Timothy III. 14.)

Hence we are opposed to these new movements and changes which are *continually* being introduced into our body; and we hereby request all our dear brethren everywhere, wherever this may come, that it and the petition attached be read at church meetings, and wherever an opportunity presents itself. Let all the brethren, and even sisters, too, who are favorably disposed, and who are yet *firm* in the order of the brethren as they had it in their *simplicity* many years ago, sign their names to the same. Let as many names, either private or in office, thus be added as can be had, after which let all be carried to the Annual Meeting, or if preferred, let it be forwarded in time to some of the brethren here, and they will carry it there. It would, however, be preferable to have all such petitions (after first passing through the church at home) go to the district meeting; but in case it is thought doubtful whether the district meeting would be favorable, it had better at once be forwarded to the Annual Meeting, or to the brethren here.

We believe there are yet many brethren in the churches who have not lost sight of the ancient order of our church, and we especially desire all to respond to this as soon as they can.

The brethren need not be alarmed, neither need they entertain the slightest fears in putting their names to this paper, and seeing we plead not for any *new thing* in which there may be danger, but for "Thus saith the Lord, stand ye in the ways and see, and ask for the old paths where is the good way, and walk therein, and ye shall find rest for your souls." (See Jeremiah VI. 16.)

The object of our labors, in short, is, by the favor of God, to UNITE the brotherhood upon the ancient principles of our church, and thus save her from a corrupted Christendom; and in order to awaken us to our duties we would *sound the alarm*, and that LOUD AND EARNESTLY, and thus cause a *reformation* or COMING BACK to the ORIGINAL STANDARD of the brotherhood, and that there be as much accomplished as possible in this direction. The brethen in council on the 13th day of October, 1868, and again, the brethren in council on the 13th day of November, 1868 (whose names are attached to the petition), and we, the undersigned, again to-day do all most earnestly entreat our Annual Conference Meeting in 1869 to hear the accompanying petition, and to grant the requests therein stated, giving a definite reply, after which the steps necessary to be taken further will manifest themselves.

We, the undersigned, do hereby signify that we will be *firm* and *faithful* to that which is herein contained, and that we will be TRUE to each other "by evil report and good report."

After this supplement was read to the brethren and sisters at the above named meeting, one hundred and twenty-six of them signed their names to it, thus signifying that they are yet willing to walk in the light while they have it, as Christ directs.

Paul says, "For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding *your order*, and the *steadfastness* of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith as ye have been taught, abounding therein with thanksgiving. Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. II. 5, 8.)

It was agreed that this supplement should be printed for general circulation among the brethren, and all who desire copies of it can obtain them by addressing Brother

SAMUEL KINSEY, Box 44, Dayton, Ohio.

The following is the answer to the above, or COMPROMISE MADE BY THE ANNUAL MEETING:

Whereas, there have been certain petitions from Southern Ohio presented to this Annual Meeting, and which have been extensively circulated through the brotherhood, wherein the petitioners have set forth certain grievances, and desire some change or modification in holding the Annual Meeting, and also in certain practices among the brethren; and, whereas, this Annual Meeting desires to maintain all the practices and ordinances of Christianity in their simplicity and purity, and to promote the "unity of the spirit in the bonds of peace;" therefore, though it can not grant the changes and objects desired by the petitioners to the full extent petitioned for, it will make the following changes in the manner of holding the Annual Meeting, and endeavor to guard, with increased vigilance, against the abuse of the practices referred to in the supplement, by advising and urging the brethren to observe the cautions and directions in reference to said practices, as hereinafter stated:

1. In relation to the appointing of the Standing Committees we advise that the district meetings select old, experienced, and established brethren; and that in signing the minutes we advise that a suitable number of elders sign them, but not as members of the Standing Committee, and the signers need not be confined to the committee.

We also advise that the minutes be read to all at the close of the meeting, provided there is time and it be found practicable to do so, and that the term "moderator," as applied to the brother who keeps order, be dropped.

2. In relation to holding protracted meetings for worship we feel much impressed with the propriety of conducting said meetings in strict accordance with the gospel; that all disorder and improper excitement should be avoided; that care should be taken that the understanding be enlightened as well as the passions awakened; that on all occasions, when candidates for church membership are visited and examined, they be dealt with as the gospel seems to require, and as the order of the brethren has sanctioned; that in noticing the success of preaching, we advise that the number of additions to the churches be omitted.

3. In relation to Sabbath-schools we feel the great necessity of guarding against the prevailing manner in which these schools are conducted; of cautioning the brethren who take any part in them against having festivals, or anything of the kind that does not comport with the spirit of Christianity, which such schools are designed to promote; that care be taken, lest pride be taught rather than humility, and that nothing be encouraged thereby that will conflict with the established order and character of the brethren, and that care should be taken that no offense be given to the brethren in these things.

4. In reference to the controversial articles published in our religious papers we counsel and advise our brethren Quinter &

Kurtz, and H. R. Holsinger, to publish nothing in their periodicals that disputes the practice of the precepts and ordinances of the gospel, as handed down to us from Christ and the apostles through and by the forefathers of the church; and that brethren Nead, Kinsey, and all the brethren who write, be cautioned upon this head, and are hereby given to understand that a disrègard to this counsel will subject a brother to the council of the church.

5. In reference to prayer meetings, social meetings, and Bible classes, we would say that we advise the brethren to be very careful in conducting such meetings when they have been introduced, and to conduct them not after the prevailing custom of the religious world, but in the order that the brethren conduct their meetings for worship; that brethren be cautioned against introducing such meetings where their introduction would cause confusion or trouble in the churches, and that elders always be consulted in introducing such meetings."

The meeting above referred to, on the 13th of November, was held in the Stillwater Church, near Dayton, and the propriety of it first came into the minds of Elder Henry Kurtz and Elder Peter Nead, on a time when Brother Kurtz paid Brother Nead a visit; but, deeming it best to have a further consultation with the surrounding elders, the meeting of October 13th was appointed, which was held in the old brick house in the Wolf Creek Church.

It will be noticed that the first object of this petition was to reform the Annual Meeting from her worldly wise manner of doing business, her simplicity in Christ having even then well nigh departed.

In noticing the minutes of 1869, Article 1, as above given, it will be seen that there is some respect shown to this petition, but the request of the petition is not granted in full, and the objectionable things named in the supplement are still retained in the church. The petition did not come before the public meeting at all. The brethren, on presenting this petition to the Standing Committee, met with some opposition. But, although there was a spirit manifest to oppose this effort, it was somewhat respected, and did for some time keep in check, to some little extent, those opposing elements; but not long, and the condition of things in all these respects became more grievous to the old-order-minded members than before.

In the year 1871 there was an effort made to more fully unite the church on the practice of feet washing (this subject having been agitated in the brotherhood to such an extent, that in various parts thereof serious troubles arose). We here give the subject as may be seen in Minutes of 1871, Article 37: "Whereas, this Annual Meeting finds, to its great regret, that the subject of feet washing, in its single and double mode, as the difference is called, has produced serious difficulties already among us, and threatens still greater difficulties in the future. Questions relating to this subject have come from different localities in the brotherhood, and it has assumed such a degree of importance as to commend it to the serious and prayerful attention of the brotherhood. Under these considerations, with prayerful reflection, the propriety has suggested itself to us of calling the elders of the brotherhood together to consider this matter, as the apostles and elders did to consider the case of circumcision. (Acts xv. 5.) We have therefore concluded to request all the ordained elders of the brotherhood to meet in the fear of the Lord and under a sense of their responsibility in solemn assembly on Whit-Monday, 1872, at the place of our next Annual Meeting, to dispose of this subject as the peace and prosperity of the fraternity require. In the meantime, no church should be organized under the single mode, neither should any change from the double to the single mode. And in order to obtain all the information possible to present unto the council of elders above alluded to, we appoint the following brethren as a committee to ascertain, as far as possible, which was the first mode practiced by our brethren in America. D. P. Saylor, Jacob Reiner, and J. Quinter."

This subject being prayerfully considered as set forth in the aforesaid minutes, resolved itself into the decision and council of 1872. The following resolution contains the decision of the meeting upon the subject of feet-washing: "*Make no change whatever in the mode and practice of feet-washing, and stop the further agitation of the subject.*" (Article 17.)

From the above it is seen what is the recognized mode. This effort to unity on the subject of feet-washing had a good effect, causing some brethren who, previous to this, were inclined to some extent to favor the single mode to throw their entire influence in favor of the double mode. Although this effort did have a tendency to unity in the practice of feet-washing, there still remained in the church a spirit of insubordination. So in the year 1876 the subject was brought forward again. (See minutes, Article 25.) We here give it: "Several queries and requests relative to feet-washing being presented to the meeting, the following was prepared to meet the case: Whereas, the so-called double mode of feet-washing is the recognized mode of the general brotherhood; therefore, the Annual Meeting can not grant the liberty prayed for, and no church can change from the double to the single mode on the authority of the Annual Meeting." *Deferred.* By noticing the twenty-sixth Article of the same meeting (next query) a spirit of insubordination on the subject of feet-washing still existed.

In the year 1877 this subject is brought forward again, and the following disposition is made of it: "As many brethren desire to wash feet by the single mode, will not this district meeting earnestly petition the Annual Meeting of 1877 to grant to any church of the brethren full liberty to wash by each member girding him or herself, and both wash and wipe the feet of another, when it can be done in peace and harmony?" Answer: "Inasmuch as the so-called double mode of feet-washing is the order of the general brotherhood, this Annual Meeting can not sanction the practice of different modes; but those churches which wish to observe the single mode we will bear with, when it can be done unanimously and without giving any trouble or offense in the church. And as there are different views on this matter among the brethren, we would caution both members and ministers in going from one church to another, that they shall not agitate and stir up the minds of the brethren on the subject." (Article 24.)

Here we notice that there was liberty granted by Annual Meeting to practice the single mode of feet-washing, and though a caution was given not to urge a change to the dissatisfaction of any of the members as set forth above, the caution was not regarded, as the door was now opened, and changes were forced upon churches, and that to the displeasure of many members. Because of this change being introduced and forced upon members much trouble was caused in some local churches, that it was needful for Annual Meeting to send committees to settle the troubles so brought about by this change of washing feet from the old recognized double to the single mode; but it became a noticeable fact that these committees sent to settle these troubles and to bring about a union again did not reach the much-desired end, and the troubles in some churches were getting worse. The minority very frequently had to yield to the single mode, being overpowered by a majority. But efforts were still made by the brethren to bring about and retain union by sending requests and queries to Annual Meeting again and again.

In 1879 a petition was sent to the Annual Meeting at Broadway, Virginia, with the request that she do away with those changes and new movements which were more and more introduced, and that she cease giving encouragement and latitude to the things that were evidently destroying the union of the brotherhood. The Standing Committee would not suffer the paper to have a hearing, but with a sort of threat returned it. Hereupon all the official brethren present from the Miami Valley, of Ohio, who were desirous to have the church fall back to her ancient order of things, assembled in the grove north of the meeting grounds for consultation relative to the matter, and when it was said that a *threatening* accompanied the return of the paper, the brethren discovered that their grievances would not be heard, and that any further efforts at the time would be useless, and they quietly submitted.

Now, the treatment that these queries and petitions received impressed the minds of many members with the view that it was useless to expect that the Annual Meeting would adopt any measures by which to rid the church of the things which caused the troubles.

It seemed that at this time, and even before this time, the elders living in the Miami Valley, of Ohio, were mostly looked upon from many parts of the brotherhood to make a move, and in some way or other to take a stand against those innovations which caused trouble, and in places threatened division. The elders feeling that there was a great responsibility resting on them, and feeling also the work to be of importance, the matter was taken into council from time to time; consequently, in the year 1879 five brethren were appointed to correspond with the leading elders and members of other states for the purpose of obtaining the views of the brethren from different parts of the brotherhood as to what course best to pursue. Many letters were received and forms of petitions desirous to be presented to the Annual Meeting of 1880. (Here let it be well remembered that the elders of the Miami Valley were much urged by members living in the valley, and from other parts of the brotherhood, to take a firm stand against the worldly movements of the church.) Some of our leading brethren did then say, and that in print, that the "church was *shaking hands* with the world." Others said, "We can not expect anything from Annual Meeting."

In November, perhaps on the twenty-fifth day, nearly all the elders of the valley met in council in the Salem Church to read and consider the letters and petitions which had now been sent in. This consultation of the elders, after reading many letters and several petitions, resolved itself into what is known as the "Miami Valley, Ohio, Petition of 1880," which we here insert.

A Petition from the Elders of the Miami Valley to the District Meeting of Southern Ohio, for the Annual Meeting of 1880:

Dear Brethren:—We do hereby most earnestly petition the Annual Meeting, through the district meeting, to consider the present condition of the church in her confused and divided state, and to make an effort by which may be removed the fast element from among us, which is the cause of the troubles and the divisions in the church.

Now, as all former efforts have failed, in sending query after query to the Annual Meeting, the exercising of patience and forbearance from time to time, all of which have accomplished but little, the so-called fast element gaining ground year after year, and one innovation after another being introduced among us, which if suffered to continue will lead the church off into pride and the popular customs of the world and the other denominations, we think we feel the propriety of a renewed effort on our part to accomplish the object of this petition.

We, in Southern Ohio, have of late years felt and observed the element more than ever, and in serious meditation have we felt the weight of Paul's language in I. Corinthians I. 10, and in I. Peter V. 12. We, as elders of the church, over which the Holy Ghost, we trust, has made us overseers, do feel that duty demands of us to make this effort, that we may have order, peace, and union again restored among us. We offer the following as the remedy, in our wisdom and judgment, whereby a union can be effected: namely, to hold to and maintain the ancient and apostolic order of the church in her humility, simplicity, and non-conformity to the world. And we feel that we can no longer suffer or tolerate those innovations in the church of Christ. The *causes* of the troubles must be removed before peace and union can be restored; and among some of these causes are the high schools among us, popular Sunday-schools with their conventions and celebrations, long protracted meetings, and the way they are generally conducted, by singing revival hymns and giving invitations to rise or come forward, a salaried ministry, and the single mode of feet-washing.

Now the things here named we do not regard as being in harmony with the spirit of the gospel, neither are they in harmony with the ancient and apostolic order of our church, and when we speak of the ancient order of our church we have reference also to non-conformity to the world, not only in dress, but in the building and fancy painting of our houses, barns, etc., after the custom of the world, the gaudy and costly finish put on them, and fine furniture, etc., to set off our rooms and parlors after the fashions of the world, together with fine and costly carriages, etc. In these things we confess that Southern Ohio has gone too far out of the way, and we hope will be willing to reform and make any sacrifice for Jesus' sake.

1. With regard to high schools among us, we fear they will greatly operate against the simplicity of the gospel of Christ, as well as create or cultivate the desire for an educated ministry, which is not in harmony with the teachings of Christ and the apostles, nor with the ancient views of the church. Paul says, "Knowledge puffeth up, but charity edifieth." (I. Corinthians VIII. 1.) "Mind not high things, but condescend to men of low estate." (I. Corinthians I.) Again: "Be not wise in your own conceits." (Romans XII. 16.) The views of our old brethren were in perfect harmony with the gospel as regards this matter, as will be seen by reference to the following queries and decisions:

Annual Meeting of 1831, Article 1. "Whether it was considered advisable for a member to have his son educated in a college? Considered not advisable, inasmuch as experience has taught that such very seldom will come back afterward to the humble ways of the Lord"

Annual Meeting of 1852, Article 12. "How is it considered by the brethren, if brethren aid and assist in building great houses for high schools, and send their children to the same? Considered that brethren should be very cautious, and not mind high things, but condescend to men of low estate." (Romans XII. 16.)

Annual Meeting of 1853, Article 28. "Is it right for a brother to go to college, or teach the same? Considered that we would deem colleges a very unsafe place for a simple follower of Christ, inasmuch as they are calculated to lead us astray from the faith and obedience to the gospel." And in 1857, when the subject again came up, the answer of the Annual Meeting is definitely given thus: "*It is conforming to the world.* Knowledge puffeth up, but charity edifieth."

Thus we see that high schools were not permitted to come into the church for at least twenty-seven years after they were first urged.

2. Sabbath-schools we consider to be more of human origin than by command of Christ or his apostles, and hence are more of a worldly custom than of gospel principle and authority; are not in harmony with the apostolic order of the church, the principles of the gospel, and were never sanctioned by the Annual Meeting in the way many are and will be conducted. Paul says, "Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." (Ephesians VI. 4.) This command is given to *parents*, and not to others.

3. Protracted or revival meetings, in the way they are generally conducted, are, we claim, not in harmony with the old order and the apostolic rules of the church. "And Paul, *as his manner was*, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures." (Acts XVII, 2.) Again: "And he reasoned in the synagogue *every Sabbath*," etc. Again: "And when the Jews were gone out of the synagogue, the gentiles besought that these words might be preached to them the *next Sabbath*." (Acts XIII. 42.) "And the *next Sabbath-day* came almost the whole city together to hear the word of God." (Verse 44.)

4. A salaried or paid ministry is also against the apostolic order. Hear Paul on this subject: "I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me." (Acts 33: 34.) "What is my reward then? verily, that when I preach the gospel I may make the gospel without charge, that I abuse not my power in the gospel." (I. Corinthians IX. 18.) Again: "Neither

did we eat any man's bread for naught, but wrought with labor and travail night and day, that we might not be chargeable to any of you." (II. Thessalonians III. 8.) And when Christ sent out his disciples, he forbade them the carrying or providing of gold or silver in their purses. These were to constitute *no part* of the considerations of the labors before them.

5. And with regard to the subject of feet-washing, what method had we best adopt to provide against the troubles growing out of having different modes of performing the ordinances among us? We hereby recommend and pray that the decision of 1872 be re-adopted by this meeting. The subject was brought before the elders of that Annual Meeting, a committee had been appointed, and a careful investigation made for a final decision of the matter, and after this special investigation and a thorough examination of this matter the Annual Meeting decided to "*make no change whatever in the mode and practice of feet-washing, and stop the further agitation of the subject.*" And in 1876, when it again came up, it was decided that "no church can change from the double to the single mode on the authority of the Annual Meeting."

Now, the decision of 1872 should, we think, have forever settled the feet-washing question, and to this we desire to hold as the order of the church, unless we can be convinced that the double mode is wrong, or that Christ will be pleased with different modes and practices of worship in his church. All do admit that the command is fulfilled by the ancient or general order, and why not abide by it? Why should we have such troubles in these last days with an ordinance that has so long stood under the blessings of God while the church prospered.

Dear brethren, in order to have permanent peace and union restored—which we hope all are praying for—we will have to deny ourselves of the recent inventions among us, and fall back and unite upon the principles of the gospel and the ancient principles and apostolic order of the church. Upon this we were all once united and satisfied until the innovations herein alluded to crept in among us, which are now disturbing our peace. Can we not, dear brethren, all acknowledge that we were not watchful and guarded enough in suffering those strange things to come into the church and repent for our want of faithfulness? *Forbearance*, we think, is the door by which these things came into church one after another, and now it seems there is no door to be found by which to get them out again.

Do not, dear brethren, find fault with us, and conclude we are taking too much upon us. We have, with sorrowful hearts, looked upon the very fast drift and movement of things in the church; and as all efforts to exterminate from the church the things which mar our peace have thus far failed, we saw no better course than the one presented. Our plain decisions have been disrespected and overruled, and if this state of things shall continue to exist, we will lose all our power in the controlling of the church. We, for the present, can see no better plan by which to restore brotherly harmony and peace than to direct our efforts at the *causes* from whence the disunion arises.

Now, we pray, dear brethren, that this may receive your prayerful and serious consideration, and our wish and desires are that it may pass the Annual Meeting without any compromise. Conrad Brumbaugh, Emanuel Hoover, Samuel Garber, Abraham Flory, Jacob Miller, David Brumbaugh, David Murray, William Cassel, George V. Siler, Samuel Murray, Emanuel Miller.

The foregoing petition was agreed upon and signed by twelve elders at first and two more afterwards; one, however, of the first requested that his name be dropped, which was done. These elders being urged from various parts of the brotherhood, and especially by many members in the Miami Valley, to make this another effort by petitioning Annual Meeting, the petition was read before and was sanctioned by fifteen or more local churches that it should be forwarded to the District Meeting of Southern Ohio. It was so done, and the district meeting agreed to send it to the Annual Meeting of 1880, however not with the entire approval.

At the Annual Meeting there was a *substitute* formed by the Standing Committee which, though it made a plausible appearance to restrict certain things, was destined to *retain* in the church about all the petition wished to have done away, and consequently the answer did not give satisfaction. The substitute and its resolutions read as follows:

"ARTICLE 23. Petition from Miami Valley, Ohio, was presented, and the following substitute was offered and accepted:

"WHEREAS, Our beloved fraternity has been considerably disturbed by the brethren holding extreme views, some being disposed to enforce more vigorously the order of the church in regard to nonconformity to the world, and the principle of non-conformity to the world in giving form to our costume, than has commonly been done by our ancient brethren; while some on the other extreme would abandon the principle of non-conformity so far as that principle has anything to do with giving form to our costume; and,

"WHEREAS, The principle of non-conformity in giving form to our costume, as well as in everything else, has been a peculiar characteristic of our fraternity, and is so stated in our written history, and has had its influence with our non-swearing, and non-combatant, and our general principles identifying our fraternity with the primitive and apostolic church in preserving us from the extravagant expenditures which both the religious and secular world have fallen into, and in obtaining for us as a body the characters of simple honesty, purity, and uprightness in the world; and,

"WHEREAS, It is thought by many, and even so declared, that as a body we are opposed to all improvement and progress; and,

"WEREAS, Contention and strife in the church are great obstacles in the way of both its holiness and its usefulness; therefore,

"*Resolved*, First, that we will labor in the spirit of the gospel and in brotherly love to maintain the principle of non-conformity in giving form to our costume, and in every way that the recognized peculiarities of our fraternity require.

"*Resolved*, Secondly, that while we declare ourselves conservative, in maintaining unchanged what may justly be considered the principles and peculiarities of our fraternity, we also believe in the propriety and necessity of so adapting our labor and our principles to the religious wants of the world as will render our labor and principles most efficient in promoting the reformation of the world, the edification of the world, and the glory of God. Hence, while we are conservative we are also progresssive.

"*Resolved*, Thirdly, that brethren teaching through the press or ministry, or in any way, sentiments conflicting with the recognized principles and peculiarities of our fraternity shall be considered offenders, and dealt with as such. And to specify more particularly the subject named in the petition, we offer the following as an answer:

"1. Inasmuch as there exists a widespread fear among us that the brethren's high schools are likely to operate against the simplicity of the gospel of Christ, as also to cultivate the desire for an exclusively educated ministry, to guard these schools, therefore, from producing these effects, we think the principals of these schools should meet and adopt rules that will prevent such tendency, and said rules be in harmony with the Annual Meeting.

"2. Sabbath-schools, when held in the spirit of the gospel, may be made the means of bringing up our children in the "nurture and admonition of the Lord;" but should have no picnics and celebrations, or any vain things of the popular Sunday-schools of the day connected with them.

"3. All meetings for worship should be held as our stated or regular meetings are held, and we be cautious not to use such means as are calculated to get persons into the church without gospel conversion—such as over persuasion or excitement, simply to get them into the church—but use the gospel means to get them to turn away from sin.

"4. In regard to a paid ministry, we believe it is not right in the sense for brethren to go and labor for churches in the hope of receiving money for services, and the offer of money as an inducement to brethren to preach, but to poor ministers who are faithful, both in the doctrine and practice of the church, we would encourage giving toward their necessities, as also of defraying their expenses of traveling in attending to church interests.

"5. Inasmuch as our old fathers have always admitted the validity of both modes of feet washing, and as much as we desire a more perfect union in this matter, we cannot condemn either mode as being invalid. And inasmuch as former decisions have failed to settle this to the satisfaction of all, we advise more forbearance and liberty to the conscience of our brethren in this matter, because both have been practiced among us, and the best way to stop the agitation of this question is to allow the same liberty of conscience for our brethren that we ask for ourselves. But this shall not be construed to annul the present decision and advice of Annual Meeting."

From this it will be seen that the Annual Meeting of 1880 did not read and act upon the petition itself, but the above "substitute" was made and presented to take its place. But the manner the petition is here disposed of, and the way in which the answers or resolutions coil around the high schools, Sunday schools, etc., so as still to retain these with the other grievances in the church, could not render satisfaction to the brethren, and, instead of putting these things *away*, it rather by these would-be restrictions, *recognizes* them as having a legal right in the church, which was thought was leaving things in a worse shape now than it was before.

And the terms the Annual Meeting here uses in defining her position, saying that, "While we are *conservative* we are also *progressive*" (which though very true, for that was the exact position of the Annual Meeting at that time, and is yet), was not satisfactory, for the brethren were praying to have the progressive movement *put away* and not retained.

And the term which the Annual Meeting uses with regard to feet washing, saying that "our fathers always *admitted the validity* of both modes of feet washing," was not considered exactly correct nor consistent. The fathers bore with or *suffered* the single mode where it existed, as it lay comparatively quiet then, not causing much trouble, but both the fathers and the Annual Meeting until late years considered the double mode *the* mode and the only recognized mode, and hence the single mode was not considered strictly valid, or of equal propriety with the double mode.

And in concluding this matter the Annual Meeting says, "The best way to stop the agitation of this question is to allow the same liberty of conscience for our brethren that we ask for ourselves."

This, also, was very unsatisfactory to the brethren, for it was clearly seen that every effort the brethren made to Annual Meeting to get these things out, she gave them but the more foothold. "Liberty of conscience." This was thought was only kindling the fire for further disunion and contention—every one do as their conscience may choose to dictate! Conscience the guide! One of the most dangerous doctrines ever preached, and it came from the brethren's Annual Conference Meeting. The tendency, if the "conscience" may be a guide in one of the Lord's ordinances, it may be the same in another, and where, in such an order of things, can exist the Lord's people who are to be of "one mind" and "speak the same things?"

The brethren were by this time very nigh discouraged, and it was by many now declared as entirely useless and fruitless to go to Annual Meeting any more.

It was also discovered that the church was still more inclined to depart from her former established practices. We were informed by letter thus: (Speaking of a certain state district, composed of about eighteen or twenty local districts) "Here, as yet, all the churches practice the double mode; *but,*" says the writer, "my impression is that in a year or two they will change solidly to the single mode. The drift of sentiment," says he, "is settling in strong in Indiana, Illinois, Iowa, Northern Missouri, Kansas, and in the East, toward the single mode."

Such a state of feeling existed in 1880, after the petition had been before Annual Meeting. It becoming manifest that the way it was disposed of did not, in the least, check this disturbing element. And not much wonder when it is said in the substitute in answer to the petition, "*While we are conservative, we are also progressive.*"

About this time also other grave departures were not only thought of and advocated, but actually practiced. We will here cite to a few. First, the *reporting of sermons.* This was indulged in by some of our leading brethren, taking their reporters and have them note their speeches as delivered to the audience, and afterwards published in their periodicals. This matter of making a public report even at our Annual Meeting was in former years not allowed, and brethren who are now at the head of the Annual Meeting take the liberty, when they go to their regular meetings, to have their sermons noted. In the year 1870 a brother was severely censured and corrected for having brought a reporter, at his own expense, to the Annual Meeting of 1869, but now it is done every year, and the Annual Meeting says nothing against it. Their conscience allows them to do now what they would not allow H. R. Holsinger to do at first—in 1869.

Sunday-schools and Sunday-school conventions were at this time also more strongly advocated than ever, and it was clearly seen that the state of things were becoming more corrupt and determined continually.

Now, the way the aforesaid petition was disposed of, and the manner that things were moving in general, gave rise to a notice for a special council, as noted in the *Vindicator* of 1880, page 378. We give it here: "Having learned that many brethren in different localities and states think there should be a consultation of the brethren in order to learn the minds of one another, to know if all can be satisfied with the disposition that the Annual Meeting made of the Miami Valley petition, and if not, to learn what course would be thought best to be pursued for the good of the church, we have therefore agreed, after having had considerable correspondence with brethren in other states, and after having convened together in the fear of the Lord on the 9th day of November, 1880, to appoint a meeting for special consultation, to be held with the brethren in the Wolf Creek Church, Montgomery County, Ohio, on the 8th day of December next, to which all our faithful and steadfast brethren—both in the ministry and at the visit—who are in favor of the *ancient and apostolic order of the church, as set forth in said petition*, are most heartily invited. Brethren coming by railroad will stop off at Brookville, on the Pittsburg, Cincinnati & St. Louis Railroad, about twelve miles west of Dayton. Brethren coming from other states beforehand are invited to stop and visit adjoining churches, if convenient. It will, of course, not be expected that any of those who have been expelled in any of the states will take part in the deliberations of the meeting. Signed by Abraham Florey, Samuel Garber, David Murray, Samuel Mohler, Wm. Cassel, G. V. Siler, Samuel Murray, Emanuel Hoover. The brethren's papers will please copy."

We give this notice to show that the brethren in the Valley did not aim to take this into their own hands, but that a general consultation might be had. The meeting of the 8th of December was well attended by the leading brethren from different states, and after deliberating for nearly three days it was concluded that the Miami Valley petition again go to Annual Meeting. And it was moved by D. P. Saylor, that, with regard to feet-washing, the Annual Meeting shall be asked to fall back to her decision of 1872. It was decided that the petition shall go *direct* from this meeting to Annual Meeting. It was so agreed on and advised by the leading men of the Annual Meeting.

Minutes of the Miami Valley Council and the Petition.

At the special or great council meeting held with the brethren of the Wolf Creek Church, on the 8th, 9th, and 10th of December, 1880, brethren from the various states being assembled, the following resolution with regard to the subject of feet-washing, after the evils of the present manner of observing it were fully considered, was proposed and passed the meeting unanimously:

Resolved, That with regard to the mode of feet-washing, we ask the Annual Meeting of 1881 to re-adopt the decision of 1872, and repeal all decisions made since then that do in any wise favor or encourage the single mode. This resolution to be sent to the Annual Meeting of 1881 for confirmation.

The question was asked the meeting, Whether brethren had the right to petition the Annual Meeting and to sign the same. Answered that they had the right to do so and sign it, of course.

Question 2. Asked if the committee of last year authorized any brethren to go abroad, out of their own territory, to ordain two brethren. The brethren present of the last Standing Committee said they gave no such privilege.

Question 3. Is such a course legal? Answered that adjoining elders should be consulted in all such cases, and that if such work was done, it was illegal, and the elders are not bound to recognize it.

A decision of Southern Illinois was read on the same subject, which gives it as wrong to do so. It was, therefore, decided that,

WHEREAS, Offense has been given to churches by elders going from home and ordaining brethren without consulting the elders of the adjoining churches in which the ordination is made, and contrary to the general order of the brethren; therefore,

Resolved, That all elders be admonished not to do as above stated until next Annual Meeting, when the duties of elders in regard to this work will be more definitely defined.

A supplement to the Miami Valley petition was read, but it was concluded to consider the petition first.

Commencing at the petition the subject of high schools was first read. It was found that one great objection to these schools was, that some have assumed the authority to call them and advertise them as the "Brethren's School," when the Annual Meeting never gave them such authority.

Query 1. With regard to high schools among us, we fear they will operate greatly against the simplicity of the gospel of Christ, as well as create or cultivate the desire for an educated ministry, which is not in harmony with the teachings of Christ and the apostles, nor with the ancient views of the church. Paul says, "Knowledge puffeth up, but charity edifieth." (I. Cor. VIII. 1.) "Mind not high things, but condescend to men of low estate." (I. Cor. I.) Again, "Be not wise in your own conceits." (Rom. XII. 16.) The views of our old brethren were in perfect harmony with the gospel as regards this matter, as will be seen by reference to the following queries and decisions:

Annual Meeting of 1831. Article 1. "Whether it was considered advisable for a member to have his son educated in a college? Considered not advisable, inasmuch as experience has taught that such very seldom come back afterward to the humble ways of the Lord."

Annual Meeting of 1852. Article 12. "How is it considered by the brethren if brethren aid and assist in building great houses for high schools, and then send their children to the same? Considered, that brethren should be very cautious, and not mind high things, but condescend to men of low estate." (Rom. XII. 16.)

Annual Meeting of 1853. Article 28. "Is it right for a brother to go to college, or teach the same? Considered, that we would deem colleges a very unsafe place for a simple follower of Christ, inasmuch as they are calculated to lead us astray from the faith and obedience of the gospel." And in 1857, when the subject again came up, the answer of the Annual Meeting is definitely given thus: "*It is conforming to the world.* Knowledge puffeth up, but charity edifieth."

Thus we see that high schools were not permitted to come into the church for at least twenty-seven years after they were first urged; therefore,

Resolved, That this meeting petition the Annual Meeting of 1881 to re-adopt the answer to Query 28, of 1853, with the following amendment: "*It is conforming to the world*, and repeal all the decisions that have been made that favor high schools conducted amongst us by the brethren." The above passed the meeting almost unanimously.

Query 2. Sabbath-schools we consider to be more of human origin than by command of Christ or his apostles, and hence are more of a worldly custom than of gospel principle and authority; are not in harmony with the apostolic order of the church, the principles of the gospel, and were never sanctioned by the Annual Meeting in the way many are and will be conducted. Paul says, "Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." (Eph. VI. 4.) This command is given to *parents*, and not to others; therefore,

Resolved, That we petition our next Annual Meeting to withdraw the right of holding Sunday-schools in the brotherhood.

Passed nearly unanimously.

Query 3. Protracted or revival meetings, in the way they are generally conducted, are, we claim, not in harmony with the old order and the apostolic rules of the church. "And Paul, *as his manner was*, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures." (Acts XVII. 2.) Again, "And when the Jews were gone out of the synagogue, the gentiles besought that these words be preached to them the *next Sabbath.*" (Acts XIII. 42.) "And the *next Sabbath-day* came almost the whole city together to hear the word of God." (Verse 44.)

Resolved, That this meeting petition Annual Meeting to revise the answer of Article 3 of the petition, so as to read, *and we be not allowed* to use, instead of the words "be cautious."

Passed unanimously.

The answer as revised will read thus: "All meetings for worship should be held as our stated or regular meetings are held, and *be not allowed* to use such means as are calculated to get persons into the church without gospel conversion—such as over-persuasion or excitement, simply to get them into the church, but use the gospel means to get them to turn away from sin."

Query 4. A salaried or paid ministry is also against the apostolic order. Hear Paul on this subject: "I have coveted no man's silver, or gold, or apparel; yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me." (Acts 33: 34.) "What is my reward, then? Verily, that when I preach the gospel I may make the gospel without charge, that I abuse not my power in the gospel." (I. Cor. IX. 18.) Again, "Neither did we eat any man's bread for nought, but wrought with labor and travail night and day, that we might not be chargeable to any of you." (II. Thess. III. 8.) And when Christ sent out his disciples he forbade them the carrying or providing of gold or silver in their purses. These were to constitute *no part* of the considerations of the labors before them.

Resolved, That this meeting urge the elders of our fraternity to carry out the decision as given by the last Annual Meeting, which is as follows:

In regard to a paid ministry, we believe it is not right in the sense for brethren to go and labor for churches in the hope of receiving money for services, and the offer of money as an inducement to brethren to preach, but to poor ministers who are faithful both in the doctrine and practice of the church, we would encourage giving toward their necessities, as also of defraying their expenses of traveling in attending to church interests.

The above being disposed of the condition of many of the members in parts of the brotherhood was considered, and it was further

Resolved, That by the general voice of this meeting we advise our brotherhood to bear with all our brethren and sisters in the several localities who have been threatened by a majority who, perhaps, have limited their time—members who seem to want to abide by the general order and the petition, and against whom there is no individual charge existing. The united voice of this meeting is to bear with all such until the Annual Meeting shall consider the business of this meeting; and we further advise that all those who have been expelled for holding the sentiments in the Miami Valley petition shall be held as members of the church, and that they shall not be held to acknowledge simply for holding those views.

QUERY.

With regard to the present missionary plan, with its "Board of Directors," etc., we are not in full harmony with, and do therefore offer the following:

That we ask the Annual meeting of 1881 to recall said decision of last year, in which we fear a paid ministry is encouraged, and urge it earnestly upon the brotherhood to be more actively engaged in spreading the truth amongst us, and to all as much as can be done, but in a more simple manner, after the pattern and advice of the church as given us heretofore.

Decided by this special council that this query shall be first presented to the district meeting.

The conduct of the brethren generally and the spirit of humility and Christian courtesy manifested during the time of this meeting was commendable, and had, we trust, its good effects. The special call for this meeting was by many thought to have been quite needful, and it is hoped that its salutary effects would be felt and appreciated by all.

By order of the meeting.

SAMUEL KINSEY.
Kinsey's Station, Montgomery Co., Ohio.

Accordingly this petition was handed to the Standing Committee. But now these same Annual Meeting brethren who, on December 8th, helped and said it should go up begin to draw back, saying that it did not come there legal and would likely be objected to; so it was not permitted to come before the general council for consideration in the way it was agreed upon by these leading brethren, but was declared illegal. None of the leading brethren who helped to send the petition up again did defend it before the meeting save one; and not only was this petition thus rejected as illegal, but the following was passed against it at the same meeting:

"ARTICLE 22. *Resolved*, That the decision in regard to what is called the Miami Elders' Petition is as near right as any that can be reached upon the questions embodied in said petition, and the prosperity of the brotherhood demands that said decision of Annual Meeting of 1880 remain unchanged."

In the spring of 1880 the brethren of the Dry Creek Church, Iowa, presented a petition similar in substance to the one from the Miami Valley, and passed it through the Middle District of Iowa to the Annual Meeting, but it got no further than to the Standing Committee.

In rejecting the Miami Valley petition, and then passing the foregoing resolution against it, and that by some of the leading brethren of the Annual Meeting who had agreed at the December 8th meeting that it should go up direct from there and have a hearing, did now fully settle and confirm the idea and lamentable fact that nothing could ever be expected from the Annual Meeting that would do away with the innovations which caused the trouble and threatened division. Here was laid the *cause* which was now *fully ripe* for a movement to afford relief. Here many of the fathers and members over great portions of the brotherhood, who felt to hold on to the former practice and usages of the church were not only disappointed, but much discouraged, and viewed it as useless and a waste of time and effort any more to go to Annual Meeting, and to quietly settle down with folded arms and see the church still more drift into a state of apostacy and general corruption they could not, and hence, inasmuch as the petition was rejected by Annual Meeting and did remain in the hands of the petitioners, notice was given through the *Vindicator* that a meeting would be held with the brethren in the Ludlow and Painter Creek Church, near Arcanum, Darke County, Ohio, on the 24th day of August, 1881. The object of that meeting was stated thus: "The meeting is intended for all the faithful part of the church in the various states and localities, that they may consult with regard to the necessary provisions for the preservation of a unanimity of sentiment in faith and practice, the purity of the church," etc. The day arrived and the meeting was well attended, brethren and sisters from various states being present. The meeting was opened by singing

"Come Holy Spirit heavenly Dove,
With all thy quickening power."

After an appropriate exhortation and prayer the seventeenth chapter of John was read. After a few brief exhortations on the chapter the object of the meeting was stated. The state and condition of the church was stated, and the efforts made by the brethren for years to bring about a better state of affairs, having failed at the Annual Meeting—not the satisfaction rendered to meet the desired ends. It was stated, "This meeting has been called that a remedy may be arrived at by which to restore the desired object. A unanimity of sentiment is desired and should be had if possible."

Up to about the middle of day an interchange of views and the state and condition of the church in various parts of the brotherhood, together with what would be best to do, were the topics under consideration. About 1:00 P. M. the deliberations were resumed, and the following resolutions were proposed as a remedy:

Resolutions passed at the Special Conference, held with the brethren of the Ludlow and Painter Creek Church, near Arcanum, Ohio, August 24, 1881:

After a careful hearing of the present condition of the church from the brethren of Ohio, and from those that were present from other states, the following paper, with its resolutions, was considered and passed:

DEAR BRETHREN:—It is manifest that our church is in a confused condition, and that duty requires something to be done for the peace and union of our church. There is a spirit or element amongst us which is disturbing our peace. Our dear old brethren have borne it all patiently for about thirty years. Up to the year 1851 peace and union existed in the church. In the year 1851 the first paper was granted to be printed amongst us. In 1857 Sunday-schools were rather granted. In 1858 liberty was granted for long revival meetings and also high schools. These somewhat disturbed the peace of many brethren. Thus we clearly see that when the order of the church was once broken, one new innovation and deviation after another crept in amongst us to the sorrow of many brethren and sisters.

Two ways of observing the ordinances of the house of God also crept in amongst us, greatly disturbing the peace and union of the church. First — The supper was put on the table at the time of feet-washing. After a little some also wanted the bread and wine on the table at the same time. And now, also, two or three ways are suffered in practicing the ordinance of feet-washing. And the single mode is also strongly advocated, and was very nearly granted by the Annual Meeting of 1880. Money soliciting and begging is also granted, and what next the Lord only knows.

Dear brethren, do we not clearly see that we are fast drifting into the popular customs of the world? Thus far our old brethren have suffered themselves to be led along until they feel to be led no farther in this current. So far they have borne all these things patiently, but have made many efforts by sending query after query to Annual Meeting, which accomplished but little in checking this fast element among us. A mild and friendly petition was sent to the Annual Meeting of 1880, praying that body to grant the request therein asked for. But instead of that they framed an unsatisfactory substitute with an answer. After a close investigation of that substitute and answer, many brethren considered it to be unscriptural with its answer, and we think it has been a cause of divisions in the church. Many brethren and sisters were, therefore, not satisfied with it, and so we sent it to the Annual

Meeting again in 1881, when it was rejected and made out illegal with the council of December 8, 1880. Many tender feelings were wounded in looking over these proceedings, and hence are discouraged in making any further efforts or requests to this body, which, of late years, has been so much controlled by the fast element that it looks like as if the old brethren are but little regarded.

Now, dear brethren, you need not wonder or fault us, when we feel to be led no further in this popular current, and hence have made this another effort in calling a council to effect something for the peace and union of our church, to try and agree upon some rule or order for the Brethren's Church in the future. And we see no safer plan than to adhere more strictly to the ancient order of the church as practiced by the ancient fathers of our church, which we believe was in strict harmony with the spirit of the gospel, and in which a number of our churches were organized– in the same faith once delivered unto the saints, and hence about all believed in the universal practice of our ancient brethren, with a few exceptions.

Be it, therefore, *Resolved*, That we will more strictly adhere to the self-denying principles of the gospel, as practiced by our ancient brethren, and as set forth in our petition of 1880, to which we wish to hold. With this amendment as the petition mentions popular Sunday-schools, and revival meetings the way they are generally conducted, to be more clearly understood, we say that we feel to suffer none in the Brethren's Church, and then we will be sure to have no trouble with them. No Sunday-schools, no high schools, no revival meetings, no paid ministry, no missionary plans or mission boards, as now granted by Annual Meeting. No money soliciting or begging to carry out such plans. No single mode of feet washing, no musical instruments, as pianos, melodeons, and organs, etc. No unlawful interest to oppress the poor.

Resolved, Further, that we fully adhere to primitive Christianity as taught by Christ and his apostles in all his commandments and precepts, as practiced. by our forefathers (the first above-named things we do not understand as belonging to primitive Christianity as taught by Christ and his apostles), and that we strictly adhere to a plain and decent uniformity of dress as soldiers of King Immanuel; that the brethren wear a plain, round-breasted coat with standing collar, hat, overcoat, and everything else to correspond. A plain way of wearing the hair and beard—no fashionable mustaches and no roached or shingled hair. The sisters also to wear a plain, modest dress and bonnet, also a plain white cap in time of worship or on going abroad; in short, that the brethren and sisters let their light shine as a light on a "candlestick," and not part or wholly under the "bushel," but to show to the world that we try to possess what we profess. And above all that brethren and sisters be more upon their guard and more reserved in their conversation, as that "unruly tongue is doing much mischief among us."

Now the above-named things we claim are in strict harmony with the spirit of the gospel, and thus we should strictly adhere to and fulfill our baptismal vow, which we made before God and many witnesses. Also, we look upon our many periodicals the way they are conducted as being very injurious to the cause of our Master.

We are by no means opposed to mission-work, if carried out in gospel order. Neither are we opposed to assist our poor ministers in such work; and when we speak of carrying out the ancient order of our church, we no not mean all little usages and customs that were amongst our people then, but to be more of "one mind" and speak and teach more the one and same thing as taught by the apostle. (Read Romans XII. 12, 16, 17; Galatians I. 6, 7, 8, and 9; II. Thessalonians III. 6; I. Timothy VI. 5; II. Timothy III. 5; Titus I. 10, 11; Second Epistle of John X. 11; II. Corinthians VI. (latter part of chapter); Revelation II. 14, 15, 20; Revelation XVIII. 4, etc.)

Now, after this resolution is accepted, we advise that all our members be counseled in every church in the valley, and in all other districts in our brotherhood that unite with us. Do the same to get the minds of the members. And we advise that two faithful and impartial elders be present at those councils, as we want nothing but honesty and fairness. But first, before any council is gone into, the members should be well instructed and enlightened in every point, showing no partiality nor forbidding brethren to give their opinion in love on both sides. After the members are well enlightened, let each member express his own mind, that a fair decision may be made, so we can learn how many will stand united to the ancient order of our church; and if some should ask time to consider, let it be granted them. To such the door of the church is open. But such as will express themselves not willing to stand united with the ancient order of our church, we could not help them, and if they would afterwards change their minds and wish to unite with us, they will then have to enter legally according to order, the door of the church to be open for them also; but such as will not stand united with us in the apostolic order of our church, would then have to be disfellowshiped from the old brethren's church.

Signed in behalf of the meeting by the following elders: Abraham Flory, Jacob Miller, David Murray, Emanuel Hoover, George V. Siler, Emanuel Miller, David Wise, Stephen Metzger, Samuel Garber, Nathan Haywood, Conrad Brumbaugh, William Cassel, Joseph Arnold, Jacob Metzger. Samuel Musselman.

However, before the foregoing resolutions were submitted for adoption considerable was said by a few brethren against the propriety of adopting them, although it was unanimously admitted that these resolutions were in harmony with the former usages of the brotherhood. It was also intimated, in answer to a question, that all those who would vote to stand by these resolutions would absent themselves from the then acknowledged Annual Meeting, which fact we think was well understood that such would be the case, unless the Annual Meeting party would come back and do away with the innovations as set forth in said resolutions. After considerable was said for and against the move of adopting the proposed resolutions by way of enlightening the members, a rising vote was taken, and a large number of members of both brethren and sisters rose up in favor of the resolutions being adopted, and it was so.

THE EFFECT.

We will now proceed to give a brief sketch of how the adoption of the aforesaid resolutions affected the general brotherhood. But we will, in the first place, call the attention of the reader to consider well the *intention and purpose* of the resolutions.

First, it is seen that the intention was to rid the church of the innovations and movements as set forth in the various petitions and in the resolutions, and bring it back to former usages.

Second, and it is seen that no *compulsory* measures shall be resorted to; no coercive means to be used; nothing but fairness to be desired and practiced; and no member to be required to take their stand until a fair chance is given to be fully enlightened, if so need be, and then each choose for themselves. Time is to be given to each one to consider whether they wish to stand in fellowship with those who tolerate those innovations and deviations from the old order which caused this division, or whether they wish to stand with those who have now resolved to no longer go with that party who advocate and practice the departures from the ancient faith of the church. So each member could act from volition of mind, whether to stand identified with the new things as brought into the church, or from choice go with those who have now renounced them. Such a course, under these circumstances, was thought would be neighborly, brotherly, and Christian.

But instead of this course being pursued the same evening, perhaps after the resolutions were adopted, plans were already talked of by the opposers as to how they might defeat this work; and in a few days it was discovered that there was formed a party designated as the "conservative" Annual Meeting brethren. These at once and in haste commenced operations on rather rash and coercive principles. One-sided visits were ordered to members, and councils appointed without precedent or gospel authority. The work was carried on in this wise: Young brethren did hastily, without counseling their elders who had the oversight of them and the churches for years, and who had labored faithfully in building up the good cause, send visits and arraign thus their elders and others before councils, making them out as evil doers, obtaining judgment against them, casting them out that it might be fulfilled as the scripture saith, "Blessed are ye, when men shall hate you, and when they shall *separate you from their company*, and shall reproach you, and *cast out your name as evil.*" And no doubt some of those who were now so very busy in working behind their old brethren's backs in this of appointing councils and bringing those fathers and mothers into judgment for no other question than the part they took in petitioning Annual Meeting, and wishing to indorse and stand by the resolutions, did so, that they might quickly scare, crush, and kill out the work of August 24th; for some did afterwards, when closely questioned, confess to that effect.

But thank the Lord the brethren still live! The severer the treatment the firmer the brethren became. Every notch they made convinced the brethren but the more, and made them but the stronger. The Lord's ways are not man's ways. They first introduced changes and new orders into the church which *caused* the division, and now in their blind zeal they finish it. It seemed as though the Lord used them as instruments by which to accomplish the work of giving relief to his faithful few who were "groaning and paining to be delivered."

But there were exceptions. There were certain leaders who went from church to church, carrying on this sort of work, while there were hundreds who were and still are of a neutral inclination. Some did what they did do because they knew no better at the time, and have regretted it since. In some churches six or seven only stood for the old way at first, but soon increased to thirty or forty In others sixty or seventy, but soon increased to double the number Many stood back "for fear of the Jews," but in nearly all the states are they continually coming over to the old landmarks as fast as they can have the self-denial and fortitude so to do. It is however just here to say that these young brethren were encouraged to go on with this kind of work by certain rashly minded elders from other parts, who chanced to be in the valley at the time. On the 2d day of September (only nine days after the resolutions were passed) was a council meeting held in the same church where the resolutions were passed. Here the elder, two ministers, three visiting brethren, and a goodly number of members were already expelled for wishing to stand by the ancient usages of the church as set forth in the resolutions. Some were denied the privilege of giving their reasons in full why they preferred standing with the old order part of the church (it seemed as there were now two parts becoming manifest). Advantages were taken and unfairness was manifest in this council as well as in getting it up, for much was said to *intimidate* members; so much so that many felt afraid and did not act out their convictions of right immediately. This unfair and one-sided hasty work was carried on in most of the churches where there were any that dared to say they wished to stand with the old order part of the church. In some churches fifty and more were expelled at one time. Ministers and even old faithful elders, with all who wished to stand by the resolutions and could no longer fellowship the innovations, were forbidden the privilege to preach and worship in the church houses which their own hands had helped to build, offering them not a farthing of remuneration, nor any proposal of compromise; and instead of pointing to the gospel and "provide things honest in the sight of all men," they pointed to the supreme courts.

In places where the keys were held by the old brethren part new locks were put on by the Annual Meeting brethren, when at the same time the brethren proposed to open the house alternately or divide amicably; but all this did not satisfy them. This assumption of power of locking church houses was generally held and urged by the official part. The laity had very little or no say in the matter. This domineering power also assumed to say, even in public, that all those ministers they had expelled would subject themselves to a fine of five hundred dollars, if they did solemnize marriages, while the county judges who know the causes of separation said *not so*, but tell the brethren to go on as usual, we will recognize your work, which they did do.

Now, this public announcement that the old brethren could not legally solemnize marriages was no doubt purposely so said, that the prophetic language of Paul to Timothy might be fulfilled—"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith . . . *forbidding to marry.*"

Many things were said at these expelling councils to intimidate and break down this reform work, and it was even intimated at several councils that it might come to pass that if those who were expelled were not careful they might be put into the ban. Loud predictions were made that this reform work of the brethren would soon come to naught—referring to factions who had been expelled and gone off years before for some of the very same new things that are now tolerated by this Annual Meeting party.

At some places the resolutions were read and pronounced very bad, and at some places they were pronounced good. Questions were so differently put to the members that many did not know how to answer. At one of those councils the reading of the resolutions was ruled out, so ordered by the elder in charge of said congregation, and yet the issue was to stand by the resolutions or remain with the general brotherhood and its Annual Meeting, the church not knowing as a body what was set forth in the resolutions.

This severing of the churches in this rash manner, and locking of church houses, and grasping all the church property, expelling of elders, ministers, and some of the most faithful members, commenced in a few days after the meeting of August 24th, as already stated, and in about six or eight weeks twelve or fifteen church districts were visited in the Miami Valley, and all shared the same treatment. In the meantime the same kind of work had already been learned in Indiana, and was going on there. In this limit of time hundreds were expelled, and nearly all the church property taken, and the doors locked against them, the brethren making no resistance, but endeavored to bear it with patience. Much more could be said by way of setting forth the unfairness and harsh treatment manifested by this expelling party, but we forbear.

It is just to say that some who took an active part in this expelling of the old fathers and mothers in Israel, together with others that wished to stand to the former usages of the church, as set forth in the petitions and resolutions, did at first work with the brethren, signed the petitions, and urged the elders to come upon some plan to take a firm stand against those innovations, but afterwards changed their course, which, after helping and urging that a stand be taken, looked a little hard to see them turn as they did, and act a conspicuous part in putting down the very thing they at first helped to bring about. Others talked strong that something would have to be done for the church, but when it came to the point they turned back.

After this expelling and locking of church houses was principally done, it occurred to the minds of some that their work should be ratified by their Annual Meeting. Accordingly in the spring of 1882—perhaps five or six months after their work was done or rather well under way—a petition was presented to their Annual Meeting, which reads as follows:

"WHEREAS, Certain elders and others became aggrieved at our Annual Meeting in her manner of doing business, and also at some of her decisions, and hence have framed certain resolutions in which are set forth the cause of their aggrievances; and on the 24th of August, 1881, they met together from different states in the Ludlow and Painter Creek Church, Darke County, Ohio, where those resolutions were read, and some remarks made upon their merits, etc.; and after an explanation by their foreman, when he said 'that all who vote for these resolutions separate themselves from the general brotherhood and its Annual Meeting,' they then took a rising vote to ascertain who were willing to accept their resolutions, thereby causing a division in the brotherhood, and especially in southern Ohio, hence bringing about a necessity for the elders and officers of the church, who were still willing to stand by the general order and usages of our Annual Meeting, to bring the matter before their local churches, where all that have gone with the resolutions were excommunicated from the church; therefore

Resolved, That we ask Annual Meeting, through district meeting, to indorse the action of the churches in southern Ohio and elsewhere in regard to those who have gone with the resolutions, and also to enter the same upon the minutes." Answer: "This Annual Meeting does endorse the action of the churches which expelled the members who accepted the resolutions referred to above." (Article 13.) This resolution passed their meeting without inquiry or explanation. (See their full report, page 58. One who gave such advice was the first to move to pass it.)

Inasmuch as we have already set forth with what kind of spirit this expelling was done, and how unchristianlike those who were expelled were treated, and as we also gave the causes, we will here only call to mind a few things on this action of Annual Meeting ndorsing this work: First, it would have looked more intelligent upon the part of the meeting if this matter would have been brought to light before a vote was taken, it being a fact well known that but few, comparatively speaking, of that Annual Meeting understood the real issue of the causes of this expulsion, or how it was done. Second, it is just to state that this Annual Meeting did pass a decision in the early part of its deliberations, making its decisions *mandatory* (see Article 5), and then they ratify this expelling and house-locking without bringing before that body what was done, and how those who were expelled were treated. This shows advantage-taking and unfairness, and it *binds*, according to the mandatory clause, those who did not have a full knowledge of what was done, having no chance to know, because the question was not explained before it was passed.

But after all this expelling and closing of churches, denying of solemnizing marriages was done, it did not stop the work on the part of those who were thus ruthlessly dealt with. Church-houses of other denominations, private houses, barns, and school-houses were offered to the brethren, and in fields and groves congregations would meet to hear those preach who were thus formerly expelled, and so the good work went on, and in a short time hundreds came out from this "conservative" party, and united with those who had thus been set out. Some who had helped in the work of expelling afterwards saw their mistake, came and asked pardon, and also joined in with them.

On the 25th day of November, 1881, according to appointment previously made, a goodly number of the old order part of the church—as they were now called—met at the barn of Brother Abraham Landis in the Salem Church, Montgomery County, Ohio, for counsel, and there decided to use the word *old* in connection with *German Baptist Brethren*, setting forth their position and desires for the old church worship, and to designate them from the *new*, or those who introduced and admitted new measures into their body; also for the purpose of writing deeds and giving certificates of membership, for it was understood already for some years that those who contended for the old practices of the church were known as the "old brethren," or the "old order brethren." Here also were made arrangements for the Yearly Meeting, which was held at Brookville, Ohio, on Pentecost, of the year 1882. Arrangements were also here made to send brethren to other states, east and west, to help those who had been oppressed, and had made urgent appeals to the brethren of the valley for assistance. Suffice it here to say that many were found in the several states who had not enjoyed fellowship for several years, because of the innovations which could not be sanctioned by all, and which finally caused this division. It is but just to state here that in this arrangement—to visit such who had made appeals—a body of members were found in the East who had previous to the day of Pentecost, 1881, separated themselves from the innovations tolerated by the general brotherhood and its Annual Meeting, and who had convened in council in Frederick County, Maryland, on Pentecost, 1881; and it was seen from their minutes that they in council were a united body, and labored to bring about that unity which formerly existed in the Brethren Church. This body numbered nearly five hundred members. The visit to them was made at their urgent request, and was much appreciated and enjoyed by them, and they at once co-operated with the old brethren of the Miami Valley and the western states at the Yearly Meeting to fall back to the old order of the church.

The congregations of the old order brethren were soon in working order on the old platform, as set forth in the resolutions and petitions, and at the meeting on Pentecost, 1882, churches were represented from nine different states. Here, in order to place on record the very severe opposition that their opposers manifested, it may not be amiss to state that we were, by the legal authorities, informed that they sought advice to know if the brethren could not be stopped from holding their Yearly Meeting; but the judge said to them, "No;" that the Constitution of the United States granted all believers the free right of worship. Equal to this it may also be proper to state that at one of their council meetings, where they were putting on new locks during the services, or about that time, to keep the brethren out, one of their elders arose and said he believed it to be their duty to do all they could to keep the old brethren from preaching. This language fully convinced one certain brother who heard it, and he left the meeting. Such was the bitterness and trying opposition the brethren had to contend against at this time; but it seemed they prospered but the more. The brethren's Yearly Meeting was well attended from the different parts of the brotherhood, and many members were in attendance. The business was done harmoniously, and in a way these meetings were held in days of yore.

At this time the brethren's congregations were increasing in some localities by members coming and identifying themselves with the old brethren, doubling and thribling the number that first came out, that it became needful to build meeting-houses again in some localities for the accommodation of the people, the brethren having no expectation of having access to the houses they helped build, having been locked out, and locks being changed, and this ratified by their Annual Meeting, as already set forth. The brethren were not willing to go to law with brother for their just rights, as this would have been a violation of one of the cardinal principles ever held sacred by the brethren church. Quite a number of church-houses were built in the Miami Valley and other parts of the brotherhood during the summer of 1882.

Here it may be just to say, in order to show the reader what continued opposition this reform work of the brethren met with by their opposers, that not only were former privileges and rights denied, but many things were said to operate against them, and some things were done as it seemed to stop the building of new houses. In the fall of 1882 a church building was commenced in the Grove Church in Miami County, Ohio, on a lot donated to the old brethren for the purpose of building on it a house for worship. This lot joined the lot on which stood the house which had been built in common. The lot now donated has on it a spring, and certain privileges to the water of this fountain had been granted by conveying it in pipes to the house that had been built in common. When this new building was commenced, it was set near the head of this spring for the purpose of also having the benefit of it, there being an abundance of water. After the building was well under way a suit of infringement was brought against them by their conservative brethren. The old brethren proposed a compromise, but wished to go on with their building. An injunction was served, the process of building stopped, and the old brethren were arraigned before the court on the 27th day of November, 1882. The following is the sheriff's notice to the brethren:

STATE OF OHIO, }
Miami County, ss: }

To the Sheriff of the County of Miami:

You are hereby commanded to notify John Filburn, Samuel Studabaker, Silas Arnold, James Brubaker, as trustees and deacons and pastors, Harrison Shull and Joseph Arnold, as pastors of the Old German Baptist Church in Bethel Township, Miami County, Ohio, James White and James Berringer, that they have been sued by Henry Gump, pastor, David Filburn, Jacob Hawver, Jacob Frantz, as the deacons, and Jacob Coppock and the trustees of the German Baptist Church in Bethel Township, Miami County, Ohio, in the Court of Common Pleas of Miami County, and that unless they answer by the 9th day of December, 1882, the petition of the said plaintiffs against them filed in the clerk's office of said court, such petition will be taken as true and judgment rendered accordingly. You will make due return of this summons on the 20th day of November, 1882.

Witness my hand and the seal of the said court at Troy this 6th day of November, 1882.

J. B. LATCHFORD.
Clerk of the Court of Common Pleas, Miami County, Ohio.

I hereby certify that the within summons and indorsements thereon is well and truly copied from the original summons.

J. M. CAMPBELL, Sheriff.

After the case was examined by the court it was declared no infringment, and the old brethren paid their own costs and can go on with their building. The notice served on the old order brethren by the sheriff distinctly declared that they were "sued." The bringing of this suit did not only hinder the process of building for the time being, but cold weather set in, and it could not be put up and enclosed so as to protect the work already done.

Suits were also brought at other places against the old brethren by this Annual Meeting party. In Cedar County, Iowa, the conservatives sued the old brethren for the exclusive right to the church property, of which the following from the clerk will show:

In the District Court of Iowa in and for Cedar County:

This is to certify that a suit, wherein A. M. Zook, Noah Rudy, and John Zuck trustees, etc., were plaintiffs, and Samuel Musselman and others were defendants, set forth in the foregoing copy of original notice, was commenced in said court by filing of petition by plaintiffs therein on the 11th day of April, A. D. 1882.

JESSE JAMES,
Clerk of District Court.

Tipton, Iowa, February 19, 1883.

In an after note from Iowa we have the following: "As it was published in the May number of the *Vindicator* the church of the brethren of Cedar County, Iowa, were sued by the conservative party for the church property of said church. This is to state to all that said suit is now withdrawn by the plaintiffs, costs paid, and both parties occupy the house alternately." This was the decision of the court, if we understand it correctly, and is what the brethren had proposed to them before they had entered suit.

In the Falling Spring Church, Franklin County, Pennsylvania, it so happened that the old order part of the church had the charge of the several meeting-houses at the time of the division. Their opposers demanded the keys, the brethren refused to give them up, knowing if they did so they would be locked out; but they opened the houses for them also and offered to do so still. But this did not satisfy them, as it seemed they wanted the exclusive right, and so they entered suit in court against the old brethren for the keys, which suit is still pending, and up to the time of this writing, April 13, 1883, they have not withdrawn it that we have learned.

The following is a copy of the notice served on our brethren:

In the Court of Common Pleas of Franklin County. In Equity Between William Tolhelm and others, plaintiffs, and David Bonebrake and others, Defendants.

To D. Bonebrake and others, within named Defendants:

You, and each of you, are hereby notified and required, within fourteen days after service hereof on you, and each of you, exclusive of the day of such service, to cause an appearance to be entered for you, and each of you, in the Court of Common Pleas of Franklin County, Pennsylvania, to the within bill of complaint of the within-named William Tolhelm and others, complainants, and to observe what the said court shall direct.

Witness my hand, at Chambersburg, this 21st day of December, A. D., 1881.

J. McDOWELL SHARPE,
Solicitor for Plaintiffs.

NOTE.—If you fail to comply with the above directions, by entering an appearance in the Prothonotary's Office, within fourteen days, you will be liable to have the bill taken *pro confesso*, and a decree made against you, and each of you, in your absence.

J. McDOWELL SHARPE,
Solicitor for Plaintiffs.

Also on the 14th day of February, 1883, the conservatives of Darke County, Ohio, entered suit against the old order brethren for preaching and solemnizing marriages in the name of the Old German Baptist Church.

The following petition gives the names of the several parties and the particulars:

John Bolinger, Christian King, Adam Miller, John Crumrine, *et al.*, *vs.* Emanuel Flory, Jacob Miller, George V. Siler, Emanuel Miller, William Cassel, Joseph Arnold, Jonathan Wenerick, *et al.*, Darke Common Pleas Court Petition.

The said plaintiffs complain of the said defendants for that they are members of and represent the whole membership of the German Baptist Church of Darke County, Ohio, a numerous body, and impracticable to bring this action in the name of all; and that the said defendants are also too numerous to bring before the court by name, dissenters from said German Baptist Church. Plaintiffs further aver that the said German Baptist Church was organized in the United States as early as 1719, and still maintains its organization; and that it has ever since its organization been styled and known as the German Baptist Church, been controlled in its church policy and ecclesiastical matters by a synod composed of members of said church from its different congregations, and designated as Annual Meetings. Plaintiffs further aver that for the purpose of settling conflicts and differences that might arise in the different congregations of said church the church was divided into districts composed of designated contiguous congregations, in which districts were held district meetings, inferior to and subordinate to the said Annual Meeting; that said district meetings were composed of members or delegates from the different congregations within said district, and that all action of said district meetings were appealable to the Annual Meeting as the final arbiter in all matters pertaining to said church; that inferior to and subordinate to said district meetings, the said church is divided into local congregations. Plaintiffs further aver that at the different Annual Meetings from time to time since 1851 up to the year 1881 certain harmless innovations were made in the ancient dogmas of said church in regard to Sabbath-schools, revival meetings, high schools, the washing of feet, etc., in consequence of which innovations the said defendants felt aggrieved, whereupon a special district meeting was called by said defendants at the Ludlow and Painter Creek Church August 24, 1881, at which special district meeting certain resolutions were passed, repudiating the action and doings of the various Annual Meetings in regard to said innovations representing Sunday-schools, high schools, missionary work, feet-washing, etc., and before passing the said resolutions the said resolutions were remarked upon by the foreman of said meeting and explained, in which he said "that all who vote for these resolutions separate themselves from the general brotherhood and its Annual Meetings;" and that with this understanding, and being well informed of what they were doing, the said defendants voted for said resolutions and thereby withdrew from the general brotherhood and its Annual Meeting, and still withhold themselves from fellowship with said church. Plaintiffs further aver that in consequence of the said action of defendants in withdrawing from the membership of said church the elders and officers of said church brought the matter before the local churches, when all of said defendants were excommunicated from said church, which action of the said local churches in excommunicating defendants as aforesaid was considered and affirmed by the Annual Meeting of said church, held at Arnold's, Kosciusko County, State of Indiana, in May and June, 1882. Plaintiffs aver that by the said action of said defendants at said district meeting at Ludlow and Painter Creek Church, Darke County, Ohio, and the action of said local churches and the action of said Annual Meeting held at Kosciusko County, Indiana, the defendants ceased to be members of the said German Baptist Church, or have any interest in or connection with said church. Yet plaintiffs aver that defendants, disregarding the rights of the said German Baptist Church and of plaintiffs, have organized new congregations under the title and name of the Old German Baptist Church, and by means of and by the use of said name, and falsely representing that they are the only true and genuine Baptist Church, thus are enabled to and are influencing members of said German Baptist Church to withdraw their connection with said church and unite themselves with said new organization, thereby disturbing the peace and harmony of said German Baptist Church, which they would not be able to do if it was not for the use of said name and such false representations; that by thus influencing the members of said church to withdraw they are producing contentions in the families of plaintiffs, and bickerings and strife between husband and wife and parent and child, members of said German Baptist Church, to the great damage of said plaintiffs and against the peace and good order of said church and of said society among the members of said church. Plaintiffs further aver that said excommunicated members of said church, defendants herein, are obtaining license to solemnize marriages as ministers in good standing in said church, while in truth and in fact they are not ministers in good standing in said church, or members of said church in any sense of the word; that by thus obtaining license and solemnizing marriages they are interfering with the rights and privileges of ministers in good standing in said church by appropriating the emoluments and benefits derived from solemnizing marriages to their members of said church, which would otherwise go to the benefit and support of regular ministers in said Baptist Church. Plaintiffs therefore pray that at the final hearing of this case they may, as against said defendants, by a decree of this court, be secured in the use of the name

"German Baptist Church," and that defendants may be enjoined from appropriating the said name or calling themselves the "Old German Baptist Church," and that they may also be restrained from taking out license as ministers of the Old German Baptist Church, or of solemnizing marriages as ministers of the same.

JOHN BOLINGER,
By BODLE & SWISHER, Attorneys.

THE STATE OF OHIO, }
Darke County, ss.: }

Personally appeared before me John Bolinger, who, being duly affirmed, says the facts set forth in the foregoing petition are true, as he believes.
JOHN BOLINGER.

Affirmed to and subscribed before me by the said John Bolinger this 14th day of February, 1883.

EDWARD MARTIN, Deputy Clerk.

The brethren had a consultation on the 14th of March, and decided to meet the case calmly and patiently as the Lord's people ever have when brought before governors and rulers to answer to the truth. "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

The plaintiffs say they represent the whole membership of Darke County, Ohio. But the conservative church of Darke County manifested no disposition that we are aware of to withdraw the suit. But this suit was not entertained very long until it was met by a demur which was sustained by the court, and the court did cast out the case at the cost of those who brought the suit. It would seem like a great piece of folly for these people to bring suit against the brethren in this way under the present provisions and blessings afforded by the Constitution of the United States.

It is presumable that these steps in these various suits were taken against this reform move on the part of those who did it because they thought it their duty; and perhaps it was needful, and the Lord suffered it so to be to show a line of distinction and to prove the kind of spirits that characterized the different elements and the soundness of their faith, for by these the observer is enabled the better to distinguish according to righteous judgment.

Many incidents could be given to show how this coercive spirit manifested itself even in individual cases before and during this general separation, but it is the design of this little work only to set forth for the benefit of all sincere, inquiring minds the general principle, with its after workings, which was the cause of the issues and separation of this once peaceful fraternity which made its appearance in America upwards of one hundred and fifty years ago. (See the writings of Alexander Mack.)

In conclusion we are happy and can thankfully say that the unity of practice and the oneness of mind as was once enjoyed by the church is again manifested in that part of the church which is now known and recorded as the OLD GERMAN BAPTIST CHURCH. Identity is already acknowledged, from Philadelphia to the West at least, at the time of this writing, as far as Kansas and Nebraska, and from North to South. Nearly one hundred churches are already established.

Now, in conclusion, a short admonition to our dear brethren and sisters. We wish to say to us who have come out from those innovations, and have passed through the trials which some have, let us see well to our doings, and that we in all things endeavor to adorn in gentle meekness our humble and holy profession. Many good brethren and sistors are at this time still looking on, and are not altogether satisfied with their standing in the conservative part of the brotherhood. Our motto and aim should ever be, "By good works we constrain others." (Jesus.) "If we have not the spirit of Christ we are none of his." (Paul.)

Dear members, let us try to learn to bear our trials and any mistreatment patiently, and though we write, publish, and make these things known for each other's benefit, information, and encouragement, let us not speak hard words against those who have taken from us our rights in church property. We read that some of the good people of old did take "joyfully the spoiling of their goods." No doubt they, too, at times, felt very sensibly that they were abused, but still they bore it all patiently.

We see that some of our old fathers and mothers in Israel who did much by way of building up the good cause, and brought it along until we could step in, are as illy treated as we, and they take it all patiently. Let us try and endeavor so to shape our walk and conduct in life that when we shall depart we may leave behind us worthy examples of true holiness and piety, which shall remain as living evidences of our sincerity in the cause of our Master. And above all may we by grace divine so struggle through life and battle for the Lord that we may preserve the purity of the church, and that in her sacred duties and holy obligations—famous for the preservation and keeping of all the ordinances of the Lord's house—we hand her *one faith* and *one order* of duties and services down to our children, as our fathers handed them down to us.

AN EXTRACT FROM BRETHREN'S ENCYCLOPEDIA OF 1867.

PUBLISHERS' NOTE.

Perhaps there are to-day thousands of the professing classes of the "Dunkard Connection" who have learned to *despise* the decisions of Annual Meetings. By far a greater part of those *disunited* from the faith of the fathers' look upon them as so many "idle tales," "having no comeliness that we should admire them." But they are really to the humblest of all a source of instruction, history, and joy. The seeds of discord and faction have *so* increased upon the minds of many as to be incalculably many more than twenty years ago, when Elder Kurtz wrote his "Introductory Address" to "The Brethren's Encyclopedia."

'Tis true, progression was then *unnamed*, but it had received its christening in the minds of many aspirants for spreading the emotional mission movement, and for an equipage or panoply of the "*faster element*" to compete with the world's religion, and to such the *antiquated* sentiments of the ancient fathers were a stumbling stone and rock of offense. We can not better speak of these of that day than did the author of the Encyclopedia, as he and his senior brethren saw the uprising of the enemy of the meek and lowly Jesus coming, and so they believed, and so he wrote.

Believing this "Introductory Address" relevant to the book of "The Minutes of the Annual Meetings of the Brethren," we place it on the last pages of this edition, which we were authorized to publish, with the hope that we shall not be thought imprudent or censurable for so doing.

At this late date of the work (April 20, 1886) we soon expect to present all our work, both good and bad, to a generous, Christian public, asking pardon for delays over which we have had little control, but must give God, our heavenly Father, thanks unfeigned, and all the praise for the mercies many, and his superintendence over us in our ill health.

INTRODUCTORY ADDRESS.

Beloved Brethren in the Lord:—It is with the deepest feelings of gratitude to God, who has been pleased in mercy to spare my unprofitable life, and to enable me, though under severe afflictions, to pass this work through the press thus far. It is also with feelings of deep humility and self-abasement, when I consider the object I had in view originally; namely, to put into the hands of my brethren of the present generation those words of peace and union which had been concluded upon by our beloved brethren of past generations under their own trials and difficulties for our present and future benefit and instruction; and, on the other hand, perceive my imperfections and shortcomings in a great many ways. It was but a very humble task to be merely the interpreter of sayings of old, and I must confess my aim was a little higher; that is to say, to furnish my dearly beloved brethren, in the "Encyclopedia," a hand-book to be consulted on any point or question that might occur to any conscientious brother in his private life, or to any church in her dealings with individual members, though it had not been presented or decided at a Yearly Council hitherto; but continued ill health prevented much scrutiny and revision, and so there was left out much which had been intended for insertion, and some few things may have slipped in which ought to have been left out, and for these things he earnestly pleads for indulgence and pardon of the dear reader.

A few words of explanation and caution seem to be necessary to those who will use this little collection of the united counsels and conclusions of our Annual Meetings, since there are different opinions about them even among brethren. Some perhaps esteem them somewhat too highly, taking them as rules and laws of equal authority as divine writ, and which, like the Persian laws, could not be altered. Others again put perhaps a too low estimate upon them, considering them as a bundle of human traditions, as they are sometimes called as "*traditions of elders*," which we can not too soon forget and lay aside, because they think they conflict with and are contrary to the word of God, as it is written. They object when reference is made to these conclusions, and would have rather consigned them to destruction for fear they might obtain an undue influence. We honor both these opinions, for we believe they are founded upon well-intended, though perhaps mistaken, views; at any rate we can not take sides conscientiously with either of these two classes, and beg leave to lay here before our respected readers, whether they have belonged to either of said two classes, or whether they have, like us, occupied an impartial position, a few of our

REFLECTIONS

upon the subject, and we hope all will give them a fair and candid consideration, they being the result of a research at once deep and earnest for nearly forty years.

1. The fundamental principles of the brethren, whether they lived in apostolic times eighteen hundred years ago, or in the Middle Ages, during the prevailing darkness of a corrupted church without a Bible, or since the reformation and the art of printing had given the Bible to every one who felt a desire for it, was *to take the pure word of God, and that alone, as the infallible rule of their faith and practice.*

2. Guided by this principle, they rejected every form of doctrine, every practice, every custom and ordinance contrary to that divine and infallible rule, and united as a church with the sincere object to follow the apostles' converts on Pentecost—"*to continue steadfastly in the apostles' doctrine and fellowship," etc.* (Acts II. 42.)

3. But, as in the days of the apostles, there arose teachers who began to teach a different doctrine, and thus caused confusion and difficulties, we are informed how the apostles labored for union, and the brethren even in our days have tried to follow their example, especially in our YEARLY MEETINGS.

4. Now, in any question that is presented, if there is an express word of God found to cover and decide this question, of course we would do very wrong to call such a decision a human tradition.

5. However, there also may be raised questions to which the Word of God affords no direct answer. If they are mere matters of opinion, not inconsistent with true faith and morality, brotherly love will be liberal and forbearing without insisting on others to be of our opinion. But if the expression of my opinions is offensive to others, brotherly affection, humility, and prudence will teach me at once at least not to give offense, and consequently to withhold the utterance of offensive opinions.

6. But if questions are of a *practical* nature, and as we are to be of one mind, and co-workers together, it becomes necessary to agree "that there be no divisions among you;" and suppose the Word of God, and especially the New Testament, is silent on the subject, but the brethren have come to a unanimous *agreement in*

the matter, all one whether it was yesterday or a hundred years ago, by brethren representing the whole fraternity in Yearly Meeting, then such agreement is binding upon *all*, as the contract of a parent or of a duly authorized agent or attorney is binding upon the children or parties, their heirs, and assigns, until it is either fulfilled, or lawfully canceled or recalled.

7. In this light, brethren, let us look upon the counsels and conclusions as solemn agreements or covenants upon which our fathers brake annually the bread of communion, and considered them as bonds of love to bind them together in union of the spirit, so as "to be perfectly joined together in the same mind, and in the same judgment;" and on the other hand, they considered those who would act contrary to these articles of agreement as disturbers of the peace of the church, and covenant breakers whom they could not fellowship, unless they repented indeed.

Such, my beloved brethren in the Lord, are our simple views of the minutes of our Yearly Meeting. They are NOT *laws and rules* made and enacted by some legislative authority for the government of others, because we believe Christ to be our only legislator and lawgiver, and *his* laws contained in the New Testament are *perfect laws*, needing neither addition nor amendments, but nothing more than to be properly understood and faithfully applied. O my brethren beloved, let us thank God daily for that perfect law of Christ which we have, and let us try to be as faithful as our brethren in times past tried to be faithful in examining and obeying that perfect law, and setting forth in those minutes a practical comment of this same law —the New Testament.

Neither can we call those minutes mere traditions of men in the sense of vain traditions, which the Savior condemned, because they (the Pharisees) "transgressed the commandments of God by their traditions." Having said something on the subject of "Traditions" in the body of this work, we refrain from saying more here, and refer the dear reader to that article on page 179, and reference is there made to II. Thess. II. 15, and III. 6, and I. Cor. XI. 2, where the observance of a different kind of traditions is earnestly recommended not only, but strongly inculcated and commanded. Let us, dear brethren, properly distinguish between traditions of Pharisaic elders, which would make void the law of God, and between traditions of our Christian elders, which only tend to the more perfect obedience of the law of Christ; prove all things by that law and we will not be led astray by traditions.

Having said here what our minutes given in this work are not—that is, neither laws nor vain traditions—we may be asked again *what they really are in our humble estimation;* and though we have intimated already more than once what we understood by them, we will try once more to elucidate and illustrate our simple ideas more fully. As in a judicial court there are judges, lawyers, the contending parties, the witnesses, and all the people that choose to attend, yet none of these parties, nor all together, can bring in a verdict, but the twelve men specially selected and called the JURY. So in the church of Christ none but those who are deemed to be impartial (we think) will be able to give a true "verdict," and such we deem the conclusions of our Yearly Meetings; or, as when parties make an agreement by which they are mutually bound to perform certain express conditions, not only they, but their heirs and assigns, are bound to observe the conditions in order to enjoy its benefits, so in the church of Christ the brethren in Yearly Meeting assembled, agreeing on any point, bind not only themselves, but those who sent them, until released in the same manner; or, as parties who have been at war with each other, in order to bring about a reconciliation, a treaty of peace is drawn, and signed, and confirmed, in which the conditions to be observed by each party are stated, so when a party in the church of Christ has become estranged and desires reconciliation, in such case the terms might be called a treaty of peace, as in the former case an agreement. In fact, we may say, every Yearly Meeting was a solemn act of renewing our covenant, into which each one of us had entered, when we made a public confession of our faith, renouncing Satan, the world and all its sinful ways, and covenanting with God to be faithful even to the end at our baptism in the name of the Father, and of the Son, and of the Holy Ghost. This covenant is *renewed* in every communion we attend, and, as to the whole body of the church, *was renewed at every Annual Meeting by the articles* agreed on, signed and sealed under the most solemn sanction of the divine presence, which had been sought by the most humble prayers of all the faithful, and by the influence of the Holy Spirit had again become united and "joined together in the same mind, and in the same judgment," and by celebrating a *lovefeast*,* and partaking of the emblems of a Savior's dying love, fear, and every erroneous, dividing, and sinful sentiment was cast out by perfect love in every pious heart present. Would to God this latter feature of our Annual Meetings was restored again in these our days!

Finally, brethren, after cautioning you thus to prove all things by the infallible test of the word of God, and asking pardon for anything amiss in this work, owing to our own shortsightedness or shortcoming, and particularly for not having been able to give at this time the "Appendix" often referred to in this work, on account of continued failing health (and even not being able to promise anything further than this, that if the Lord would please to restore to us such a measure of health that we could revise this work, and "set in order the things that are wanting" in this respect, we would with his help try to do so, and if possible without further expense to our subscribers), feeling every day more sensibly our approach to our dissolution, and we hope and trust to that home which our Saviour has prepared for us, scarcely hoping to see our beloved brethren any more in the flesh that live away at any distance, but still rejoicing in the lively hope of once meeting where there shall be no parting any more forever. With all these solemn feelings and impressions, we bid our readers the kindest "Farewell." May the Lord, his wisdom, and love be with us all. Amen.

Written in June, 1867.

---

*NOTE.—At the Yearly Meeting of the Old German Baptist Brethren in council of 1885, in accordance with the *intent* and *sentiment* of the Yearly Meeting held at Wolf Creek Church district for 1882 (the first Yearly Meeting of the Old Brethren after the separation in August 24, 1881, in which the District Meetings were laid aside and all the other innovations which had so unwieldly accumulated upon the general brotherhood), that even the *privilege* was not only given to hold a lovefeast at the time of the Yearly Meeting, but it was RECOMMENDED AND ENCOURAGED UP TO THIS DATE (May 20, 1886); and further, the Yearly Meeting of the Old Brethren to be held at Rossville, Clinton County, Indiana, June 13th, instant, also hold one, so that what this aged author (A. D. 1867) so fervently and devoutly wished to see *restored* is now being more fully had. When we all as a united body shall have come back to the ancient order, as the Yearly Meetings were held in 1832, we will then be more fully consistent with our aged fathers upon the *manner, time,* and *spirituality* of the Yearly Meetings. See Elder Henry Kurtz' notes on Annual Meeting in Brethren's Encyclopedia, page 16.

TIME AND PLACE OF ANNUAL MEETINGS

The locations of many of the early Annual Meetings are unknown and the minutes of a large number of them also are either unrecorded or lost. The following list to the year 1830 is according to the one in Brumbaugh's History of The Brethren which gives the place of meeting as far as known till that year. After 1830 the list is based on information recorded on the minutes and other records, and is complete.

1742, Coventry (?) Pa.
1777, Conestoga, Pa.
1778, Pipe Creek, Md.
1779, Conestoga, Pa.
1780, Conestoga, Pa.
1781, Conestoga, Pa.
1785, Big Conestoga, Pa.
1787, Pipe Creek, Md.
1789, Great Conewago, Pa.
1790, Coventry, Pa.
1791, Germantown (?) Pa.
1794, Shenandoah, Va. (Oct. 30.)
1797, Black Water, Va. (Autumn.)
1798, Little Conewago, Pa.
1799, Pipe Creek, Md.
1804, Pipe Creek, Md.
1810, Antietam M. H., Pa.
1813, Coventry, Pa.
1814, Pipe Creek, Md.
1815, White Oak, Pa.

1819, Great Conewago, Pa.
1820, Conestoga, Pa.
1822, Near Canton, Ohio
1825, Morrison's Cove, Pa.
1826, Dan'l Richard's, Washington Co., Md.
1827, Dan'l Shoemaker's, Lancaster Co., Pa.
1828, Bro. Gungle's, York Co., Pa.
1829, George Royer's Antietam, Pa.
1830, Pipe Creek, Md. (See Brumbaugh's History of The Brethren, page 491.
1831, Conestoga, Pa.
1832, Rockingham Co., Va.
1833, Lost Creek, Juniata Co., Pa.
1834, Stark Co., Ohio
1835, Cumberland Co., Pa.
1836, Cumberland Co., Pa.
1837, Linwell's Creek, Rockingham Co., Va.
1838, Washington Co., Md.
1839, Aughwick, Huntingdon Co., Pa.
1840, Morrison's Cove, Bedford Co., Pa.
1841, William Miller's, Somerset Co., Pa.
1842, Beaver Dam, Frederick Co., Md.
1843, John Shoemaker's, Mohican, Wayne Co., Ohio
1844, Peter Deardorff's, York Co., Pa.
1845, Daniel Barnhart's, Roanoke Co., Va.
1846, John Royer's, Trout Creek, Lancaster Co., Pa.
1847, Isaac Deardorff's, Franklin Co., Pa.
1848, Jacob Kurtz's, Wayne Co., Ohio
1849, Somerset Co., Pa.
1850, Bear Creek, Montgomery Co., Ohio
1851, New Hope, Augusta Co., Va.
1852, Turkey Creek, Elkhart Co., Ind.
1853, Beaver Dam, Frederick Co., Md.
1854, Ashland Co., Ohio
1855, Aughwick, Huntingdon Co., Pa.
1856, Michael Raber's, Stephenson Co., Ill.
1857, Washington Co., Md.

1858, Bachelor Run, Carroll Co., Ind.
1859, Elk Creek, Somerset Co., Pa.
1860, Limestone, Washington Co., Tenn.
1861, Beaver Creek, Rockingham Co., Va.
1862, Wolf Creek, Montgomery Co., Ohio
1863, Clover Creek, Blair Co., Pa.
1864, Nettle Creek, Wayne Co., Ind.
1865, Rock Creek, Stephenson Co., Ill.
1866, Antietam, Franklin Co., Pa.
1867, Pipe Creek, Carroll Co., Md.
1868, Elkhart Co., Ind.
1869, Peters Creek, Va.
1870, Waterloo, Black Hawk Co., Iowa
1871, Berks Co., Pa.
1872, Wayne Co., Ohio.
1873, Elk Lick, Somerset Co., Pa.
1874, Joseph Filbrun's, Macoupin Co., Ill.
1875, John Cassel's, Covington, Miami Co., Ohio
1876, Degraff, Logan Co., Ohio
1877, New Enterprise, Pa.
1878, North Manchester, Ind.
1879, Broadway, Va.
1880, Lanark, Ill.
1881, Ashland, Ohio

SPECIAL GENERAL CONFERENCES.

1846, Washington Co., East Tennessee, Sept. 4.
1848, John Koontz's, Delphi, Carroll Co., Ind., Sept. 25.
1880, Meeting House, Wolf Creek, Montgomery Co., Ohio, Dec. 8, 9, 10.
1881, Meeting House, Painter Creek, Darke Co., Ohio, Aug. 24.

(AFTER THE SEPARATION OF 1881.)

1882, Jesse Wogoman's, Wolf Creek, Montg. Co., Ohio
1883, Bachelor Run, Carroll Co., Ind.
1884, Abraham Garber's, Beaverdam, Md.

1885, John Filbrun's, Maple Grove, Miami Co., Ohio
1886, David Skiles', Middle Fork, Clinton Co., Ind.
1887, Joseph Furrey's Upper Twin, Preble Co., Ohio
1888, Daniel Wagoner's, Cerro Gordo, Piatt Co. Ill.
1889, Josiah D. Baker's, Painter Creek, Darke Co., O.
1890, Meeting House, N. Manchester, Wabash Co., Ind.
1891, David Cripe's, L. Stillwater, Montg. Co., Ohio
1892, Aaron B. Good's, Falling Springs, Franklin Co., Pa.
1893, Meeting House, Deer Creek, Carroll Co., Ind.
1894, Cedar Creek, Anderson Co., Kansas
1895, J. E. Brubaker's, Peters Creek, Roanoke Co., Va.
1896, Rudolph Mohler's, Covington, Miami Co., Ohio
1897, Daniel D. Skiles', Middle Fork, Clinton Co. Ind.
1898, Benj. A. Frantz's, Donnells Creek, Clark Co., O.
1899, Isaac P. Stitely's, Beaverdam, Frederick Co., Md.
1900, Meeting House, Deer Creek, Carroll Co., Ind.
1901, Daniel Wagoner's, Cerro Gordo, Piatt Co., Ill.
1902, Frank Petry's, Prices Creek, Preble Co., Ohio
1903, Benj. Wise's, Yellow Creek, Elkhart Co., Ind.
1904, Henry H. Filbrun's, L. Stillwater, Montg. Co., O.
1905, Willis Flora's, Bachelor Run, Carroll Co., Ind.
1906, William Landes's, Salem, Montg. Co., Ohio
1907, Henry A. Good's, Falling Springs, Franklin Co., Pa.
1908, Henry Garber's, Wolf Creek, Montg. Co., Ohio
1909, Levi Flory's, Willow Spring, Douglas Co., Kansas
1910, Meeting House, N. Manchester, Wabash Co., Ind.
1911, Anthony Miller's, Sugar Creek, Allen Co., Ohio
1912, Ezra Denlinger's, L. Stillwater, Montg. Co., Ohio
1913, Elias B. Huffman's, Peters Creek, Roanoke Co., Va.
1914, Jos. S. Metzger's, Middle Fork, Clinton Co., Ind.
1915, Owen Montgomery's, L. Stillwater, Montgomery Co., Ohio
1916, Isaac Miller's, Shoal Creek, Newton Co., Mo.

1917, Meeting House, Deer Creek, Carroll Co., Ind.
1918, Myron J. Kinsley's, Covington, Miami Co., Ohio
1919, Josiah D. Baker's, Painter Creek, Darke Co., O.
1920, C. T. Kinzie's, Mexico, Miami Co., Ind.
1921, David W. Stitely's, Beaverdam, Frederick Co., Md.
1922, Jesse Brubaker's, Upper Twin, Preble Co., Ohio
1923, Edward C. Miller's, North Fork, Carroll Co., Ind.
1924, James W. Wray's, Sand Creek, Pratt Co., Kansas
1925, Ezra Flora's, Bachelor Run, Carroll Co., Ind.
1926, Aaron C. Denlinger's, L. Stillwater, Montgomery Co., Ohio
1927, Harry G. Benedict's, Falling Springs, Franklin Co., Pa.
1928, Benj. E. Fisher's, Wolf Creek, Montg. Co., Ohio
1929, Meeting House, N. Manchester, Wabash Co., Ind.
1930, Jesse E. Blickenstaff's, Wood Colony, Stanislaus Co., Calif.
1931, Perry Garber's, Pipe Creek, Miami Co., Ind.
1932, John S. Baird's, Maple Grove, Miami Co., Ohio
1933, Christian E. Jamison's, Peters Creek, Roanoke Co., Va.
1934, Alfred J. Brubaker's, Upper Twin, Preble Co., O.
1935, Daniel D. Skiles', Middle Fork, Clinton Co., Ind.
1936, Elmer L. Flory's, Willow Spring, Douglas Co., Kansas
1937, Adam Blocher's, Deer Creek, Carroll Co., Ind.
1938, Pharo Baker's, Painter Creek, Darke Co., Ohio.
1939, David G. Benedict's, Falling Springs, Franklin Co., Pa.
1940, Samuel J. Garber's, Wolf Creek, Montg. Co., O.
1941, Jesse E. Miller's, North Fork, Carroll Co., Ind.
1942, Ellen Wray's, Sand Creek, Pratt Co., Kansas
1943, Della Lesh's, Bachelor Run, Carroll Co., Ind.
1944, Albert V. Landes', Salem, Montgomery Co., Ohio
1945, E. M. Mohler's, Covington, Miami Co., Ohio

1946, Noah Skiles', Middle Fork, Clinton Co., Ind.
1947, M. C. Brubaker's, North Manchester, Wabash Co., Ind.
1948, Jesse A. Wray's, Eight Mile, Franklin Co. Kansas
1949, John Ronk's, Peters Creek, Roanoke Co., Va.
1950, John W. Long's, Ash Grove, Allen Co., Ohio
1951, Austin Culp's Yellow Creek, Elkhart Co., Ind.
1952, Paul Rumble's, Modesto, Stanislaus Co., Calif.
1953, John O. Oyler's, Deer Creek, Carroll Co. Ind.
1954, Edward Lair's, Donnels Creek, Clark Co., Ohio
1955, Abram Benedict's, Falling Springs, Franklin Co., Pa.
1956, Harold Eikenberry's, Upper Twin, Preble Co., Ohio
1957, Ezra Shuler's, North Fork, Carroll Co., Ind.
1958, Delmar Hirt's, Cedar Creek, Anderson Co., Kan.
1959, Paul Flora's, Bachelor Run, Carroll Co., Ind.
1960, Floyd Filbrun's, Stillwater, Montgomery Co., Ohio
1961, James Bryant's, Oak Hill, Franklin Co., Va.
1962, Angela Denlinger's, Prices Creek, Preble Co., Ohio
1963, Robert Meador's, Middle Fork, Clinton Co., Ind.
1964, Howard Oyler's, West Modesto, Stanislaus Co., Calif.
1965, Delbert Coning's, North Manchester, Wabash Co., Ind.
1966, Harley Miller's Oak Grove, Darke Co., Ohio
1967, James Hess's, Antietam, Franklin Co., Pa.
1968, Pauline Garber's, Painter Creek, Darke Co., Ohio
1969, Harvey Miller's, Yellow Creek, Elkhart Co., Ind.
1970, Wayne Flory's Willow Springs, Douglas Co., Kan.
1971, Millard Geiser's, Deer Creek, Carroll Co., Ind.

FORMS ADOPTED FOR OFFICIAL WORK

BAPTISM

Minute of 1882, page 505, Article 7.

ART. 7. Should we not have a uniform manner of interrogating applicants for baptism? Answer: We certainly should, and this meeting demands that the brethren all proceed in this case as laid down in the minutes of 1848, Article 3, page 122, which reads as follows: How are we to receive members from their first application until they are baptized according to the gospel? Considered, that inasmuch as there has been hitherto a difference in the practice and in the form of words used in this ordinance; and inasmuch as it is desirable to be in all such matters of one mind, and do and speak the same things, this meeting has unanimously agreed upon the following course and form of words, and recommends the same for adoption in all the churches:

First, the applicant to be examined by two or more brethren; then the case to be brought before the church council before which the applicant is to declare his agreement with us in regard to the principles of being defenseless, non swearing, and not conforming to the world; then, in meeting or at the water, to read from Matthew XVIII:10-22 in public, the candidates being asked if they will be governed by those gospel rules; then, prayer at the water, and in the water the following questions to be asked:

Question: Dost thou believe that Jesus Christ is the Son of God, and that he brought from heaven a saving gospel? Answer: Yea.

Question: Dost thou willingly renounce Satan, with all his pernicious ways, and all the sinful pleasures of this world? Answer: Yea.

Question: Dost thou covenant with God in Christ Jesus to live faithful until death? Answer: Yea.

Upon this, thy confession of faith, which thou hast made before God and these witnesses, thou shalt, for the remission of sins be baptized in the name of the Father, and of the Son, and of the Holy Ghost. After baptism, while in the water, the administrator is to lay hands on the head of the candidate and offer up a prayer to God in his behalf, and then the member is to be received by hand and kiss into church fellowship.

YEARLY VISIT

Minute of 1884, page 533, Sec. 43.

Question 1. "Are you, dear brother (or sister, as the case may be), of the same mind as when you were received into the church by your baptism?" Q. 2. "Are you still willing to receive and give counsel according to the gospel order?" Q. 3. "Are you, as far as you know, in peace and union with the church?" Q. 4. (Remarks, if any to make.) There is now liberty, dear brother (or sister, as the case may be), given to you should you see or have any knowledge of anything among your dear members which would be out of order, and contrary to sound doctrine (if let go on so), now is your time to make it known. Otherwise say nothing, nor should anything be accepted by the visiting brethren which is or would be of a personal nature, until Matthew XVIII has been fully carried out and complied with. And, further, that the visiting brethren do not neglect their duty in admonishing the members and their children to their duties—to attend the meetings, to read the Scriptures, etc.—more especially when requested to do so, their devotions should be attended with singing and prayer.

ANOINTING

Minute of 1860, page 244, Article 6.

As regards the anointing, it requires two brethren in order to perform it according to the advice of the apostle, since he says: "Let him call for the elders of the church, and let them pray over him." These words require more than one. Now, when we are going to perform the same, the first we do, after singing a few appropriate lines and briefly exhorting, is to turn to God, unitedly, and to pray God for a blessing upon ourselves, upon the sick member, and upon all, as we do in a meeting, and there is liberty to pray for all the brethren present. If time will permit, and strangers are present, the passage from James V. may be read, as far as relates to this matter, and briefly commented upon. Then the sick member is raised to a sitting posture, and the elder brother reacheth forth his hand, and the other brother pours the oil upon it, which he, the first puts upon the head of the sick, and thus three times saying the words of the apostle: "Thou art anointed in the name of the Lord, unto the strengthening of thy faith, unto the comforting of thy conscience, and unto a full assurance of the remission of thy sins," or as the Lord give utterance; and then the brethren both put their hands on the sick, even as it is done when a brother is ordained, and pray chiefly for the sick member. Such an example we have of the Savior, as we see in Mark VI. 15, and XVI. 18, and this is the order the brethren have administered the same. Brethren, also, who are not ordained, may administer it in cases of necessity.

INSTALLATION OF VISITING BRETHREN

Minute of 1884, page 530, Article 15.

What is the duty of a visiting brother? First, as visiting brethren and overseers of the poor of the church, they have to assist and attend to the yearly general visit from house to house; and it is necessary and their duty, when the church is divided into different Visit Districts, to take the lead in the visit as well as that of the ministers, and in case the ministers could not assist on account of sickness, it is the duty of the deacons to carry out the visit with the other brethren, and to bring before the minister and the church what they have found. Further, when anything of importance is to be investigated in the church, the ministers have the right to request them (the deacons) to accompany them, or if the case is not of special importance, to send them (the deacons) to investigate the matter and bring it before the ministry. Further, it is their duty, inasmuch as they have been elected overseers of the poor, to visit the sick, especially if they are poor, who may be in distress by reason of sickness or other causes, to examine their case, and to report to the ministry, and, if necessary, the ministers to hold a council with the church what is further to be done. When money or grain is contributed to the church, it is their duty to keep a regular book account of what they receive and what they lay out for the poor or otherwise for the church, so they are able at times to render an account with and to the church. Upon the whole, all that may occur in the church, and is to be investigated, is committed to their care, and if they hear of anything, to bring it before the ministers, to counsel whether it is to be examined and to see it done if found necessary. Further, it is their calling to assist the ministers (at meeting) by reading the Scriptures, by using freedom in prayer, and to bear testimony to what was spoken; and if it should happen that no minister (of the word) could come to meeting, it is their duty to lead the worship by singing, prayer, and reading the Scriptures, and if they feel so, to exhort to the edification of the congregation; yet it was the counsel of the old brethren that it is not their calling to rise on their feet in order to exhort; and thus to conclude the meeting in the usual order, and to make the ordinary appointments for meeting. Again: when a minister is called to hold meetings in another district, and he requests the visiting brethren to give him company and assistance, it is their duty to assist, and one or the other to go with him. Further: it is their duty to serve at the tables when a love-feast is held, to make the necessary preparations, to call as many other brethren as they need to assist, and at the time of the love-feast to see to it that the sisters can get all things ready at the proper time, and themselves setting the tables, and so in all things see to it that everything is done decently and in order.

INSTALLATION OF MINISTERS

Minute of 1884, page 528, Article 8.

The elder, installing a brother into the first degree of the ministry, should give the following charge:

The duties of the brother elected, while in the first degree of the ministry, are not very onerous. The church authorizes him to exhort and to preach as an assistant to the elder and older ministers, as they may give him liberty to do. It is his duty, however, faithfully to attend the meetings of the church, and when liberty is given, to exhort or preach, and do it humbly, and willingly, and faithfully, as the Lord will afford him grace to do. But should it happen that none of the older ministering brethren should come to the regular appointment, then it will be his duty, and he is hereby authorized, to conduct the meeting according to the usual order of the brethren, to the best of his ability, and to announce the regular appointments; but he has no authority to make or announce any appointments on his own or private account. In case, however, he is called to preach on a funeral occasion, he is at liberty, and is hereby authorized, to go and conduct the services according to the usual order of the brethren. And it is thought good that the elder and older ministering brethren should be liberal in giving him liberty to preach, and not always confine him to the closing services, or he may not soon learn how to be a workman approved of God, that needs not to be ashamed, "rightly dividing the word of truth."

The brother's name should now be announced, and he should be called to come forward and asked, before all, to promise to conform to the general order of the brotherhood, in dress and all matters of non-conformity to the world, whether he accepts the position into which the church purposes to place him, and whether he will so submit himself; and if he answers in the affirmative, the brethren will receive him with the right hand of fellowship and the kiss of charity, and the sisters with the right hand of fellowship only.

ADVANCEMENT TO SECOND DEGREE

Minute of 1884, page 529, Article 8.

And to advance a brother into the second degree of the ministry, the elder giving the charge may say:

Dear Brother (calling his name), the church having called you into the first degree of the ministry and on trial has confidence in your fidelity and integrity, now proposes to advance you into the second degree, and thereby your labors will be increased and your duties will become more onerous, and will require a greater sacrifice on your part. The church now authorizes you to appoint meetings for preaching, according to the general order of the brethren; to administer the ordinance of baptism, and, in the absence of an elder, to take counsel of the church on the admission of an applicant for baptism; to serve the communion in the absence of an elder, or at his request, if present; to solemnize the right of marriage according to the laws of the state and the usages of the church. In brief, to perform all the duties of an ordained elder, excepting you have no authority to install officers in the church, neither by giving a charge (as I am now doing), nor by laying on hands in ordaining a brother into the full degree of the ministry. You have also no authority to preside in the council-meetings of the church in which the official members of the church are to be dealt with. You have no authority to go into the acknowledged territory of any organized church to make appointments for preaching, unless called by the elder or council of said church. It is an assumption of authority for an ordained elder to do so; but let it be understood that while the church now invests you with these rights and privileges, she still holds you to the apostolic injunction, "Ye younger, submit yourselves to the elder; yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble." (I Peter V. 5), and will hold you amenable to her councils; and if you manifest an arbitrary self-will and domineering spirit, the same authority which now gives you these privileges will, if need requires it suspend you and take from you all the authority she now gives you.

The brother should rise on his feet and be asked to promise to conform to the general order of the brotherhood in dress and all matters of non-conformity to the world, and whether he accepts this position, and whether he will submit himself; and if he answers in the affirmative, the church should again receive him, as at first, with hand and kiss.

ORDINATION

Minute of 1884, page 526, Article 31.

Dear Brother A. B.:—The church having called you to the ministry of the word, and on trial has found you faithful in your calling, she now proposes to advance you to the full ministry by ordaining you an elder, or bishop, by the laying on of hand by the Presbytery. In ordaining you as an elder, the church gives you all the right and authority belonging to the ministry, such as presiding in council meetings in which official members are tried, at home or abroad, if you are called to do so, in churches or Annual Meetings; to give the charge to deacons or ministers, and to install them into their respective offices. In short, the church now invests you with all the rights and authority belonging to the eldership, you being equal to all the elders; this phrase, nevertheless, in the apostolic injunction, "Ye younger submit yourselves to the elder," still applies to you, and should you manifest an arbitrary, self-willed, and domineering spirit, the church will hold you subject to her councils, and suspend you, and take from you all the authority she now gives you, and again reduce you to the laity, or even expel you from membership, if necessary.

It will be your duty faithfully to preach the word, and to care for the wants of all the membership, being yourself an example to the church in all holiness and purity of heart, walking in all the commandments and ordinances of the Lord blameless. It will be your duty in all affairs of the church to counsel with your official brethren and with the church, taking the oversight not by constraint, but willingly, not for filthy lucre, but of a ready mind, and in no way to lord it over God's heritage. The church will not allow you to depart from the order of the general brotherhood in faith and practice of the Scriptures as defined by the brethren faithful, and our forefathers in the church.

Now, dear Brother A. B., do you willingly accept the position into which the church now proposes to put you? And do you, in good faith, accept and adopt all the order and practice of the general brotherhood in all her peculiarities, plainness of dress, and non-conformity to the world? And do you promise to unite your labors with all your faithful brethren everywhere, to observe and enforce all the faith and practice of the general brotherhood? The elders will now lay hands on the brother, and pray, and the church will then receive him in the usual order, by the right hand of fellowship and kiss of love. And it will be the duty of the church to honor and respect the brother in the office of bishop, according to the apostolic instruction, and to aid him in observing all the faith and order of the general brotherhood.

FOREWORD

It has been the aim to simplify the use of this index by grouping items of a similar or related nature under one Heading. Inasmuch as our A. M. Minutes contain the counsels of almost 200 years, this accumulation with other items adds up into the thousands. The passage of years as well as the changing times have brought a wide variation of problems so that very few of these Minutes are identical in character. The resulting complexity has made these labors both long and arduous in the attempt to instill some degree of order into this listing. How well we have succeeded both time and usage will verify, if the Lord tarries. While our steady aim was to exercise a double caution, we know by experience our labors here are at best imperfect, and we beg of your charity and patience in this respect.

Perhaps the following explanation will prove beneficial in using this index. Note that the main Headings are in alphabetical sequence throughout, as are also the sub-Headings under each one. In addition, Topical Headings are employed to segregate related items into a sectional arrangement for the convenience of the user.

Consequently under **ANNUAL MEETING ITEMS** find: *Annual Meeting, A. M. Messengers, A. M. Minutes, and A. M. Queries.*

CHURCH ITEMS: *Church, as a Body, Council Meetings, Counsel, Government, Letters, Officials, Ordinances, Visit, and Voice,* each preceded by the topical Heading: **Church**, to preserve the alphabetical sequence. Note particularly the secondary Headings such as are under **Church Government:** *Accused, Acknowledgment, Admonishing, Adultery and Fornication, Avoidance, Difficulties, Disfellowship, Divorce, Doctrine, Fellowship, Finance, Investigating, Matt. 18:15-17, Offenses, Church Order, and Uniformity,* **Church Officials:** *Elders, Elections, Evangelists, Ministers, Official Brethren, Official Sisters, Officials Receiving Charges and Reports, and Visit Brethren.* **Church Ordinances:** *Anointing, Baptism, Communion, Feet Washing, Holy Kiss, Lord's Supper, and Love Feast.*

Under **Civil Government**, **Civil Law**, **and Civil Office** find items pertaining to the authority and rulers of the natural kingdom as we come into contact with them in various forms and manners.

COMMITTEE ITEMS: *Annual Meeting, Report of A. M. Committees, Standing Committees, Sub-Committees, and* various other miscellaneous Committees.

MEETING ITEMS: *Meetings, Camp, District, Meeting Houses, Prayer, Social, and Thanksgiving.*

Other Headings with a number of entries are Marriage, Members, Nonresistance, Nonconformity, Preaching, School Items, etc.

INDEX

AIRPLANES 816
ALMS
  church to relieve want or distress .19, 39, 86, 165, 353, 354, 363, 532
  dependent members moving 321, 400
  donating money to other denominations 295
  for Freedmen of the south......................................311
  help for Peter Crumpacker 318
  members taken to lunatic asylum..............................188
  not let members be taken to poor house 158, 182, 204, 260
  not to go from house to house soliciting for poor 13
  providing for poor.....86, 158, 165, 182, 188, 204, 260, 321, 400, 401
  relief work—helping those in distress...........................733
  should the church build a home for poor members?...............401
  soliciting aid for institutions 444

ANNUAL MEETING ITEMS

ANNUAL MEETING—admonition for better order and respect at 824
  advice of requested..192, 573
  a general change...................................289, 302, 332
    393, 400, 419, 435, 441, 445, 450, 502, 516
  a tent for holding in 396, 578, 582, 583, 587, 607, 609, 625, 664
  Brotherhood divided in districts for holding ...286, 559, 582, 661, 690
  change Michigan from western district to Indiana 657, 661, 690
  change in time of holding asked for 70, 74, 75, 208, 475
  changing rotation for holding..............................811, 816
  communion in connection with 156, 503, 537
  concerning where held 110, 111, 286, 303, 559, 582, 811, 816
  conclusions written down and passed before printing 676
  council after public meeting............70, 74, 75, 78, 117, 127, 502
  Council, whether private or public 111, 402
  Council before public meeting......42, 79, 84, 97, 102, 106, 110, 111
  counsel disrespected 37, 174, 214, 356, 367, 369, 499, 580, 602
  decisions by majority vote 494

ANNUAL MEETINGS continued–

- decisions obligatory 571
- decision to be respected except where obsolete 144
  174, 293, 335, 369, 372, 466, 499, 571, 572, 580, 602, 708, 726, 734
- dissatisfied may ask for reconsideration 144, 215
- enumeration of Brotherhood 308
- how to raise expenses of 331, 399, 431, 520, 522, 525, 535, 737
- manner of holding 78, 79
  111, 117, 142, 148, 156, 286, 289, 302, 323, 361, 375, 393, 399, 400
  419, 435, 441, 450, 502, 516, 517, 520, 521, 737
- Monday evening meetings in tent 754
- Ohio and Indiana ministers at 834
- opening worship services at 485
- organization of 323
- oversight of churches in Adams and Highland counties, Ohio 439
- petition to 340, 463, 595, 598, 604, 654
- petition to come back to former practices 463, 537
- petition to, from Standing Committee 707
- petition to restrain evangelists 427
- plan for preaching at 171
- plurality system 493
- reading letters of greeting 564
- refreshment stands 561, 627, 640
- remonstrance against change 42, 149
- report of a committee on holding 127
- report of proceedings 351, 353, 380, 388, 401, 414, 418, 501, 516
- respect the aged 461
- rules for governing 413
- sale of souvenirs at 791
- selling books at 310
- special council meeting in Indiana in 1849 authorized 128
- special general meeting for Tennessee members in 1847 115
- stand or platform at 393
- system of fare, meal tickets 483
- unanimity of Brotherhood desired ..127, 128, 459, 494, 502, 517, 525, 693
- who compose it 79, 117, 128, 149, 303, 361, 375, 502, 516
- young people's gatherings over time of annual meeting 838

A. M. MESSENGERS–cannot serve if under charge ...608, 691, 695, 698

- delegates to dress in order 495
- disqualifications 608, 617, 691, 693, 698
- duties of 117, 122, 128, 401, 503, 518, 587
- expenses of 203, 303
- how to choose 206, 503, 559, 620, 663, 667, 677, 691, 698, 767
- messengers disqualified 693
- not to represent if out of communion 608, 693, 698

A. M. MESSENGERS continued–

- not to represent unless sent by counsel of church 663
- objections to ones sent 642, 669
- qualifications...495, 667
- selecting elder in charge to represent 684
- should carry out order of church 415, 495
- should not withdraw queries.....................................428
- to be provided with accommodations 124, 206, 347

A. M. MINUTES–advice and not law where no gospel 295

- a minute book to be kept................80, 351, 360, 578, 668, 676
- committees selected to republish (see Committees–Minute Book)
- disregarded 213
- given reconsideration.............................156, 242, 308
  311, 317, 321, 324, 354, 383, 395, 428, 429, 436, 437
  442, 444, 446, 452, 461, 465, 466, 497, 498, 526, 559
- in force until repealed 241, 571, 580
- inquiries for 222, 250, 536, 541, 569, 585, 586, 607
- not sufficiently explicit 461
- not to be printed in Gospel Visitor........................275, 291
- not to contain queries sent back 522
- pamphlet of minutes 385, 388, 397, 569, 586, 661, 828, 839
- publishing of...........125, 133, 142, 143, 275, 291, 578, 586, 828
- reconsidered minutes.........................501, 511, 519, 523
- reconsideration of 156, 242, 308, 311
  317, 321, 324, 354, 383, 395, 428, 429, 436, 437, 442, 444, 446, 452
  461, 465, 466, 497, 498, 526, 554, 559
- repealing of 127, 414
- report of proceedings of A.M.-351, 353, 380, 388, 401, 414, 418, 501, 516
- revision of 523, 539, 569, 607, 610, 661
- things not to go in.......................................162, 522
- to be read to the churches and observed...............163, 306, 465
- to contain all queries brought 578
- signing of 341
- who may have one 125, 142, 206, 212

A. M. QUERIES–answers passed to be read before published 632

- decided on rising vote 693
- deciding queries and questions
  117, 125, 128, 206, 305, 413, 457, 502, 525, 587
- deferred queries to go to a new sub-committee 765
- from district meeting 390
- full report to be given..................................351, 578
- how to prepare 94, 167, 169, 183, 206, 414, 503
- how to properly bring queries 503, 517, 754
- laid down, or sent back 838
- matters not to be brought until every effort made to settle 120

A. M. QUERIES continued–
may be presented if church does not consent 94, 167, 304, 503
messenger from district sending query speak first 587
must pass official council 125, 127, 269, 577, 587
questions to be decided by unanimity
127, 128, 459, 494, 502, 517, 525, 693
returned or laid down not to be published 522
signing of...167, 269, 518
suppressing answer to queries 434
to be located 167, 503, 572
to pass through the church...................94, 112, 167, 503, 518

ANOINTING (see Church Ordinances)
AUTOMOBILES (see Vehicles)
AVOIDANCE (see Church Government)
BANKING 134, 150, 245, 376, 389
Building and Loan Associations 363
BAPTISM (see Church Ordinances)
BEARD–.34, 59, 115, 170, 182, 257, 313, 317, 346, 389, 505, 532, 597, 645
required of officials 34, 59, 115, 317, 321
BELLS–on horses in sleighing 87, 195
on meeting houses 232, 256, 299, 313, 525
BIBLE CLASSES 342, 746
BICYCLE (see Vehicles)
BONDS (see Stocks and Bonds)
BRETHREN, OLD ORDER, charges against 463, 507
BRETHREN ENCYCLOPEDIA (see Publications)
BROTHERHOOD ENUMERATION 308
BUILDING, SOCIAL–not to maintain 825
BUTCHERING (see Merchandising)
CELEBRATIONS, WORLDLY–Centenniel..........................418
fairs 174, 229, 310, 366
Independence Day celebration...................................62
school exhibitions........................249, 251, 257, 348, 525
shows 74, 75, 83, 127, 366, 367
CHILDREN–restricted in dressing them 60, 204, 261, 546
restricted in other things 13, 35, 53, 67
to be admonished and instructed............................15, 533
CHRISTMAS TREES–displaying of 826
CHRISTIAN SCIENCE..562

CHURCH ITEMS–

CHURCH, AS A BODY–bringing matters before...............525, 564
deed–local elders or church may not change.....................616
duty to charged or expelled members 61, 180, 264, 293, 380

CHURCH, AS A BODY—continued
  duty to pay debts 188
  elder expressing himself against the church 499
  elders withholding questions from..........454
  her acts to be respected ..130, 194, 275, 314, 322, 422, 427, 443, 466
  her authority 96, 150, 212, 259, 263, 347, 372, 543, 616
  mistakes made by 263, 325
  name of our Fraternity 78, 369, 519
  not congregational..........198, 203, 274, 346, 400, 417, 436, 452
  receiving complaints 251
  to be governed by the Gospel 212, 373
  to counsel members involved in lawsuits..........817
  uniformity of practice 133
CHURCH COUNCIL MEETINGS
  admitting non-members 62, 110, 122, 274, 402
  calling of 181, 431
  counsel concerning disrespect of annual meeting decisions
    37, 174, 214, 356, 367, 369, 580, 602
  delinquent in attending 187, 230, 256, 263
  disorder in respect to 157
  elders to respect..........437, 526
  friends of accused to withdraw..........52, 70, 83
  held in presence of members only..........274, 402
  majority and minority in voting 118, 128, 228, 257, 283
    307, 347, 452, 453, 455, 459, 464, 465, 493, 494, 497, 525, 739, 755
  manner of holding 282, 300, 307, 338, 402
  may tell those from other districts their help not needed 282
  nearest relative defined 393
    their privilege in accepting church decision 498
    occasions when no difference concerning them..........255
    occasions when they should withdraw..........52, 70, 83
  not to sit in judgment over others while out of communion 805
  others present in..........62, 110, 122, 274, 307, 402, 832
  quarterly 591
  receiving testimony from absent witnesses 100
  relatives receiving church's decision..........498
  revealing things done in 265
  small churches may call for help..........124
  speaking against counsel of..........108
  taking vote of 266
  tally sheet to be burned 700
  TESTIMONY—by brother seen transgressing 173
    from absent members through deacons.......... 100
    from court record 255
    from expelled member 264

CHURCH–COUNCIL MEETINGS continued
    from husband and wife against other 126
    from member accused denying 266
    from member with truthful outsider 52
    from outside by oath 363
    from questionable brother 197
    from the world 52, 79, 90, 108, 152, 174, 295, 348, 363
    from world not enough 79, 174
    in court 59, 62
    members usually accepted rather than outsider 175
  who present if officials involved 101, 133
  who shall take private voice 825, 832
CHURCH COUNSEL–elder his colaboring elder or elders 36, 563
  elder his officials 60, 437, 526
  the elder of the church 19, 60, 133, 147, 563, 565
  the church 33, 60, 65, 87, 145, 147, 162, 195, 205, 219, 326
  to counsel members involved in lawsuits 817
  occasions to the elder 219
  of annual meeting disrespected–
    37, 174, 214, 356, 367, 369, 499, 580, 602
  officials to counsel their elder 60
  visit brethren to counsel the ministers 75, 530
CHURCH DISTRICT–adjoining defined 675
  Canada church organized 32, 55, 665, 670, 777
  delinquent in communing in home church 230
  difficulties in 128, 130, 154, 155, 198, 200, 204, 232, 363, 364
  dividing into districts 99, 136, 141, 200, 695
  having more than one regular meeting appointment 152
  in which shall a case be tried 173, 208, 308, 373, 395, 405
  isolated churches cared for 362, 375
    546, 550, 551, 552, 566, 588, 684, 706, 754, 756
  may call committee 264
  members right of rehearing 263, 293, 364, 446, 767
  meetings every Sunday 684
  not agitate matters in another district 804
  organizing 136, 200, 349, 351, 695
  out of order 173, 181, 203, 222
    263, 272, 306, 314, 320, 363, 431, 442, 493, 543
  plan to establish 133, 146, 157, 163, 465
  resolution by a local church 96
  setting church district in order 368, 431
  shall have a corresponding secretary 135
  shall be subject to annual meeting 150
  shall seek outside aid when necessary 137, 163

CHURCH DISTRICT continued–
  small church to be cared for 124, 362, 376, 551, 706
  uniformity of practice 133
CHURCH GOVERNMENT–ACCUSED
  accused and accuser face to face 264, 289, 498, 525
  accuser's name to be given to the church 234
  asked if satisfied..........443
  by whom notified 141, 152, 526, 562, 565
  disorder in accusing..........263, 298, 475
  to be notified 92, 263, 308
  to be notified by accuser in case of committee 476
  to have liberty to answer for himself .... .92, 266, 289
CHURCH GOVERNMENT–ACKNOWLEDGMENT
  a case of disorder 272
  church to decide the sufficiency of..........105, 113, 291, 292
  left optional to the transgressor..........64
  made to annual meeting by editors..........353, 380, 381, 455
  made to annual meeting by standing committee 539, 648, 681, 798
  made to annual meeting by writers 455
  things made right by 25, 26, 57, 59
    146, 163, 166, 294, 298, 310, 317, 385, 560
  things not made right by 145, 185, 188, 272, 292, 294, 456, 701
  to be made to individuals.......... 385
  to be made to the church before believers and unbelievers 25
  to be made to the church only 59, 146, 282
CHURCH GOVERNMENT–ADMONISHING
  against wrong teaching. 51, 119, 136, 186, 206, 220, 271, 357, 383, 563
  direct, privately 234, 577
  duty of any member..........262
  messengers on election of standing committee 539, 648, 681, 798
  things to be admonished on 136, 146
    163, 181, 185, 187, 190, 191, 214, 348, 357, 598, 645, 655
  to be accompanied by right hand of fellowship and kiss..........265
  to be done again and again 32, 33, 34, 37, 52, 108, 120, 129
    130, 137, 164, 214, 226, 229, 230, 234, 249, 256, 259, 260, 267, 280
    291, 297, 298, 313, 317, 335, 357, 365, 366, 367, 396, 532, 567, 572
CHURCH GOVERNMENT–ADULTERY and FORNICATION
    25, 39, 40, 54, 56, 62, 69, 95, 140, 145, 146, 147, 148, 165, 187, 188
    198, 211, 220, 230, 231, 245, 255, 260, 271, 272, 278, 309, 324, 328
    329, 330, 355, 384, 385, 416, 456, 457, 459, 492, 516, 672, 701, 761
CHURCH GOVERNMENT–AVOIDANCE
  an elder in avoidance 152
  Ban, the name for avoidance dropped 20
  cases disregarded 194, 314
  cases of disorder 126, 257, 560

CHURCH GOVERNMENT–AVOIDANCE continued–
- church's decision should be regarded 98, 322
- concerning relieving those in 65, 125, 126, 148, 151
- difference in opinion concerning 87
- expelled members to be put in 65, 130, 152, 282
- how to proceed is such cases 147, 151, 152, 189, 752
- how to treat near relatives if members...........60, 62, 98, 104, 210
- how to treat those placed in 20, 26, 37, 73, 80, 86, 93, 94, 99
  104, 125, 139, 151, 257, 283, 295, 312, 314, 315, 322, 752
- put in by counsel of church..........................126, 384, 560
- sustaining of 20, 73, 80, 82, 87, 93, 137, 295, 315
- the authority for....................................147, 152
- what sins require it 137

CHURCH GOVERNMENT–DIFFICULTIES
- between brethren 144, 197, 211, 241
- between husband and wife.......................... .144, 145, 147
  165, 197, 211, 220, 278, 324, 365, 467, 554, 609
- domestic 198
- in churches 128, 130, 154, 155, 198, 200, 204, 232, 363, 364
- plan for settling 368

CHURCH GOVERNMENT–DISFELLOWSHIP or EXCOMMUNICATION
- disfellowship..............................61, 63, 70, 72, 80, 94
  113, 116, 139, 145, 292, 372, 384, 457, 560, 739, 755, 767
- counseling church districts that expelled............ 204, 375, 405
- expelled members 234, 242, 293, 357, 373
- how to receive back...........................89, 166, 180, 187
  220, 234, 242, 251, 276, 293, 308, 309, 316, 357, 364, 373, 504, 767

CHURCH GOVERNMENT–DIVORCE 147, 148, 198, 211, 245, 258
  260, 278, 310, 324, 356, 386, 433, 442, 456, 459, 467, 492, 554, 559
- not solemnize marriage of divorced persons 386

CHURCH GOVERNMENT–DOCTRINE–heresy.........51, 56, 119, 172
- private opinion on 186, 206
- rightly dividing 50, 104
- strange or wrong..............10, 17, 18, 21, 26, 29, 49, 52, 58, 98
  104, 119, 136, 172, 176, 186, 191, 220, 226, 271, 295, 463, 562, 563
- working with brethren in error 51, 56, 119, 172, 186

CHURCH GOVERNMENT–FELLOWSHIP–Receiving into church
- Bowmanites as a body...309
- Conservatives and Progressives 504, 548, 577, 619, 633, 668
- Old Brethren...654, 658
- taking the stand 508
- Western Brethren.............................161, 192, 196, 235

CHURCH GOVERNMENT–FINANCE
- offering–free will 331, 465, 525
- raising funds by taxation..291, 296, 311, 328, 331, 450, 452, 465, 525

CHURCH GOVERNMENT–INVESTIGATING–a report...79, 90, 255, 315
by officials 75, 76, 531
the accused should answer..........345
things to investigate 197, 230, 345
ordered by church..........90
ordered by elder..........141, 527
when elders are required to assist..........134, 562, 565

CHURCH GOVERNMENT–MATT. 18:15-17.67, 197, 203, 234, 372, 386, 602
CHURCH GOVERNMENT–OFFENSES
grossness defined..........20, 25, 80, 93, 113, 292
public and private defined 203, 386
public can be settled only before church ...59, 88, 145, 189, 190, 386

CHURCH GOVERNMENT–CHURCH ORDER
ORDER–ancient..........150, 290, 356, 468, 512, 538, Appendix 39
changing from established 150, 283, 358
opposing church order 209, 356, 384, 443, 493, 590
setting church in order..........368, 431
DISORDER–
130, 141, 174, 181, 187, 214, 226, 230, 234, 265, 266, 356, 593
at dining tent 593
a brother as physician 314
in installations 259
in worship 262, 265

CHURCH GOVERNMENT–UNIFORMITY
means of preserving 215, 319
of practice in the church..........103, 177, 215, 216, 218, 219

CHURCH LETTERS or CERTIFICATES OF MEMBERSHIP
giving of....13, 285, 307, 347, 354, 369, 405, 428, 519, 551, 557, 574
difficulties in giving 72, 129, 134, 173, 293, 295, 395, 485, 570
duty to give 91, 134, 258, 279, 368
given by counsel of church 127, 300
how to take voice when giving letter to officials 784
letters should bear name of fraternity 369, 519
letter unlawfully given back..........285
members received by letter 91, 134, 141, 197, 258, 266, 557
not receive if members out of order.......... 574
receiving officials by letter–
can serve in office as guest until received 74
circumstances considered 114, 130, 256
moving, out of office..........71, 233
seating them 384, 591, 642, 705
whether letter required..........130
who to be present to receive 74
should specify member's standing..........141, 368, 569

CHURCH OFFICIALS–ELDERS–accused wrongfully 348, 475, 641
appointed to preside by annual meeting 338
authority of......60, 126, 141, 229, 273, 299, 347, 348, 363, 384, 755
by whom called–the elder 257, 299
by whom called–by minority....................................373
by whom called–the church 137, 257, 454, 675
charging an elder in another district..........................611
conditions of calling 120, 133, 291, 454, 503, 694
deed–local elder or church not to change 616
delinquent in duty 163, 175, 292, 326
372, 432, 434, 446, 454, 493, 496, 499, 543, 747
difference in authority..112
duties as overseers.......................................100, 229
duties toward adjoining churches 163, 181, 273, 299
363, 368, 373, 374, 402, 431, 503, 551, 632, 675
duties toward adjoining elders 326, 348, 543
duties toward their church 133, 496, 543, 560
elders not to expell without counsel of church..............384, 560
how to bring charge against 475, 562, 565, 641
if elder does not enforce church order 747
laboring in other churches 373, 493, 611
may rule with minority if supported by annual meeting .347, 739, 755, 762
may not advance officials without church counsel 169
may not disfellowship without gospel authority .457, 560, 739, 755, 762
nonresident not to give counsel without invitation..............282
not have oversight of more than two churches....................641
received by letter..557
receiving charges...417
to care for the wants of all members 438, 526
too old to serve 78
to preach the Word 438, 526
two or more in same church 382
under charge 562, 564, 611, 617
unsustained charge against an elder 475, 641
who are adjoining elders and churches...........................675
who shall visit official under charge 562, 565
who are elgible for office 118, 315, 366, 445
widow to retain official standing................................562
withholding questions from church 454

CHURCH OFFICIALS–ELDERS, ORDAINING OF
charge given at ordination 400, 437, 516, 526
church not unanimous 99, 641
disorder in ordaining 496
disqualifications to ordaining 222, 445
laying on of hands, prayer, hand and kiss 296, 439, 516, 528

CHURCH OFFICIALS– ORDAINING OF, continued–

mistake in manner of ordaining 361
not to be ordained without the consent of adjoining elders........641
objection to ordaining...................................99, 155
ordaining 155, 188, 222, 296, 437, 516, 526, 641
ordaining procedure....................................147, 155
171, 199, 296, 326, 400, 437, 494, 496, 516, 526, Appendix 76
qualifications for 494
ordaining....................155, 188, 222, 296, 437, 516, 526, 641
received by letter..557
receiving complaints and charges 417
setting church in order 431
to care for the wants of all members 438, 526
too old to serve 78
to preach the Word.....................................438, 526
two ordained at same time 188
two ordained elders should assist in ordaining..................446
two or more in same church 382
unity among adjoining elders 99, 155, 171, 296, 496, 641
unity of church in ordaining 99, 147, 155, 171
unlawful steps in ordaining..........................259, 496, 641
unsustained charges against an elder 475, 641
who are adjoining elders and churches.........................675
who shall visit official under charge 562, 565
who are elgible for office...................................315

CHURCH OFFICIALS–ELECTIONS FOR...................80, 86, 99
144, 176, 194, 214, 255, 261, 265, 297, 298, 322, 332, 384, 493
absent members sending votes in 100, 298
disorder at...292
disqualification for 384
electioneering for church office 123, 292
elgible if companion not a member 118, 366
installation into office (see Forms adopted for official work)–
Appendix, Page 76
manner of holding 297, 298, 326, 332
of ministers–first steps 123, 144, 563
of ministers refusing to serve 284
reporting result to elder 676, 682
voting.........................74, 123, 194, 261, 297, 332, 493
voting to be private 176, 466, 563
when majority declare "no voice" 466
who are eligible for office 118, 315, 366, 445
who to be present at 80, 123, 176, 194, 297

CHURCH OFFICIALS–EVANGELISTS
lawfully expelled 165
restrained..427, 456, 460
unlawfully expelled 263, 266, 308
CHURCH OFFICIALS–MINISTERS
advancing 124, 188, 198, 213, 285, 360, 383, 529
advancing by voice of church only 147, 213, 285, 383
advancing to second degree by church counsel.................169
advance with hand and kiss 213, 285, 383
asking to be relieved........................244, 284, 417, 492
assumption of authority
95, 126, 132, 214, 221, 231, 265, 273, 275, 392, 402, 434, 530
authority of 101, 233, 257, 402
charge given 390, 528
colored...361
conforming to the world 271, 312, 313, 357, 445
consuming too much time in speaking........................101
delinquent in duty.............................230, 326, 338
differing in doctrine...217
disorderly minister traveling about...........................443
duties of 221, 376
educated ministry–warning 406, 468
election of 123, 563
giving liberty unlawfully......................................180
grades of...285, 299
inconsistency of.............................210, 230, 261, 262
installing ....390, 516, 528, see Appendix Page 73
involved in difficulty 63, 345
manner of preaching 119, 332, 443
marrying out of the church 366, 525
minister marrying lay sister–install by counsel of church 565
moving from congregation.........71, 74, 83, 114, 233, 284, 363, 582
moving to the west..171
not advanced to baptize when elected 198
not to preach before qualified 294
objection to advancing 360
of Ohio and Indiana to exercise more at A. M. 834
paid ministry.................................316, 470, 474, 498
preaching after office is taken 130, 334, 452
preaching when involved in lawsuit 832
privileges to fallen ministers..................................334
promises broken 312
receiving from other denominations...........................332
receiving with wives when moving 84
relieving ministers from office and silencing 403
restoring ministers to office.......................73, 83, 375, 429

CHURCH OFFICIALS–MINISTERS continued–
  report of travels..310, 404
  "Reverend" not to be applied to ministers 327
  salary and fees 66, 124, 187, 195, 205, 213, 316, 470, 474
  should not be too forward 95, 214, 219
  support them if necessary 252, 316, 474
  to be admonished privately for weakness.......................577
  treasury for support of.......................................252
  unlawfully advanced...............................169, 259, 442
  who shall visit official under charge 562, 565
  wife's duty 262
CHURCH OFFICIALS–OFFICIAL BRETHREN
  authority to bring a matter before the church.......315, 454, 577, 587
  being united..................................373, 436, 525, 564
  disorder in dress 312, 357
  disqualifications for brethren to be in office 5, 6, 63, 65, 129, 294
    for brethren to act in certain duties
      261, 416, 427, 445, 465, 608, 617, 691, 693, 698
  gifts-spiritual, belong to officials 211, 228, 275
  marrying lay sister...565
  may first degree minister preside 195
  private or public voice when giving letters to................784
  qualifications questioned 345
  receiving officials by letter–
    can serve in office as guest until received 74
    circumstances considered 114, 130, 256
    moving, out of office......................................71, 233
    seating them 384, 591, 642, 705
    whether required...130
    who to be present to receive 74
  reinstating fallen officials.....152, 375, 396, 429, 570, 577, 700, 708
    having moved 429, 700
    not received by hand and kiss.............................114, 577
    unanimous consent required................................375, 570
    when restored to fellowship, if expelled 73, 83
    who should preside 375, 438, 516, 527
  relieving officials of office
    at home only 452
    by counsel of church.......................................212, 570
    remaining a member 212
  seating ones moving in.....................591, 641, 705, 720, 762
  things required..........................317, 321, 335, 628, 631
  to have a beard 34, 59, 115, 182, 317, 321
  unlawfully opposed 175
  wives not members...................................118, 366, 525

CHURCH OFFICIALS–OFFICIAL SISTERS–duties 262
installing 84, 391, 529, 565
order in dress required...................................317, 321

CHURCH OFFICIALS–RECEIVING CHARGES and COMPLAINTS
charge should give name of accuser 417
duty to receive 67, 321, 533
receiving charge communed over 100, 251, 264
receiving private offense cases 251, 533, 602
should be united in official council 373, 564
to be given to officials....255, 298, 308, 315, 562, 565, 611, 641, 708
to be received with much allowance 315

CHURCH OFFICIALS–RECEIVING REPORTS
can be received without name of complainer 417
duty to receive 67, 321, 533
to be received with much allowance 315

CHURCH OFFICIALS–VISIT BRETHREN
charge given 75, 360, 516, 530
disorders by them...............................97, 116, 262, 265
disqualifications for election...................................338
exhorting....................75, 217, 255, 333, 360, 531, 532, 560
face congregation...560
in fault 136, 182
laying hands on 83, 85, 102, 109, 112, 118, 125, 149, 323, 379
marrying out of the church 366
moving from congregation.................................114, 233
not ordained to office of bishop................................116
not to serve if out of order 628
reading the chapter 76, 560
received with hand and kiss.....................................150
testimony sent through them.....................................100
wife not a member 118

CHURCH ORDINANCES–ANOINTING–once in same sickness 166
by whom done.................80, 151, 244, 266, 289, 290, 325, 516
can be repeated 39, 67
coats on while performing.......................................557
concerning restrictions in 39, 243
disqualified to do the work.....................................617
done unlawfully 165
for restoration of health only..................................445
manner of performing...........64, 176, 243, 244, 345, 516, 557, 559
not expedient to receive them with hand and kiss 559
not to be done to non-members 151, 347
of Christ 358
sick to call for...25, 67
the head..214

CHURCH ORDINANCES–ANOINTING continued–

- the sick, authority for....25, 105
- things that might disqualify to be....345
- to whom done....151, 165, 166, 347

CHURCH ORDINANCES–BAPTISM, APPLICANTS FOR

- applicants from other denominations....65, 84
- concerning their application....105, 217, 356, 524
- counseling the church 74, 77, 82, 122, 129, 218, 246, 259, 300, 394, 504
- disorder in receiving....222, 267, 310, 355
- examining applicants....122, 218, 256, 354, 433, 444, 505, 526
- in isolation received....105
- lawful objections....25, 54, 56, 62, 148 167, 220, 222, 230, 231, 271, 284, 310, 316, 317, 329, 331, 355, 559
- objections to be given privately or before church only....462
- previous instruction and knowledge....35, 36, 74, 77, 81, 176
- receiving sick persons....65, 68, 82, 186, 242
- to declare agreement with us before church 122, 218, 267, 281, 505, 526
- visiting them....81, 87, 122, 216, 218, 394, 433, 444, 505, 526

CHURCH ORDINANCES–BAPTISM, APPLICATION OF

- backward....18, 35
- by our own brethren only accepted....35, 59, 67, 70, 72, 84 123, 125, 268, 333, 354, 437, 457, 619, 633, 668
- by single immersion....67, 70, 72
- by trine immersion....35, 59, 70, 103, 106
- form of administration....70, 103, 122, 283, 498, 505
- form of words in administering....35, 103 106, 122, 157, 190, 218, 380, Appendix 69
- general order of procedure....105, 125, 157 190, 205, 216, 218, 227, 283, 380, 444, 505, 526
- in baptistries....437
- in house or pool....282, 400, 423, 519
- kneeling of candidate in water....103
- rebaptism....123, 125 260, 268, 308, 328, 331, 333, 354, 457, 486, 548, 577, 619, 633, 668
- trine immersion by others....65, 84, 123, 125
- unlawfully received....145
- vow required at....67
- who may administer....322

CHURCH ORDINANCES–COMMUNION

- absent from communion after washing feet and supper....338
- after being anointed....556
- after the original example....268, 456
- administering by second degree minister....73, 391, 516

CHURCH ORDINANCES–COMMUNION continued–
administering when out of order ... 445
at annual meeting ... 70, 78, 80, 117, 127
at annual meeting discontinued ... 156, 190
at annual meeting restored ... 503, 537
colored members at ... 140, 313
communing with church out of order ... 316, 372
concerning on table with supper ... 283, 358
delinquent in communing in home church ... 230
disqualifications to commune ... 18, 58, 60, 62, 90, 98
108, 158, 170, 210, 263, 316, 432, 524, 570, 608, 611, 617, 635
frequency of ... 292
giving thanks for cup and bread ... 338, 461
invitation to adjoining churches ... 79, 265, 316
kiss of charity at ... 67, 158, 176, 207, 344
kind of wine ... 217, 400, 417, 516
members communing out of order ... 158, 524, 608, 611, 730
not to be granted to unworthy members ... 69, 158, 170, 222, 570
not to be observed without the supper ... 54, 338
not to commune away when unqualified at home ... 608
not to commune with other religious societies ... 58, 134, 148, 508
old complaints after ... 226, 251
others not to commune with us ... 71
out of communion no voice in church work ... 730, 805
preparing the bread ... 624, 627
position in prayer at ... 338
setting members back from ... 805
singing at close of ... 377
singing while cup is passing ... 72, 213, 228
sisters breaking bread and passing cup ... 140, 203, 453
time to commence ... 258
to sick members ... 61, 68, 105, 268
to sick members in day time ... 61, 68, 157, 251
to sick out of church ... 68, 91
with far western brethren ... 148

CHURCH ORDINANCES–FEET WASHING–a duty ... 116
committee appointed to ascertain mode first used ... 343, 369, 375
double mode ... 141, 181, 196, 344, 375, 420, 514
holy kiss observed with ... 67, 176, 207, 344
no change to be made 109, 116, 126, 141, 181, 326, 332, 369, 375, 420
not observed separate from communion ... 338
not with others ... 39, 77, 90
single mode allowed if causes no trouble ... 436, 452, 474, 497
single mode disallowed ... 514
single mode not granted ... 99, 109, 126, 141, 181, 196, 370

CHURCH ORDINANCES–FEET WASHING continued–

- steps taken against single mode 300, 318, 332, 339, 343, 344
- uniform practice desired..........109, 177
- when to be observed 191

CHURCH ORDINANCES–HOLY KISS

- extending to colored members 75, 107, 313, 395, 405
- extending abroad optional..........199, 362, 395, 405
- extending to expelled members 38, 230
- extending to fallen members when reinstated.89, 251, 293, 316, 357, 367
- extending to others..........77, 134, 283
- salutation when abroad optional 199, 362, 395, 405
- saluting non-members 283
- should be observed 25, 67, 69, 70, 132, 158, 176
- special occasions when observed: Baptism, Communion, Feetwashing, and Installation of Officials.
- when withdrawn 38, 97, 110, 166
- withholding at public places 199, 362

CHURCH ORDINANCES–LORD'S SUPPER

- bread on table first.......... 545
- disorder at..........346
- gospel for 126
- how to be held 85
- is it common or sacred 135, 136
- kind of bread 358
- non-members allowed to partake 69, 90
- non-members not allowed to partake 136
- not on table during feetwashing.......60, 71, 103, 135, 198, 202, 514
- not to be observed separate from the communion 54, 338
- off or on table optional 346
- on table during feetwashing allowed 264, 274, 309
- thanks to be offered..........72, 268, 456, 461
- uniformity of practice desired 216, 322
- what to consist of 65, 140, 151, 172, 183, 189, 216, 270
- wrong teaching concerning..........226, 463

CHURCH ORDINANCES–LOVE FEAST–agitation against 226

- disorder at 132, 346
- disposing of provisions left over from 603
- feeding others at our 132
- frequency of 94, 292
- having it before Easter 182
- holding small 67, 68
- how to leave after 62, 377
- inviting adjoining churches..........79, 265, 316
- time of coming together 181, 190
- two or more tables at..........61

- CHURCH VISIT–by whom to be made........................210, 311
  - cases requiring a visit...............................32, 81, 129
  - complaints to be brought before the church 272, 531, 708
  - how frequent..428
  - how to prepare to start out–service with it 333, 533, 574
  - in presence of companion 88, 153, 586
  - not too long before communion..............................594
  - question concerning being in secret societies 368
  - questions asked 153, 321, 533
  - sending by an elder.................................141, 527
  - where to be paid...792
- CHURCH VOICE
  - asking each member separately before all 266
  - how taken...................676, 682, 767, 783, 784, 791, 825, 832
  - majority and minority in voting.............118, 128, 228, 257, 283, 307, 347, 452, 453, 455, 459, 464, 465, 493, 494, 497, 525, 739, 755
  - not to sit in judgment over others while out of communion 805
  - silence for consent 259
  - sisters having voice 180
  - tally sheets to be burned 700
- CIVIL GOVERNMENT–concerning aiding 286
  - divine authority 12, 283, 290, 296
  - serving in 103, 162, 183, 326, 376
  - speaking evil of our rulers 294, 298, 317
  - subject to unless in conflict with the Word of God 12, 286, 393
  - subsidies...746
  - to pray for 42, 103, 286
- CIVIL LAW–act as a lawyer 418
  - informing against violator 69, 273, 355
  - may offer defense 195, 506
  - minister involved in a lawsuit...............................832
  - not without counsel of church 72, 87, 90, 205, 213, 219, 270, 273
  - standing of members implicated in a lawsuit...................817
  - using for benefit 38, 58, 60, 70, 90, 96, 104, 130, 172, 175, 205, 216, 217, 220, 226, 229, 232, 250, 325, 345
  - using for damages 139, 159
  - AFFIRMING...12, 59, 62
  - APPRAISERS,LAND 462
  - ASSIGNING PROPERTY 61, 217
  - ATTEST...5, 6
  - ATTORNEY 418
  - BAIL–taking of 63
  - BANKRUPT LAW 345
  - CRIMINALS–informing against 69, 355, 551
  - DRAFT LAW 609

CIVIL LAW continued–
  EXECUTOR or ADMINISTRATOR–serving as .58, 70, 72, 283, 321, 418
  FORFEIT MONEY 250
  HOMESTEAD LAW 455
  JURIES–serving on 60, 69, 73, 77, 91, 95, 279, 317, 406
  MORTGAGES–not right to foreclose 365
    right to take..................................63, 229, 365
  NOTES–a case of disorder in collecting.....................216
    discounting 214
    right to take 229
    selling of 53, 216
  OATH OF LOYALTY–taking of 309
    swearing of oaths 12, 17
  PATENT RIGHTS 91, 186, 312, 548
  POLICE–call in extreme cases...........................455
  SECURITY–posting for appearance at court 129
  STAYLAW–taking of...................................226, 255

  SUING–a brother..................................130, 267, 418
    for damages 139, 159
    for debt .38, 96, 104, 162, 172, 174, 175, 205, 213, 216, 232, 270, 325
    for trespass..219
    members sued 87, 195, 220, 255, 268, 506
    in behalf of others as executor or administrator.............58, 70
    paying cost of lawsuit 130, 220
  SWEARING OF OATHS–in demand of law 12, 62, 361, 376
  TRESPASS NOTICES 549
  WIDOW'S DOWER 115, 242, 250
  WIFE'S DOWER 242
  WILLS–making of 58, 114
CIVIL OFFICE–not to be held by members..............16, 40, 60, 64
    73, 85, 96, 103, 140, 145, 207, 376, 389
  electioneering for public office.................42, 77, 81, 85, 162
CLOTHING–coats by brethren....................416, 429, 580, 620
  coats by sisters 313, 496, 532, 628
  hats for sisters not allowed 313, 419, 432, 464, 496, 532
    not to be worn during services 308, 544
  of brethren 52, 60, 73, 107, 120, 132, 210, 267, 313
    356, 365, 384, 416, 465, 485, 532, 569, 597, 628, 738, 747, 765, 828
  of children 35, 204, 261, 546, 837
  of sisters 107, 120, 132
    170, 259, 270, 313, 365, 428, 485, 532, 597, 628, 738, 813, 825, 837
  of the dead 308
  overcoat–order of 280, 545, 562, 645, 765, 783
  swimming suits 772

CLOTHING continued–
uniformity for brethren 280, 317
321, 429, 493, 495, 580, 620, 738, 783, 810, 828, Appendix 39
uniformity for sisters 249, 280
317, 321, 521, 611, 738, 828, Appendix 39

COMMITTEE ITEMS

COMMITTEES, ANNUAL MEETING
after home means exhausted 119, 121, 364
appointing of substitute began 290, 401, 590
both sides heard before committee sent 642
cases of final decisions
(1937 - Cal.) (1938 - Kan.) (1938 - Cal.) 617, 702
cases recommended 250, 292, 314
deacons not qualified to serve 451
decisions to be reported back 576, 679
discontinued after 86 years, 1935 683
first sent 1849 ....135, 136
how expenses paid 212, 351, 383, 385, 397, 525, 663
how to proceed 289, 415, 525
if decision not accepted, out of communion 646
impropriety of sending 276, 453
manner of selecting and working .525, 526, 676, 682, 683, 699, 705, 738
not report back 678, 699, 705
not to be granted if petitioners live outside district 654
report results 576, 668
restored 1947 738
restricted in expelling 290, 416, 646, 679
right to call 264, 304, 324, 327, 385, 432, 443, 446, 457, 525, 526
sent to churches 806, 811, 841
substitute chosen by one unable to go 212
their decisions to be final 307, 324, 327, 465, 697
their qualifications 495
their restrictions, instructions, and authorities–
264, 289, 290, 298, 327, 394, 405, 452, 475, 416, 492, 616, 642, 646
things considered in granting them..276, 351, 396, 401, 453, 475, 495
through the church 167, 264, 364, 432, 526
to keep a record 346, 642
too poor to call 446
two by annual meeting and two by church granted...........694, 714
COMMITTEES–REPORT TO ANNUAL MEETING OF
answer to query 430
Brush Creek, Ohio, difficulties 420
California churches 439
Davy, H. D. 476

COMMITTEES–REPORT TO ANNUAL MEETING OF, continued
eastern Maryland churches 481
far Western Brethren 196
J. Quinter, balance of an account 500
Old Brethren 654, 658
on divorce 459
on editors–H. R. Holsinger and S. Kinsev 486, 489
on evangelism 460
on petitions 463
on holding annual meeting 540
on petitions 463
on the accused 476
pamphlet–Brethren's Reasons 510
periodicals 490, 491
Philadelphia 342
Thurman, W. C. 300, 318
to be regarded 419
to California 406
Upper Dublin church 446

COMMITTEES, STANDING–acknowledgment of 539, 648, 681, 798
admonish messengers in voting 587
appointing of 102, 106, 111, 112, 118, 121, 128, 178, 185
appoints moderator and clerks 441
appoint sub-committees 122, 128, 503, 518
arranging for aged brethren to sit near 461
by whom appointed 169, 252, 305, 323, 332, 503, 518, 521
change in standing committee proposed 252, 271
charges against 429, 430
circulating matters discussed before standing committee 671
committee admonished to keep better order during Council 796
concerning serving if under charge 691, 693, 698
duties 184, 188, 338, 400, 796
falsely accused 352, 353, 430, 434
Foreman of Annual Meeting–change frequently 341, 436
  duties of 305, 413
  how appointed 305, 466, 503, 521
form answers to queries when necessary 304
good accomodations for 451
how chosen and organized 169, 252, 332, 503, 521, 676
meets Friday before Pentecost 500
ministers of second degree on 368
moderator and clerks to be changed often 436
names on Minutes 286, 341
not acceptable to serve on 488

COMMITTEES–STANDING, continued–
  not to accept irregular petitions 799
  not to suppress answers to queries 434
  petition to 798
  poor getting before standing committee 446
  qualifications 341, 499
  questions unable to pass decided by vote of 435
  Reading Clerk for Annual Meeting–change frequently 436
    his duties 305, 413
    how appointed 305, 332, 503, 518
  receive and arrange queries to present to annual meeting
    106, 111, 112, 271, 305, 503, 518, 675, 682, 707
  render decisions 675, 682
  restricted 400
  statement of 798, 824
  staying together until close of meeting 783
  time of meeting 142, 148, 305, 500
  to be relieved by other elders when on duty 485
  unlawful demand of 290
  Writing Clerk of Annual Meeting–change frequently 436
    duties of 305
    how appointed 305, 322, 503, 518
COMMITTEES–SUB 122, 128, 143, 162, 305, 503, 518, 765

MISCELLANEOUS COMMITTEES

COMMITTEE–CONSCIENTIOUS OBJECTOR 719, 724
  735, 741, 743, 750, 753, 759, 762, 769, 773, 776, 779, 785, 789, 794
  797, 806, 808, 815, 819, 820, 822, 823, 827, 829, 830, 833, 836, 840
COMMITTEE–HYMN BOOK
  appointments 508, 510, 535, 579, 621, 737, 755, 789, 81
  binding 297, 432, 445, 568, 643
  committee to publish 508, 522, 536, 568, 643
  committee to select hymns for 245, 252, 334, 349, 508
  German and English 334, 349, 375, 522, 536, 542
  lining of hymns 227, 575, 641, 663
  new selections asked for 141, 214, 245, 415, 508
  plates in charge of 535
  with notes 384, 396
COMMITTEE–LABOR RELATIONS 781, 786, 790, 792, 794
COMMITTEE–MATERIALS JOINTLY HELD.721, 728, 732, 737, 741, 758
COMMITTEE–MINISTERIAL AID TO ISOLATED CHURCHES
  684, 706, 754, 756
COMMITTEE–MINUTE BOOK 501, 511
  513, 519, 610, 661, 709, 713, 716, 723, 729, 777, 780, 839
COMMITTEE–TENT–acquiring an additional tent 832
  buying tents for annual meeting 396, 578

COMMITTEE–TENT, continued–

  calls for funds . .583, 609, 630, 666, 697, 718, 744, 763, 770, 805, 814
  changes ratified by annual meeting 588, 609, 616
      621, 625, 634, 644, 680, 688, 691, 703, 722, 731, 741, 744
      749, 763, 787, 789, 795, 805, 808, 814, 827, 831, 836, 841
  committee to care for tents 584, 588
  committee to fix tents 592, 607
  committee to purchase tents 578, 583, 625, 630, 656, 697, 770
  committee to ship tents 625, 664
  financial reports 584, 589
    592, 609, 630, 636, 639, 644, 650, 656, 666, 670, 680, 688, 691, 697
    703, 708, 718, 728, 731, 741, 744, 749, 763, 770, 773, 776, 787, 795
  no boarding tents for feeding people 305

COMMITTEE–VINDICATOR–committee appointments 503, 548
    553, 575, 579, 606, 610, 622, 625, 636, 639, 674, 706, 742, 745 753
    756, ~~769~~, 780, 809, 814, 839
  committee's work to be approved by annual meeting 575, 579
  editors of 503, 548
  how to fill vacancies 553, 575
  not to print personalities 542
  Publication Fund 780
  publication of 503, 619
  purchase of composition machine authorized 813
  remuneration of editor 826
  republishing early issues 807
  to compile and publish Doctrinal Treatise 761, 769
CONFORMITY (see Nonconformity)
COVERING, PRAYER–for the head of sisters. . .124, 199, 249, 258, 357
  when to be worn 258
DAIRY–furnishing milk to customers on Sunday 417
  not to belong to Milk Producer's Union 792
DEBATING 252
DEBTS–caution in contracting 33
  insolvent members 70, 90, 242
  neglecting to pay .173, 226, 261, 268, 322, 455
  paying cost of collecting 130, 220
  sued for 87, 196, 216, 220, 255, 268, 325, 506
DISFELLOWSHIP (under Church Government)
DIVORCE (under Church Government)
DOCTRINAL TREATISE 761, 769
EVANGELISTS (under Church Officials)
EXCOMMUNICATE (under Church Government)
FAIRS (see Celebrations)
FAMILY WORSHIP 157, 173, 416, 524

FASTING—a duty 325
  anointing when 214
  setting day apart for 155, 156, 172
  time recommended 131
FEASTING 365, 444
FORMS ADOPTED FOR OFFICIAL WORK
  ANOINTING .... 243, Appendix 71
  BAPTISM .... 122, 505, 526, Appendix 69
  DEACONS or VISIT BRETHREN .... 75, 516, 530, Appendix 72
  MINISTRY—installing into the ... 123, 390, 516, 528, 563 Appendix 73
    Second Degree . 198, 213, 285, 360, 383, 390, 516, 528, Appendix 74
    ordaining Elders .... 155, 188, 222, 296, 437, 516, 526, Appendix 76
  YEARLY VISIT .... 321, 533, 574, Appendix 70
FORNICATION (under Church Government)
FREEDMEN of the SOUTH (see Slavery)
FUNERALS—authority for 294
  benediction pronounced at close of funeral 266
  casket, hearse, shroud 308, 417, 608
  conducted by other denominations in our houses 105, 216
  conducted disorderly 195
  feasting on such occasions 56, 444
  fees for preaching 66
  flowers 747
  male mourners' heads uncovered 105, 216, 308, 544
  ministers leading procession 544
  mourners kneeling in prayer 544
  pallbearers not craped or gloved 544
  services at 158
GIFTS, SPIRITUAL (see Official Brethren)
GOLD—wearing of 280, 556, 746
GOSPEL—sufficient guide 219, 372, 373
GOVERNMENT (see Civil Government)
GOVERNMENT BONDS (see Stocks and Bonds)
GRAVEL ROADS (see Petition)
HAIR—wearing by brethren 280, 313, 317, 335, 532, 747, 817
HOLY GHOST—praying for gift of 217
HYMNS—lining 227, 575, 641, 663
HUNTING—advertising against 549
  erecting trespass notices 549
INFARES 66, 594
INSTALLATIONS
INSURANCE—agent 558
  approval of Brotherhood before instituting plan 831
  difference between property and life insurance . 297, 347, 351, 515, 672
  life insurance 279, 379, 515, 637, 645

- INSURANCE continued–
  - mutual....363, 365, 455
  - on property....120, 126, 193, 279, 403, 507, 515, 672, 746, 752
  - on tents....805
- INTEMPERANCE (see Temperance)
- INTEREST–not allowed if loaned to poor....72, 157
  - steps taken against unlawful....81, 267, 272, 374, 385
  - taking of not allowed....9, 61, 74
  - taking of unlawfully not allowed....81, 107, 150, 193, 267, 515, 624
- INTOXICATING LIQUOR ITEMS–
  - ARDENT SPIRITS–dealing in....33, 63, 69, 72, 77, 260, 280
    - going security for dealers in....172
    - informing on one selling illegally....355
    - the using of....71, 92, 127, 169, 175, 194, 202, 323
    - use at sales and other occasions....63, 169, 202
    - using as medicine....92, 127, 202
  - BREWERY....66, 81
  - DISTILLERIES....8, 9, 14, 59, 61, 65, 67, 83, 88, 109, 174, 280, 281
    - selling grain to.... 67, 74, 77, 281
    - working in.... 114
  - DRUNKENNESS–how to be dealt with....145, 175, 264
  - TAVERN KEEPING....32, 74, 77
- JEWELRY....170, 204
- LABOR UNIONS (see Unions)
- LANGUAGE–using the plain....147
- LAUNDRY, PUBLIC–operating on Sunday....832
- LAW (see Civil Law)
- LAYING OUT TOWNS....179
- LEGACY–Garber.... 159, 180
  - Karn....424, 425, 426
- LIGHTNING RODS....156, 198, 279, 298, 311, 532, 768
- LOTTERY TICKETS....35, 89, 150, 172
- MAGNETIC HEALING....562
- MARRIAGE–bans....33, 53, 55
  - ceremonies....211, 788
  - companions separated
    144, 145, 211, 220, 197, 245, 324, 365, 699, 810, 813
  - fees for....66, 124, 187, 205, 213
  - infairs and celebrations....66, 594
  - members to members....525, 761
  - of kindred....17, 182, 209
  - parents opposing....147
  - ring ceremony....637
  - should be performed by brethren....55
  - unlawful marriages....125, 140, 258, 313, 317, 386

MATTHEW 18:15-17 (under Church Government)

MEETING ITEMS

MEETINGS—appointing 271, 391, 392, 402, 529, 530
  benediction pronounced at close of 132, 155, 189
  by whom conducted 255
  clandestine 496
  collections at public services 462
  concerning coming forward under conviction 189
  exhorting to prayer 88, 272
  feeding people at 142
  for fallen teachers 234, 334
  for other denominations 83, 98, 152
  how many to preach 128
  in houses of expelled members 88
  members delinquent in attending 136, 256, 263, 356, 462
  reading a prophecy or psalm 556, 566
  regular appointments 152, 212, 249, 684
  others taking part in our 58, 116, 135, 234, 249
  prayer by two 262, 342
  preaching both German and English 90, 110
  preaching too long 101
  singing before time of service 212, 227
  to be held in order 142
  unlawful 215, 221, 231, 271
MEETINGS, CAMP 124
MEETINGS, DISTRICT—an appeal against having them 367
  appointing committees allowed 465
  committee to make changes 289, 402
  committee to settle difficulties, not allowed
    364, 374, 383, 404, 415, 419
  discontinued 502, 516
  each to send elder for a standing committee member 332, 341, 368
  instructed as to delegates 358, 495
  minutes of 281, 295, 403, 418
  plan sanctioned 198, 275
  plans adopted into general use 285, 299, 303
  private 338
  publish proceedings 403
  queries originating at 390
MEETINGS, MEETING HOUSES
  assisting non-members in building 179, 279, 295
  building of 68, 179, 188
  Dallas, Oregon 820
  discussing moral questions in 175, 272

MEETINGS–MEETING HOUSES continued–
  funerals by others in 216
  is it right to build a meeting house 68
  Lakeland, Florida 650, 655, 660, 665
  Olive Grove, California 787
  Tuolumne, California 788
  pulpits in 118, 122, 158, 273, 312, 334, 383, 393, 403, 515
  purpose of 175, 188, 272
  restrictions in building 188
  raising funds on Lord's day for 462
  singing schools in 82, 392
MEETINGS, PRAYER–approved 228, 231, 255, 342
  attending other denominations 98
  disapproved 157, 173
  discontinued 524
  others taking part 157, 218, 231, 249
  social meetings sometimes called 228
MEETINGS, PROTRACTED–among ourselves 94
  appeal against 470
  approved 216, 221
  by others 124
  concerning coming forward under conviction during meeting 189
  restricted in length of time 395
  restricted in reporting number of additions 341
  restricted in services 341
MEETINGS, SOCIAL 218, 228, 231, 249, 268, 342, 524
MEETINGS, THANKSGIVING DAY 293
MEMBERS–belong where letter granted until transferred 307, 354
  circulating slanderous reports against others 315
  colored members 73, 75, 107, 140, 313, 395, 405
  communing out of order 158, 524, 608
  dealing with expelled and offending members
    204, 293, 325, 351, 364, 396, 493
  delinquent in communing in home church 230
  difficulty in another church 174, 208
    230, 266, 314, 380, 394, 395, 443, 493, 560, 570
  dissatisfied 71, 79
    137, 228, 263, 264, 293, 304, 307, 324, 327, 351, 364, 385
  disorderly 145, 255, 294, 314
  disowning privilege 136, 456
  dissatisfied with counsel of annual meeting 144, 215
  entitled to a defense 92, 195
  expelled, railing against brethren 282
  fallen members defined 312
  guilty of gross sin–can they be retained if penitent? 113, 313

MEMBERS continued–
how Conservatives or Progressives may be accepted 504, 577
how to proceed to take stand after 1882 separation 508
in fault tried in home church 59, 88, 145, 190, 230, 264, 693
insolvent members 70, 90, 242
interfering in affairs in another district 804
not to be expelled without gospel authority 372, 457
numbering forbidden 308
offending member moving 134, 272, 295, 308, 373, 395, 405, 428
out of order not to be received by letter.........................574
promises broken 312
received only by our baptism...........................123, 436
receive with companion living 559
receiving colored persons 75, 107
receiving into church 122, 300, 562, 526
receiving members from other denominations 65, 87
rehearing when requested..................263, 293, 364, 446, 767
restored 504
right to petition annual meeting 324, 457
setting members back from communion 805
should hold membership where living 129, 141, 229
standing of members involved in lawsuit 817
sued for debt......................87, 195, 216, 220, 255, 268, 506
taking part in Sunday School 83
trial of offending members 272, 274, 405, 570
unanimous approval to be received 504
withdrawing from church 79
MERCHANDISING ITEMS
AGENTS 558, 564
BUTCHERING, MARKETING.. 144
MERCHANDISING 164, 334
STOREKEEPING 69, 143, 164, 334
TERRITORY RIGHTS–buying of....................................548
TRAFFICKING–forbidden 197
in fruit trees 316
MILITARY–concerning fines 7, 273, 286
going to muster ground......................13, 53, 62, 74, 88, 231
going to war...........................10, 17, 18, 270, 290, 292
hiring a substitute...7, 293
receiving by baptism those in service 284
register as required by law...608
taking money received as a soldier...................................77
wearing a soldier uniform 80

MINORITY (see Church Voice)

MINUTES of A. M. (under A. M. items)
MISSIONARY–approved 163, 171
  Brethren in Germany 199
  Danish Mission 428, 445, 452, 460, 466, 497
  disapproved 514
  missionary board 460, 483, 498
  mission work urged 456
  Oregon and California missions 246, 253, 301, 351
  plans adopted 233, 238, 335
    348, 362, 375, 376, 386, 395, 403, 460, 483, 497
  plans to carry out asked for 198, 327
  plans suggested 222, 250
MUSIC–teaching 204, 374
MUSICAL INSTRUMENTS 164, 204
    249, 314, 357, 374, 383, 396, 431, 515, 617, 784, 837
MUSTACHES 389, 505
NAME OF OUR FRATERNITY (under Church Items)– Church as a Body
NONCONFORMITY –to the world 87, 280
    317, 386, 416, 419, 783, 810, 813, 817, 825, 828, 832, 837
  conformity to the world in general .66, 67, 87, 107, 114, 173, 444, 519
    123, 137, 232, 402, 507, 521, 532, 546, 569, 620, 645, 738, 747, 765
  paintings 114, 173, 468
  pride 114, 313

NONRESISTANCE...10, 12, 107, 185, 285, 388, 507, 549, 608, 710, 712
  brother not to go on muster ground 62
  not to attend Independence Day Festivals 62
  public improvements–forwarding to the injury of others 166
  rebellion–taking part in 294, 298
  substitute money–paying of 7
  working in factories making war material 710

OFFERING–FREE WILL (see Church Finance)
OFFICES–CIVIL (see Civil Law)
OFFICIAL BRETHREN (see Church Officials)
OFFICIAL SISTERS (see Church Officials)
ORDINATION (see Church Officials, Elders)
ORGANIZATIONS, WORLDLY 157, 167
    328, 331, 365, 388, 396, 401, 404, 433, 442, 446, 525, 619, 760, 776
ORPHANS OF MEMBERS–to be cared for 39, 353, 525
  Home for orphans 384
PALL BEARERS (see Funerals)
PARENTS 15, 35, 204, 261
PASSOVER–teaching error concerning 463
PENSIONS–for soldiers 77, 351, 552
  sisters drawing 316, 443

PETITION–circulating seditious petition, papers, etc. 740, 804
  concerning brethren in armed forces 736
  for a ditch 345
  for a gravel road. 549
  from standing committee to annual meeting .707
  irregular 798, 799
  Miami Valley Elders' Petition 463, 467, 497, 534
  Old Brethren Petition 652, 658
  to annual meeting .340, 463, 595, 598, 604, 654
  to relieve convicts 551
  to standing committee 798
PICTURES or LIKENESSES. 135, 205, 221, 322, 348, 374, 519, 567
POLICE (see Civil Law)
POLITICAL–electioneering for public office. 42, 77, 81, 85, 162
  elections in our houses. 85
  meetings. 91, 172, 326
  voting for the separation 294
  voting by brethren 42, 56, 77, 81, 140
    162, 172, 273, 276, 283, 291, 297, 298, 300, 306, 307, 346, 431, 532
  voting by sisters. 623
POOR (see Alms)
POST OFFICE–paying postage. 156
  serving as Postmaster. 401
PRAYER–at Communion. 268
  covering for sisters. 124, 199, 249, 258, 357
    when to be worn 258
  engaged in by two 262
  exhortation before 272
  Lord's prayer to be used. 38
  posture in 98
  secret or private 157, 267
PRAYER MEETINGS (see Meetings)
PREACHING–appointing for other denominations 83, 116, 135
  appointments for preaching. 434
  by private members 60, 73, 78, 83, 85
    108, 128, 132, 180, 181, 219, 275, 294
  by women. 73, 227
  continuing after disowned. 130
  disorder in 88, 128, 416
  false doctrine 563
  for isolated churches, members, places–
    222, 233, 238, 335, 386, 550, 566, 588
  inconsistency in. 210
  in English and German 90, 110
  preaching when involved in lawsuit. 832

receiving persons after 524
the Word 95, 438, 527, 566
things forbidden to preach 119, 140, 406, 463
to be reminded personally of faults 577
too personal 542
what preached and manner of 332, 577
PRIDE (see Nonconformity)
PROJECTORS, PICTURE 748, 834
PUBLIC IMPROVEMENTS (see Nonresistance)
PUBLICATIONS—Brethren Encyclopedia 368
Brethren's Reasons 510
Doctrinal Treatise 761, 769
editors of 299, 307, 342, 428
Gospel Visitor 148, 156, 162, 169
not to be personal in writing 542
pamphlets, circulating signed or unsigned 693
periodicals 369, 455, 490, 491, 503, 515
Peter Nead books, republishing o 751
public writers 290, 307, 342, 369, 393
publishing books, tracts, etc. 182, 344, 405, 751, 761
things not to publish 203, 299, 307, 310, 341, 404, 406, 428
Vindicator, publication of 503
RADIO 635, 637
646, 677, 694, 716, 721, 730, 734, 739, 817, 820, 825, 835,
RAILROAD—privileges 201, 215, 236, 277, 288, 359
rates 663
REAL ESTATE BROKERS 645, 693
REBAPTISM (see Baptism)
REBELLION (see Nonresistance)
REHEARING (see Members)
REPORTS (see Church Government)
RESURRECTION 24
REWARD—on things stolen 314, 323
RULERS (see Civil Government)
SABBATH (see Sunday)
SALE—clerks at 80
crying 80, 598
not to sell Love Feast leftovers at public 603
SALUTATION (under Church Ordinances—Holy Kiss)
SECRET SOCIETIES 167, 185
226, 256, 316, 354, 373, 442, 445, 446, 454, 711
what required of them 34, 66, 129, 189, 228, 345
SHROUD (see Funerals)

SINGING—before beginning of general services 212, 227
  singings restricted..606
  using different parts of music 103
SLANDERING CLANDESTINELY...............................272
SCHOOL ITEMS—operating our own schools 835
  serving on school board...........................414, 437, 605
  teaching public school 325
  BRETHREN SCHOOLS 392, 498, 514
  COLLEGE—appeal against.....................................514
    going to................................69, 174, 392, 469, 567
    Salem, at Bourbon, Indiana 361, 367
    teaching in....................................174, 367, 514
  DEBATING SCHOOLS 251, 328, 331, 404, 434, 525
  EXHIBITIONS, SCHOOL 249, 251, 257, 348, 525
  HIGH SCHOOLS 164, 205, 221, 469, 498, 497, 567
    allowed 221, 392, 468, 473, 497
    assist in building...164
    sending children to 164, 567
  SINGING SCHOOLS—in meeting houses..................82, 392
    teaching 63, 136, 206
  SUNDAY SCHOOLS—allowed if peace of church not disturbed 497
    appeal against......................364, 469, 474, 497, 514, 746
    celebrations....................................261, 333, 395
    concerning granting 204, 255, 358, 464
    discontinued 514
    holding in meeting house 358
    how to conduct..112
    taking part in 83
SLAVERY 24, 40, 41, 170, 171, 203
  committee on 170, 179
  helping Freedmen of the south...................................311
  report on 179
  slave hiring..107
  slave trade 8, 40, 41, 81, 116
  wrong teaching on 257, 271, 295
SOCIAL BUILDING—building or maintaining......................825
SPECULATING 119, 179, 260, 312, 316
SPIRITUAL RAPPINGS 163
STOCKS AND BONDS— 38, 65, 282, 286, 291, 296, 525, 624, 632
  railroad, banks, etc. .134, 245, 382, 389, 551, 619, 624, 633, 760, 776
SUBSTITUTE MONEY (see Nonresistance)
SUBSIDIES (see Civil Government)
SUNDAY—its observance.......................39, 53, 67, 72, 78, 380
  violation of 164, 276, 281, 417

SUNDAY SCHOOLS (see Schools)
SWIMMING POOLS 807
TAVERN KEEPING (see Intoxicating Liquor)
TAXATION–investing money to avoid 624, 633
TELEPHONE 544, 568, 570. 573, 597
TELEVISION 817, 837
TEMPERANCE 94, 109
  intemperance 63
  joining society 323
  lecturing on 95
  signing temperance pledges 94
  Sons of Temperance 120
TENTS (see Committees Miscellaneous)
TESTIMONY (see Council Meetings)
THANKS GIVING–before Lord's Supper and Communion 268
  at home 426, 446
  disorder in giving thanks 175
TOBACCO–use and culture 52, 60, 66, 85
    282, 356, 372, 465, 494, 507, 516, 557, 658, 662, 812
TOMBSTONES 186
UNIFORMITY (see Church Government)
UNIONS–Labor Unions 628, 711, 761, 764, 772, 784, 792, 801
  Milk Producers Union 792
UNIVERSAL RESTORATION 140, 210, 406, 444, 566
VEHICLES 66, 507
  automobile 582, 593, 600, 605, 614, 628, 631, 655. 782
  bicycle 555
VINDICATOR (see Committees Miscellaneous)
VOTING (see Political)
WARFARE (see Nonresistance)
WIDOWS–children to be cared for 39, 353, 525
  to be supported 39, 354, 363
  widow's Dower 115, 242, 250
WILLS (see Civil Law)
YOUNG BRETHREN TO RESPECT AGED 461